ASSOCIATED MENNONITE BIBLICAL SEMINARY
3 9304 01031737 9

P
G68

MennoMedia

An agency of Mennonite Church USA
and Mennonite Church Canada

1251 Virginia Avenue
Harrisonburg, VA 22802
800-245-7894 (USA)

Suite 204, 50 Kent Avenue
Kitchener, ON N2G 3R1
(Canada)

info@MennoMedia.org
www.MennoMedia.org

November 12, 2014

Colleen McFarland,
Director of Archives and Records Management
Mennonite Church USA
1700 S Main St
Goshen, IN 46526

Dear Colleen,

We are pleased to know that Mennonite Church USA has received a grant to digitize the print files of Gospel Herald and The Mennonite. As you know, Gospel Herald was a publication of the organization then known as Mennonite Publishing House, later as Mennonite Publishing Network, and now as MennoMedia.

You have our full permission to digitize all issues of Gospel Herald and make them available for free, with full-text access.

Best wishes in this important endeavor!

Warmly,

Amy Gingerich
Editorial Director, MennoMedia

This work is licensed under a Creative Commons Attribution-NonCommercial 4.0 International License.
The Anabaptist Mennonite Digital Collaborative, coordinated by staff at Mennonite Church USA, Goshen College, and Anabaptist Mennonite Biblical Seminary, is working with Internet Archive to provide digital copies of this title. Please seek permission from the copyright owner if your use of this item is not permitted under the license.

Digitized by the Internet Archive
in 2015

https://archive.org/details/gospelherald199386peac

January 5, 1993

Gospel Herald

THE WEEKLY MAGAZINE OF THE MENNONITE CHURCH

Can peace survive? That depends on whether we will become a people of peace, which may bring us into conflict with the very structures of our society.

Mennonites and the future:

Will peace survive past the year 2000?

The powers of darkness and evil are arraigned against us as the people of God. Systemic evil that seeks to erode our faiths and beliefs as a people of peace.

by David Schroeder

Will Mennonites stand for peace in the future? I wish I could simply say "yes" and leave it at that. I feel in my heart the answer is "yes," but I wish it could be a stronger "yes"! What the answer will be in the end depends on many things that have to do with being the people of God rather than a people of the world.

We Christians must constantly be on guard against the attack of the powers of darkness. Paul says that in the last analysis we do not fight against flesh and blood, but against the principalities and powers of darkness and evil (Eph. 6:12).

The powers of darkness came to the Mennonites in the USSR 70 years ago through a hostile government and through overt persecution. The powers of darkness come to us today in terms of all the enticements this world has to offer; in terms of all the good things that we want for ourselves; and in terms of all the material benefits of our culture.

These powers of darkness are aligned against

ALSO IN THIS ISSUE

Sing to the Lord a new song . . . 6

Gold, frankincense, and myrrh . . 8

World conference faces financial challenges 9

MMA board studies mutual fund possibility 10

We need to understand peace is an integral part of the gospel of Jesus Christ. It is not an add-on. Peace is not something you omit and still have the gospel.

us as individuals, against us as families, against us as a people of God, against us as a total human community, and against the cosmos in which we live. We need to look at the things these powers of darkness use to entice us in our lives to stand less and less for the gospel of peace.

Individualism. This is the idea that persons have to look out for themselves. We are expected to pit ourselves against everyone else to achieve our self-chosen goals in life. But this destroys trust and all sense of peoplehood! And without being a people, our faith will not survive. Apart from the community of faith, we will lose the virtues that make for peace.

Materialism. Mennonites have come into considerable wealth. But the disease of consumerism has eaten deeply into our souls. The more we have the more we crave, and the more we crave the more we have to make room for. These things are so precious to us that they have to be protected and guaranteed to remain ours. When a desire for security takes over, we are only one step away from reasoning that it is justified to have an army to protect what we have acquired.

Professionalism. Every profession has its own built-in ethic. This ethic need not necessarily be Christian. Almost always it is self-serving to the professions. As Christians we need to bring a Christian ethic into our professions, whether it is welcomed or not. To challenge the ethic of the profession from a Christian perspective may cause difficulties for the Christian. But if we don't challenge the professions, we will lose our Christian integrity.

These are just a few of the ways in which we are assailed by the powers of darkness in the world. We are constantly enticed to leave the way of the cross and to follow the way of the world. But we ought to be even more concerned about the powers of systemic evil that are arraigned against us as the people of God—a systemic evil which seeks to erode our strengths as a Mennonite people.

One of the targets of attack is ***the close-knit extended family,*** long a traditional Mennonite strength. The industrial world gave us the nuclear family—the extended family did not suit the industrial world, which wanted a small family unit, where only one person was employed. The nuclear family is not a strong unit in society. When it stands alone, it will be forced to comply with the rest of society. It cannot oppose the whole culture on its own. A larger family and a church community are needed to sustain the Christian virtues required to stand against the darkness of our society.

Another target is ***our care for one another.*** As Mennonites we used to use economic power to the advantage of others in the community. There were the Waisenamts for the widows and orphans. There were credit unions to help those who needed loans, which were often made without asking for interest. Implements were shared, and there were barn-raising bees. But now we use economic power for ourselves; the Waisenamts are gone—we have state welfare! The credit unions are still there, but now they serve the depositor more than the borrower. The free

It is not enough to have a few people speak for peace—all who are in Christ must have God's peace in their hearts.

enterprise system serves those who have economic leverage, not necessarily the whole community. To use economic power for ourselves threatens the whole sense of a Christian community. It causes us to lose the virtues necessary for peace.

A third target is ***our belief in peace.*** We now live in a culture in which the basic structures of society are adversarial. Legal, political, and economic systems are all basically adversarial. To survive in this culture we have to learn to fight. But the more we learn how to fight, the less we know about true peace. Fighting each other is built right into the structure of things. You cannot escape it, it is everywhere, it is a systemic evil. How can we learn peace when conflict is built into the basic fabric of our society?

A fourth target is ***our strong biblicism.*** As Mennonites in the past, we did not have a very explicit theology, yet we knew what we believed and handed this down from generation to generation. But today things are different. We borrow theologies from many other denominations and movements. We borrow the theological language of others, often not noticing that it does not mesh with who we are as a people. We borrow the thinking of others and find ourselves arguing about the situations in which to use all available power and might to protect our own interests. We borrow from the

fundamentalist traditions in America and begin to think of peace as an issue unrelated to the gospel—as an appendage to the gospel. If we are theologically tossed to and fro—how can we then hold on to the peace witness?

A fifth target is ***our belief in stewardship.*** As Mennonites, we have tried to be good stewards. We have tried to take care of the land entrusted to us. We have tried to think of the generations to follow us. We have tried to be good stewards of our time, talents, and possessions. But by now we are thinking of ourselves as people in charge and in command, as though things depend entirely on us. We do this in business and education—and even in our congregations. But we are not asked to replace God on earth. God does not ask us to lord it over others. God asks us to serve others, to become servants of others. This is the way of peace, the way of God. How can we learn peace when we do not walk the way of peace?

These are only some of the areas in which the powers of darkness are attacking us through systemic evil—the evil that is in the very structure of our society. We will walk the way society dictates if we do not overtly break with the structure of darkness and evil in this world. This is our hope if we are to speak for peace in the world.

Can peace survive? That depends on several things:

1. It depends on whether we can grow in our understanding of peace. We need to understand that peace is an integral part of the gospel of Jesus Christ—it is not an add-on. Peace is not something you can omit and still have the gospel in all its fullness. The way in which Jesus responded to evil is the way in which God deals with evil in the world. Jesus did not come with power and might and violence. Jesus offered his life for others. Jesus was provoked by those who did evil and sought his death, but Jesus did not respond with violence (1 Pet. 2:23; 2 Cor. 5:19).

Evil was overcome by Jesus through his obedience to the will of God, even if it was to end in his own death. God's way of dealing with sin and evil is through what is good—through love, forgiveness, self-sacrifice, mercy, through forgiveness. This is the most powerful way of addressing evil in the world.

2. It depends on whether we will become a people of peace. It is not enough to have a few people speak for peace—all who are in Christ must have the peace of God in their hearts. The church is to be a people demonstrating the way of peace. If we are in Christ, then all the virtues of God's people will be manifested for all to see and experience. All the fruit of the spirit will be part of our lives. The beatitudes will become incarnate in a community.

3. It depends on whether we will become peaceful persons. It is a question of who we are in Christ. It is a question of Christian character. If our being is in Christ, then our words and our deeds will express the same quality of love that Jesus expressed. It is not only a question of saying "no" to the draft and refusing to join the army. It is a question of being persons of peace in all our dealings with others, whether friends or enemies.

4. It depends on whether we will learn to speak for justice. We need to learn to speak for those who are unjustly treated—the poor, the powerless, and the defenseless. We need to learn to speak for new immigrants, Native peoples, abused women and children—anyone who is disadvantaged at home or abroad.

5. It depends on whether we will learn again to show love. We have almost forgotten how to show love for people. Each person minds his or her own business and leave others well enough alone. It is easier for us to donate toward the poor than to show love. It is easier to preach to people than to show love. It is easier to condemn evil than it is to uphold the erring and to love them.

6. It depends on whether we will find a more adequate understanding of peace itself. We need to overcome an incipient dual ethic that says there are two separate norms, one for Christians and another for non-Chris

(continued on page 7)

"Arise, shine, for your light has come, and the glory of the Lord has risen upon you. . . . Nations shall come to your light, and kings to the brightness of your dawn."
—Isaiah 60:1, 3, NRSV

Gospel Herald

Editor: J. Lorne Peachey

Assistant Editor: Cathleen Hockman

Editorial consultants: George R. Brunk III, Richard A. Kauffman, Martha Kolb-Wyckoff, Stuart Showalter, Diane Zaerr

Gospel Herald (ISSN 0017-2340) is published weekly, except for the third week of August and the first week of December, for the Mennonite Church by the Mennonite Publishing House. Subscription rate (in U.S. dollars): $27.25 per year; outside U.S. and Canada (air mail delivery): $47.25 per year. Group and bulk rates available. Call 1 800 245-7894.

Editorial and subscription address: *Gospel Herald,* 616 Walnut Avenue, Scottdale, PA 15683-1999. Telephone: 412 887-8500. FAX: 412 887-3111.

Second-class postage paid at Scottdale, PA 15683-1999. Lithographed in the United States. Copyright © 1993 by Mennonite Publishing House. Canadian subscriptions: second-class postage paid at Kitchener, Ont. Registration No. 9460.

Gospel Herald is available on cassette from Precision Audio, 18582 U.S. 20, Bristol, IN 46507, telephone: 219 295-7493.

Gospel Herald is a member of the Associated Church Press and of Meetinghouse.

Postmaster: send form 3576 to 616 Walnut Ave., Scottdale, PA 15683-1999.

Vol. 86, No. 1: Jan. 5, 1993

Printed on recycled paper

Credits: Cover by Marilyn Nolt, pages 3, 7, and 9 by Jim Bishop, page 8 by Mennonite Central Committee, page 10 by D. Michael Hostetler, page 12 by John D. Yoder, page 13 by Al Friesen.

READERS SAY

A note of thanks to the authors and to *Gospel Herald* for the two articles by Calvin Shenk, ***Who Do You Say That I Am***? (Sept. 8) and ***Why Are Radical Christians Such Poor Evangelists***? (Nov. 24). Thanks too for Willard Swartley's ***What Is the Relation of the Creator to the Created***? (Nov. 17). I greatly appreciated these three articles.

Myron Shenk
Albany, Ore.

Your Nov. 24 issue includes quite a dichotomy. The two lead articles bring out some important points: We like to empower people, but in our attempt to do so, we retain our power, status, and wealth. Too often our wealth and technology disguise our true spiritual poverty. The dramatic spiritual calling, in the face of public contempt that many early Anabaptists had, appears to have been replaced with zeal for programs and various "missions" that we find ourselves involved with.

Alongside this is the news story, ***Relief House Owner Traces Road to Purchase.*** It seems out of balance when a fund raiser for MCC, which attempts to provide help to those in need here and abroad, builds and sells an *eighth of a million* dollar home. This is not something unique to this specific relief sale, but it is a trend of the past few years. This home appears to have several thousand square feet; it will be shelter for one individual.

I am not trying to negate all the hours of labor and beads of sweat that were donated, but there is a drastic need for people in our country to stop consuming a disproportionate amount of the world's resources. People here need affordable housing! Maybe we should build and sell some of those instead. Better yet, maybe we should live in affordable homes ourselves and donate the money we save on our mortgages to MCC—instead of some of the modern-day castles I see Mennonites living in and worshiping in.

Wayne Nussbaum
Philadelphia, Pa.

In ***A Prophet Is One Ahead of the Times*** (Dec. 8), Ryan Ahlgrim states that Zechariah couldn't speak for nine months because of the shock of seeing the Angel Gabriel. The shock then wore off after Elizabeth delivered, allowing him to resume oral communication.

In reviewing Luke 1:11-20 (NIV), I find the Angel Gabriel clearly says that because of Zechariah's doubting the angel's message, he would be unable to speak until Elizabeth delivered their baby boy. Luke 1:63 states, without any ambiguity, that when Zechariah wrote, "His name is John," Zechariah's speech was immediately restored.

You as editor and I as a reader need to carefully guard against the insidious introduction of seeds of doubt concerning the veracity of biblical events.

J. Harold Mohler
Ronks, Pa.

I disagree with two emphases in ***What Is the Relation of the Creator to the Created?*** (Nov. 17). First, regarding homosexuality, I do not think gnosticism as a historical, critical handle is adequate to the task of explaining the contemporary acceptance of gay and lesbian people into some congregations. In my understanding, gnosticism in the first century was fascinated with a secret spiritual knowledge and believed the material world was evil. It therefore unleashed sexual license, since bodily form and use no longer held place against lofty spiritual concerns.

Most of my experience with the acceptance of gay and lesbian people into congregations has more to do with a readiness to embrace and even celebrate the multiplicity of expressions of femaleness and maleness. It is an embrace of the created material order of humanity in its diversity. It is looking for and expecting to see divine incarnation within that humanity.

Second, regarding patriarchy: women may want to argue that turnabout is fair play. For centuries, being female was equated with susceptibility to sin, especially sexual sin. As only a small example, consider that misuse of the Eve-and-apple story begat even death for women as witches. If in our century, in chaotic and excessive reply, maleness is equated with violence, it seems like only the smallest beginning of a fair reaction. Of course, women may choose not to be fair, may choose not to play turnabout. But I (as a male feminist) do not feel free to render much advice to them on that one.

But in the difficult and sometimes leaden discussions about sexuality in

the Mennonite church, I agree with Swartley particularly on this point: "The creation did not and does not exhaust the Divine Spirit." As Gerard Manley Hopkins writes, "All is seared with trade; bleared, smeared with toil. . . .," but "Morning, at the brown brink eastward springs, because the Holy Ghost over the bent/world broods with warm breast and with ah! bright wings."

Vernon Rempel
Lancaster, Pa.

In his letter (Dec. 8), is Scott Holland implying that to really celebrate you need to get soused? If so, I suggest Eph. 5:18 as an alternative: "Be filled with the Spirit."

I do agree that the election of Clinton and Gore is cause for celebration. With a president who appears to care for people and a vice-president concerned about the environment, maybe some of the excesses of the Reagan and Bush administrations can be addressed. I just do not agree that it is necessary or useful to drink to it.

Daniel Hertzler
Scottdale, Pa.

Now that my son is reaching age 18, he—like a lot of Quakers and Mennonites—must decide whether or not to register for the draft as required by U.S. law. The problem is that there is no place on the form to register as a conscientious objector. College students who fail to register are denied financial aid. Only a few colleges will provide aid for non-registrants.

Under the circumstances, I have written to my representative in Congress to see if he would sponsor a bill to add one line to the registration form for conscientious objectors.

I believe letters from concerned Mennonites to their representatives in Congress would be most helpful.

Katherine van Wormer
Cedar Falls, Iowa

I get very angry when I read "Readers Say" letters suggesting that women are sexually abused because of the clothes they wear or don't wear. I was born into an Amish family who observed the strictest of dress codes. When I was three years old, my uncle sexually abused me. When I was five, our neighbor's 14-year-old son, also Amish, molested me sexually. I have reason to believe he shared his sexual pursuits with my brothers, who thereafter never stopped practicing their sexual experiments on me. When I was 11 years old my 14-year-old brother raped me at knife point and threatened to kill me.

All my life I have battled the most horrific aftermath. I cannot imagine that these situations had anything to do with clothing. I believe this kind of abuse was the result of an unwholesome attitude regarding sexuality in the homes where these kinds of events occurred.

Hugging and kissing and physical contact between parents and children were strictly forbidden. Sex was never considered to be a wholesome subject to be talked about.

Today my children do not dress any differently from their more "worldly" peers. They do not sexually molest anyone, and they have not had to live in dread and fear that their brothers or sisters will molest them. Clothing does not have anything to do with the situation—the problem is much deeper.

I have gone through massive counseling and self-help. Hardly a day goes by when the ghosts do not haunt me. But will not go public because I cannot expose my family, and I do not feel the church is in any way capable of bringing healing. I must work out my own salvation in fear and trembling.

Name withheld by request

I appreciated your thoughts about worship in ***Did You Sing Them Off-the-Wall?*** (Nov. 17). However, when you wrote that there should be room for various types of music and worship in the church, I wondered if you were stating heartfelt conviction or toying with wishful thinking.

In my opinion, if we were to judge the openness of the Mennonite Church to contemporary styles of music and worship according to what is happening in congregations, we would have to say that there is considerable openness. There are numerous congregations which are embracing these styles. These are often newer congregations, ones that have a significant number of young adults in their midst, or ones whose guiding vision is to reach persons who did not grow up in a church tradition.

On the other hand, if we were to make our judgment by the number of resources that are being provided for congregations that have chosen a contemporary style, I believe we would come to a significantly different conclusion. As I check the promotional pieces for both conference and churchwide worship events or resources (and I'm sure I miss some), I see few that would be helpful to a congregation which uses a contemporary approach (i.e., emphasis on up-to-date forms, upbeat tempo/volume, and expressive adoration). The resources needed to build and strengthen a worship team which leads 30-45 minute periods of interwoven music and the spoken word using multiple vocalists and instrumentalists are quite different from those needed for the more traditional (song leader, organist, and lay reader) worship leaders.

Why is there this apparent discrepancy between the types of resources that are being promoted and the choices and the preferences that are becoming evident in many congregations? Perhaps with 1993 having been declared the year of worship and music, now is the time for us to discern whether diversity in congregational worship styles is going to be something that our denomination warmly embraces or quietly opposes.

Linford Good
Marietta, Pa.

Pontius' Puddle

Sing to the Lord a new

Our spirits are crafted of the songs we sing to God, of the songs our parents once sang, and their parents before them. Our spirits shrink if we forget.

by Ben C. Ollenburger

Christian faith is all about what is new. It is about a new covenant, a new commandment, new life in Christ, a new creation—and a new song. In Christ, Paul says, "everything old has passed away; see, everything has become new!" (2 Cor. 5:17).

This is good news—the good news of Jesus Christ, who makes all things new. Paul said this two thousand years ago. It is old news, ancient news, and it has been entrusted to us. We are entrusted with the gospel of Jesus Christ, that it may be new again in every generation, in every life, in every moment. This treasure, this ancient treasure, we bear in the earthen vessels of the church, and in its songs.

When I was still very young, our church got a new hymnal. I didn't like it. I missed the sight of the old familiar and worn books in the pew racks, and cradled in the hands of my mother and of Emmanuel Schnell, our song leader. The new books were stiff, and they smelled different, strange and . . . , well, new. On a shelf in my parents' home was a whole history of change—of hymnals once new and now old; tattered hymnals set aside for new ones, which had themselves grown old and given way to still others. Some had titles hard to pronounce: *Evangeliumslieder, Silberklänge, Zionslieder,* from a time and a language long past. Hymnals, whose pages God's people had once turned to find fitting songs of praise, and then, in a new generation, had set aside, placed on a shelf, in order to sing new songs, in a new tongue, in a new time. Everything has become new; everything old has passed away.

But must we simply forget the old? Can we? Dare we?

In what is now a pasture north of Fairview, Okla., there once stood a church whose families had left an old faith to become Mennonites, had left an old country to become Americans, and had trained their tongues to speak a new language—but not in church. In church, they sang and prayed and preached, confessed their sins, married their sons and daughters, and baptized them with the language in which they had first learned the name of God. And, year in and year out, when a funeral service was ended, they bore the casket out of the church, across a dirt road, and into the Nordhoffnungsfeld cemetery. And as the congregation walked in somber procession, behind the body of one of their own, they sang *Nur mit Jesu will ich Pilger wandern* ("None but Jesus would I have to guide me").

I was never in that church, which was gone long before I was born. I never worshiped with that body of believers; never watched a loved one's body lowered into that cemetery, where my ancestors lie buried. But if I ever forget that song, may my tongue cleave to the roof of my mouth.

Our spirits are crafted of the songs we sing to God, of the songs our parents once sang, and their parents before them. Our spirits shrink if we forget. But it has pleased the Spirit of God to *enlarge* our spirits and to enrich them, to build the body of Christ with the children of many parents from many places—from far countries, from distant cities, from the streets of our towns—to give us new songs. If we resist what is new because we love and trust what is old, we become nostalgic, homesick. If we believe, as Paul did, then our home lies ever ahead of us.

Everything has become new; what is old has passed away. This is good news—the good news of Jesus Christ, the one who makes all things new.

As Christians—Brethren and Mennonite and of every kind—the home for which we long, on which our hearts are set, lies before us, in front of us. As Christians, we know that we are aliens and sojourners. As the epistle to the Hebrews says: "Here we have no lasting city, but we are looking for the city that is to come" (Heb. 13:14). We are on the way to a new city; we are on the way, into the future, with new members grafted into the body of Christ, accompanied by new songs. Our spirits are crafted of the songs we sing to God—to the God who, in Jesus Christ, ever again makes all things new.

The prophet Isaiah counsels us to sing a new song; to forget the former things, and not even to consider them (Isa. 42:10; 43:18). Does this

mean, then, that we should forget the old songs? Well, if it did mean that, then we should have to forget Handel's *Messiah*, some of whose most memorable parts are from Isaiah. Isaiah's song is a good deal more than two thousand years old, and Isaiah's *new* song is Israel's *old* song set to new music.

To draw Israel into God's new future, Isaiah turned to the hymns of Israel's ancient past. Israel's future, as Isaiah proclaimed it, was a future beyond defeat; beyond the hopelessness and homelessness of exile; beyond the sins of a past generation; beyond the pain and despair of life without God. This defeat, this homelessness, these sins, this pain and despair—these are the *former* things, the things of old, that Isaiah wants Israel to forget.

And on behalf of this forgetfulness, Isaiah returns Israel to what is most ancient. Isaiah returns Israel to the hymns of creation, to the story of Noah and the Flood and of the exodus, and to the memory of Abraham and Sarah. Because in these hymns and stories, and in these ancient memories, is revealed the powerful love of God, which makes all things new.

In the deep recesses of the past is the light that illumines Israel's future—and ours. In the brightness of that light, how can we keep from singing?

The Mennonite Church has a new hymnal. Here are new songs, and old ones; songs that are strange to our ears and our lips, and songs as familiar as our own voices. Here are words and music that praise God, that guide our worship through the year, that celebrate the newness of life and mourn its passing, that bear witness to the hope that is ours in Jesus Christ. Here are words and music that call us to love one another.

This hymnal, too, will grow old. One day we will place it on a shelf beside the others. And I pray that, on that day, we and our children, and many more children besides, will regret its passing, because our spirits have been crafted of these songs—and by them we have been enlarged and drawn closer to the Spirit of God.

In Christ, *everything* has become new; everything old has passed away.

Ben C. Ollenburger is associate professor of Old Testament at Associated Mennonite Biblical Seminaries, Elkhart, Ind. This article was adapted from a sermon he preached at a dedication service for Hymnal: A Worship Book, *the church's most recent new hymnal.*

Will peace survive past the year 2000?

(continued from page 3)

tians. There is only one message to proclaim—an invitation to all people to become part of God's people.

Our problem is that we are tempted to work out a separate ethic for the society we live in and for the church. To do that we need not only an ethic that the church will accept but also an ethic stated in such a way that society will hear it and accept it. But this results in a dual ethic. This leads to an ambiguous message to the world. What are they then to believe? What are we really saying? Can the world then choose which message to accept?

This ambiguity goes back a long way in our heritage. It is already expressed in the Schleitheim confession. The confession speaks about the kingdom of God and the kingdoms of this world. It sees the church as being of God. It sees governments as being of God as well. God reigns through the church where people do God's will. God reigns over the world through the left hand of God—through governments.

But this means that God has two different ways of dealing with evil—one that is in harmony with the character of God and the other that is not in harmony with God's character. But this divides the Godhead. God is one. God is not divided. The same will of God is the will of God for all people.

This is what the world needs to know. People can choose a different way, but they need to be told that it will lead to judgment rather than to life. People need to know what way they should take to have life. This is why we need to be a people who have made their commitment to the way of peace, to the way of God.

Will peace survive past the year 2001? Yes! If we overcome our ambivalence about peace and declare that we want to remain true to Christ. If we declare that we are against war and against arms. We need to persuade ourselves again that the gospel is God's way to peace for all the world. This is also the call of God to us.

David Schroeder is professor of New Testament studies at Canadian Mennonite Bible College, Winnipeg, Man., and a member of the Charleswood Mennonite Church.

Gold, frankincense, and myrrh

by Bonnie Bergey

Sitting on woven mats
Surrounded by beautiful brown people
Wrapped in layers of thin, colorful cloth
A family that still claims all its
Daughters and son and grandmother
Drinking spiced Somali tea
Telling stories of the past
And of last week
Through songs of the children such as
"AK-47s do not wound" (they always kill)
And my heart was crying

And I
With henna-decorated hands and feet
Wrapped in Somali clothes
Listened to the old woman

As she told stories
In between
Reciting the names of God on her
Muslim rosary

As I spent my evening sitting
Listening, talking, feeling
I felt the goodness of God
And was at peace

These gifts of gold with my friends of a
Unique but dying culture
Were bestowed upon me
And I was welcomed as a
Daughter and sister among them

And then
They blessed me with local
Frankincense
From the market
For burning in remembrance
And myrrh
For perfuming myself
And the moment was holy
And we were at peace

With only occasional gunfire
In the distance
And the birth and life
And death of Ciise*
Was happening among us.

* Jesus

Bonnie Bergey (left) coordinates relief and development work in Somalia for Mennonite Central Committee and Eastern Mennonite Board of Missions from a base in Nairobi, Kenya. She is a member of Landstown Community Church in Virginia Beach, Va.

Mennonite World Conference faces financial challenges

Kitchener, Ont. (Mennonite Reporter)—Mennonite World Conference (MWC) is out of debt for the first time in a decade. But the future will be "tougher" and very different, according to Larry Miller, MWC executive secretary.

The fact that the $250,000 deficit from the 1990 assembly has been erased means that constituents liked the Winnipeg gathering, Miller suggested. But Winnipeg may have been the last of its kind. In the future, the world gathering "will have to be a third world event," he said.

MWC membership is shifting to the south. According to 1990 statistics, 58 percent of MWC membership was in Africa, South and Central America, and in Asia/Australia.

"We want a [MWC] structural model that is viable in the third world," Miller noted. This means keeping the office, staff, and operations budget modest.

This also means asking every Mennonite group to give a fair share. The attempt to work out a fair share formula, however, has highlighted the glaring inequities in wealth distribution.

The suggested contribution guidelines, adjusted for differences in gross national product, call on Europeans and North Americans, with 42 percent of the MWC membership, to consider carrying about 95.5 percent of the $196,000 operations budget for 1992.

Canadians, for example, are asked for 66 cents per member, and U.S. groups for 72 cents per member. Africans are asked for a penny per member.

One further challenge for the next world assembly is presented by the travel fund. In 1990, most of the $450,000 travel fund—which helped third world participants attend the assembly—came from the host country, Canada.

Will such a travel fund be possible with an assembly hosted by India? Miller wondered. Or can some other partnership ventures be worked out?—*Ron Rempel*

Every little bit helps. *Harrisonburg, Va.*—Steven Glanzer, 8, displays the money he collected on one Sunday in his "loose change jar" at Community Mennonite Church, Harrisonburg, Va. Every week after the worship service, he invites persons to empty change from their pockets into a container to supplement the church's regular mortgage payments.

Shortly after moving to a new building, former congregational chair Del Snyder introduced the "loose change jar." Glanzer took over this weekly task about two years ago and is aggressively pursuing the assignment. He reports that as of mid-December 1992, the informal appeal has raised more than $3,100.

Glanzer, the son of P. David and Tina Glanzer of Harrisonburg, is in third grade at Ottobine Elementary School.
—*Jim Bishop*

Overland Railroad station in Pennsylvania closes

Lancaster, Pa. (MCC U.S.)—Eight years after its opening, a Lancaster-based Overground Railroad station is closing operations. The station helped resettle some 160 Central American refugees fleeing war and oppression in their homelands.

The Salvadoran peace accords and Mexico's recent tightening of its southern border with Guatemala have greatly reduced Central America's refugee flow.

Canada, too, is closing its borders to refugees, says Luis Fernando Sandoval.

Since August 1991, Sandoval, a Mennonite Central Committee (MCC) U.S. worker, has served as LINCARA's coordinator. LINCARA stands for Lancaster Inter-Religious Network for Central American Refugee Action.

LINCARA was founded by Phil Hofer, a Mennonite Brethren, in 1984; through the years it was supported by several Lancaster area Mennonite and Brethren in Christ churches and by MCC.

The Overground Railroad shuttles people to Canada, providing shelter and assistance with filing asylum documents during their time in the United States.

Unlike the 19th-century Underground Railroad that helped slaves reach freedom in the North, an act prohibited by Southern laws of the time, the Overground Railroad works within U.S. legal boundaries. Refugees are granted temporary U.S. residency while readying their paperwork to enter Canada.

Even though LINCARA and other Central American refugee groups around the nation have closed, Hofer cautions Christians against losing themselves in a "cloud of hope." Repression continues unabated in Guatemala, and is growing in Honduras. Nicaragua and El Salvador, while no longer at war, are unstable. The region's future remains uncertain at best.

Mennonite World Conference—Member Contributions Based on Per Capita GNP

Sample Conference	Members	GNP U.S	Budget %	1992	1993
Menn. Brethren in Zaire (CEFMZ)	46,900	$ 260	0.216%	$ 422.39	$ 441.78
Japan Menn. Christian Ch. Conf.	410	23,810	0.173%	338.11	353.63
Menn. Church in India	2,060	340	0.012%	24.26	25.37
Guatemala Evangelical Menn. Ch.	3,500	910	0.056%	110.31	115.38
Society of Dutch Anabaptists	15,500	15,920	4.360%	8,546.46	8,938.90
Menn. Ch., Canada	9,779	19,030	3.288%	6,445.32	6,741.28
Menn. Ch., USA	92,517	20,910	34.185%	67,001.86	70,078.48
Total Africa	175,639		0.852%	1,670.45	1,747.15
Total Asia/Australia	147,009		2.490%	4,879.54	5,103.60
Total South/Central America	48,685		1.160%	2,273.05	2,377.43
Total Europe	29,441		9.791%	19,191.30	20,072.54
Total North America	238,998		85.707%	167,985.85	175,699.28
General Fund Budget (in U.S. $)				196,000.00	205,000.00

MMA board studies mutual fund possibility

Chicago (MMA)—Mutual funds could be available through Mennonite Mutual Aid (MMA) in 1993 following action by the MMA board of directors in Chicago, Dec. 4-5.

Results of a recent survey showed a majority of Anabaptists favor having MMA offer mutual funds. More than a third of those surveyed already have money invested in a mutual fund.

J. B. Miller, vice-president of Financial Services, said offering mutual funds is not a new direction for MMA but is a logical extension of what is already being done.

He noted there are several thousand mutual funds in existence, but only a handful are governed by ethical investment guidelines; most of those do not directly address Anabaptist concerns.

Preliminary study by the staff indicates MMA would begin by offering three mutual funds: a money market fund, an intermediate bond fund, and a common stock fund.

Board member Ted Koontz, Elkhart, Ind., raised objections to the idea, saying he believes offering mutual funds will encourage church members to "build bigger barns" and accumulate riches.

While he made it clear he is not opposed to the concept of mutual funds, he said church agencies need to develop a posture of generosity and sharing. The church does not need to add its voice to society's call for saving and investing, he suggested.

Other board members did not agree with Koontz's position. Lee Roy Berry, Jr., Goshen, Ind., said his research on the history of MMA led him to believe offering mutual funds fits the vision of the original founders.

"If you believe that our religious beliefs should touch every aspect of our lives, then there in nothing in our lives [financially] that MMA shouldn't touch," he said.

Lester Kropf, Albany, Ore., said he disagreed with Koontz that mutual funds are not part of MMA's mission. He said people can use tools like mutual funds to provide for themselves and still be generous by making provisions for their families and churches.

The board voted to direct the MMA staff to continue with final planning for mutual funds. The issue will be brought to the board's meeting on May 6-7 for final consideration. If approved, a tentative schedule calls for mutual funds to be offered to members in late summer or early fall 1993.

In other business, the board was informed that MMA's health plan membership increased in September, October, and November—the first time increases have been reported since 1988.

Howard Brenneman, MMA president, told the board he expects to see more change in the insurance industry over the next five years than in any other industry in the United States.

Brenneman was at a meeting of the Health Insurance Association of America (HIAA) in Washington, D.C., on Nov. 30 when that organization reversed many years of opposition to government-mandated health coverage.

HIAA is now calling for federal laws requiring employers to provide health coverage for employees, Brenneman said. He noted HIAA's position is remarkably similar to a set of guiding principles approved this year by the MMA board.

Brenneman said he believes the country is embarking on a period of change in the health care system that is unprecedented. The challenge for MMA is to be a leader in that process and not a follower.

The board heard a report on a recent survey exploring the area of property and casualty insurance, such as auto and homeowner's insurance. A major goal for 1993 is to make a decision about MMA's future in this area.

In other business, the board approved the corporate plan and budget for 1993. The board also agreed to spend part of the next meeting talking about restructuring the board's organization. The corporate structure was recently revised, and there is some feeling the current board structure is no longer adequate.

Hurricane Andrew video released. *Akron, Pa. (MCC)*—Viewing the rubble caused by Hurricane Andrew in Homestead, Fla., are Phil Martin and his daughter. A new Mennonite Central Committee video, *Hurricane Andrew: The Church Without Walls*, tells how the Mennonite Disaster Service and the Homestead Mennonite Church are working to rebuild. The video is available from MCC headquarters in Akron, Pa., or Winnipeg, Man., or from local MCC offices.

MHS helps relieve hurricane headaches

Homestead, Fla. (MCC U.S.)—"Photographs can show whole city blocks flattened by a hurricane, but they cannot show the fears of children who cry and scream when the next heavy rain falls," says Paul M. Miller of Lititz, Pa.

"Photos can show streets piled with debris and discarded waterlogged furniture, but they can't show the dazed horror of elderly people alone in their rain-soaked rooms 10 weeks later when the stench of mildew starts to ooze out of walls and floors," he adds.

Miller, a professor of pastoral counsel-

ing, worked in Homestead, Fla., Nov. 3-9 as a volunteer with Mennonite Health Services (MHS). MHS is working in the area alongside Homestead Mennonite Church and Mennonite Disaster Service (MDS).

As MDS workers restore homes damaged by Hurricane Andrew, MHS volunteers help bind emotional wounds.

A recent article in the Miami *Herald Tribune* quoted a study of the Florida Health and Rehabilitation Services. According to the study, 55 percent of Homestead households report at least one family member is experiencing severe stress or other mental health problems.

Twelve percent said a household member was unemployed due to the storm.

"So the stresses go far beyond the loss of homes," says Sandy Kauffman, consultant to the MHS project in Florida and director of outreach and development services for Oaklawn, a psychiatric care facility in Goshen, Ind.

Rohrer Eshleman, a retired missionary and emergency medicine physician from Landisville, Pa., is currently in Homestead with MHS. He goes from home to home looking for people whose needs—either physical or emotional—have not yet been attended to.

A major frustration is in finding electrical and plumbing contractors to redo interiors of hurricane-gutted homes. While more stores reopen daily, people still face long lines at hardware stores and banks. The waits, the uncertainty, the long lines take their toll, Eshleman says.

"While MDS looks at a house, I look at the occupants' stress level," he says. "Together this is a holistic approach to looking at a family's needs.

"As soon as people find some hope, their emotional level improves dramatically," Eshleman relates.

He visited one man who had been in bed two days, severely depressed. He had received an insurance payment but could not decide how to spend it. Should he fix the roof or buy a small trailer for his family to live in? Eshleman talked with him and together they decided that MDS would help repair the roof.

"Within 10 minutes he was out of bed. It was the hope. It was almost like a laying on of hands," Eshleman relates.

Eli and Paula Stoltzfus of Elkhart, Ind., are doing similar work in Homestead. In January, George and Naomi Eby of Apple Valley, Calif., will join the team. The Ebys will coordinate short-term volunteers who will serve in community agencies and projects for two weeks or more. Doris and Lester Glick of Sarasota, Fla., volunteer several days a week to consult with members of Homestead Mennonite Church as they adjust to many changes and losses.

MHS plans to work in Homestead for as long as MDS is there, at least for the next 18 months.—*Emily Will*

Church experiences deaf-oriented service

Ocean City, Md.—Ocean City Mennonite Church is geared to the worship patterns of hearing people. Its three deaf members rely on an interpreter for their participation in the worship service.

On Nov. 8, however, the rest of the congregation had an "ear-opening" experience. The service was presented in American Sign Language (ASL) and voiced for hearing members.

Around 25 deaf guests came from miles around to hear speakers Jeff and Jan Hoffer.

Jeff, director of Anabaptist Deaf Ministries, Riverdale, Md., emphasized the giftedness of both deaf and hearing people in his sermon. "Deaf people should be given the opportunity to use their gifts and be encouraged to develop potential skills," he said.

"God's viewpoint is different from the world's. When we see the way God sees, we put aside old stereotypes, recognizing ourselves as equals. Black, white or Native American, man or woman, hearing or deaf—we can learn from each other."

During the Sunday school hour, Jan met with hearing adults, sharing personal experiences and important components of deaf culture.

Jeff met with the deaf class, sharing an ASL version of the Bible. Using the videotape, he demonstrated how deaf people can study the Bible together in the clarity of their own first language.

That direct communication through ASL added a deeper dimension for all who attended. Hearing persons of the congregation commented on the freedom expressed in the language. One hearing member said, "What I can learn from the deaf is how to pray."—*Joyce Hostetter*

Leaders envision future for women's organization

Elkhart, Ind. (WMSC)—Two brainstorming sessions on the future of the Women's Missionary and Service Commission (WMSC) highlighted the fall meeting of the WMSC executive committee in Elkhart, Ind., Oct. 22-24.

The sessions served as stimulus to the ongoing process of restructuring WMSC. A model for structural changes will be proposed at the WMSC delegate meeting at Philadelphia 93, the biennial Mennonite Church general assembly.

Women staff and board members from Mennonite Board of Missions (MBM) joined WMSC executives for dinner and the first brainstorming session.

When Marian Hostetler, WMSC executive secretary, invited the MBM guests to share their perceptions of WMSC, responses came quickly: "a changing group"—"not set in agenda of 20 years ago"—"asking what to do next"—"*Voice* [WMSC publication] emphasis on service and spirituality"—"collect money for worthy causes"—"no WMSC groups in newer churches, yet they have activities for women."

A lively discussion followed, structured by WMSC president Terri Brenneman's questions: If there were an organization to meet the needs of women, what would it be like? What is your mission vision for a Mennonite women's organization? What kind of women's organization excites you?

WMSC leaders met with Indiana-Michigan Conference officers. The two groups agreed on the importance of encouraging a deeper spiritual life, out of which a vision for mission will come.

Three committee members who represent minority groups within the church gave reports on recent meetings. Rose Covington reported that WMSC travel scholarships enabled 15 people to attend the African-American Mennonite Association assembly held in Los Angeles last August.

Esther Hinjosa said that 130 women attended the Hispanic Women's Conference held last May at Goshen (Ind.) College. She also told about her regular visits to Mexico and her concern for impoverished women there. Hinjosa has arranged to have this year's WMSC devotional materials translated into Spanish.

Vernie Lee Gehman spoke about the United Native Ministries Council assembly held this past summer in Atmore, Ala.

In other business, a budget of $122,600 for fiscal year 1993-94 was approved—an increase of $1,300 from last year.

• **MCC declines to sign.** Mennonite Central Committee (MCC) was one of 17 nongovernmental organizations (NGOs) working in Somalia that declined to sign a Nov. 10 letter to national security adviser Brent Scowcroft supporting United Nations military intervention in that country. In a written response to the association of NGOs that sent the letter to Scowcroft, MCC Africa co-secretary Eric J. Olfert wrote, "We recognize that the urgent and imperative humanitarian needs must be responded to, but the approach advocated [by the UN] seems to us to be fraught with danger, unlikely to succeed, and likely to have very unhelpful impact on the even more important task of encouraging and enabling Somalis to rebuild their society. We would plead for more creativity in seeking ways to respond to the humanitarian needs which do not close off the peace processes which bring hope for the longer term."—*The Christian Leader*

• **Activists pray for Haiti.** At the gates of the U.S. embassy, leaders of the united faith committee of Americans working in Haiti met with the Christian Peacemaker Team for a prayer vigil on Dec. 16, the second anniversary of Haiti's first open democratic election. The vigilers prayed for a change in U.S. policy toward refugees, toward Haiti and its record of human rights abuses, and for the return to greater justice for all Haiti's people. Many expressions of gratitude for the empowerment this vigil offered poured in from Haitian leaders and peasant groups. "You are able to say and do, on our behalf, what we want to say with our hearts but dare not unless we choose to say it with our lives," said one.

• **Ministry changes name.** Northern Light Gospel Missions of Red Lake, Ont., has announced a name change to Impact North Ministries. Mailing address in the United States remains Box 272, Loman, MN 56654; in Canada: Box 315, Red Lake, ON P0V 2M0.

• **Moscow center opens.** A new Mennonite center in Moscow recently celebrated its official opening. The center, sponsored by Mennonite Central Committee (MCC), will house offices, a library/meeting room, and some living space. The Commission on Overseas Mission of the General Conference Mennonite Church will share office space and staff with MCC, as may some other Mennonite agencies.

• **Earthquake hits Indonesia.** An earthquake registering 6.8 on the Richter scale hit Flores, an island in the Indonesian archipelago on Dec. 12. Reports indicate about 2,500 people have died. Mennonite Central Committee gave $500 (U.S.) for immediate relief efforts and plans additional funding for long-term reconstruction. MCC has no workers on this island, but has historical ties to the province in which Flores is located.

• **AMBS professor honored.** Retired professor Millard Lind was recently named professor emeritus of Old Testament at Associated Mennonite Biblical Seminaries, Elkhart, Ind. In addition to having a seminary teaching career which spanned several decades—from the late 1950s to 1988—Lind has distinguished himself in pastoring, editing, and scholarship. He wrote *Yahweh Is a Warrior*, published in 1980, and edited the monthly magazine *Christian Living* for a number of years.

• **School accredited.** Hinkletown Mennonite School, near Ephrata, Pa., has earned full accreditation from the Middle States Association of Colleges and Schools. Established in 1981 with 65 students, the school has grown to serve 199 students in kindergarten through grade eight.

• **Scholarships awarded.** Scholarship awards totalling $10,200 were given this year through Women's Missionary and Service Commission (WMSC). The 1992-93 WMSC scholars are: Catherine Eyer and Rochelle Martin, Conrad Grebel College; Madeline Bender and Laureen Eshleman, Eastern Mennonite College; Marlene Reiff and Rebecca Jiminez Yoder, Goshen College; Jennifer Slabaugh and Jennifer Troyer, Hesston College; Erin Osinkosky, Eastern Mennonite Seminary; Charlotte Holsopple Glick and Lara Hall, Goshen Biblical Seminary; Beth Graybill, University of Maryland; Klaudia Brady Smucker, Ashland Theological Seminary.

• **Missionary transitions:**
Allen and Irene Martin of Lakewood, Colo., are returning to Brazil after 26 years. Their three-year assignment will be divided between leadership development in five churches and teaching English as a second language. Martins are self-supporting overseas mission associates with Mennonite Board of Missions. Their address is c/o HIG Sul 703 Bloco K Casa 9, Brasilia, D.F. Brazil, South America.

• **New books:**
My Faith's OK, Your Faith's NOT by Duane Kauffman brings together the theory and research of scientific psychology and the practice of religious faith. Available from the author at Goshen College, Goshen, IN 46526.
The Wanners—An Early Lancaster County, Pennsylvania, Mennonite Family by Irma Hess Stoltzfus sheds new light on a number of families in southeastern Pennsylvania. Available from Olde Springfield Shoppe, 10 W. Main St., Elverson, PA 19520.

• **New resources:**
African Tales, a new 23-minute Mennonite Central Committee video for primary grades, uses paintings and sound effects to tell three African fables. Interspersed with the stories, a person from South Africa talks with a group of children about life in Africa. For free loan from MCC, PO Box 500, 21 S. 12th St., Akron, PA 17501-0500; phone 717 859-1151. In Canada, 134 Plaza Drive, Winnipeg, MB R3T 5K9; phone 204 261-6381.
Anabaptism Today, a magazine published three times a year by the Anabaptist Network, an independent association of Christians from many denominations. The magazine, subtitled "Christian Discipleship in the Radical Tradition," is available for 5 English pounds from 10 Petworth Close, Frimley, Camberley, Surrey GU16 5XS, England.
Jewelry Making in Mexico, a nine-minute video from Mennonite Central Committee, tells the story of a crafts cooperative which produces jewelry sold through Selfhelp Crafts of the World. For free loan from MCC. In the United States, phone 717 859-1151; in Canada, phone 204 261-6381.
Somalia discussion guide contains a background to the crisis in Somalia, a discussion facilitator's guide, and an outline of Mennonite Central Committee's response in Somalia. Available from MCC regional and provincial offices, and from PO Box 500, 21 S. 12th St., Akron, PA 17501-0500; phone 717 859-1151.

Goshen athletes come out in front. *Goshen, Ind. (GC)*—A group of seven fall athletes at Goshen (Ind.) College helped the school lead the nation in NAIA All-American Scholar-Athlete selections for combining excellence in athletics and academics. The seven athletes were the most from any school among fall sports in which Goshen participates. No other school across the country had more selections than five. To be eligible for the awards, juniors and seniors must be strong competitors and post at least a 3.5 grade point average.

The athletes, pictured here, are: *front row (from left)*—Marla Gerber, Dean Altstaetter, Emily Willems; *back row*—Eric Yordy, Pat Sauder, Scott Bodiker, J. J. Stuckey.

MCC workers oriented. *Akron, Pa. (MCC)*—Some 34 workers took part in orientation held at Mennonite Central Committee (MCC) headquarters in Akron, Pa., Nov. 3-13. Pictured are Mennonite Church members: *front row, left to right*—Joanne Lingle, Indianapolis, Ind., to New Orleans, La.; Les and Gwen Gustafson-Zook with Si, Albany, Ore., to Portland, Ore.; *back row*—James Stutzman, Fairfax, Va., to Akron, Pa.; Carolyn Schrock-Shenk, Lancaster, Pa., to Akron, Pa.; Justo Navarro, La Ceiba, Honduras, to New York, N.Y.; Janet Weaver, Lititz, Pa., to Ephrata, Pa.

• Job openings:

Camp director, Crooked Creek Christian Camp, Washington, Iowa. Responsibilities include program development and direction including summer children's program, publicity and promotion, supervision of staff, and oversight of rental groups. Contact board chair Ed D. Miller, 400 4th St., Wellman, IA 52356.

Faculty and staff positions, Bluffton College, Bluffton, Ohio. *Recreation management*: Ph.D. (master's degree considered) and therapeutic recreation certification to teach courses in recreation management and coach. *Director of media resources*: Master's degree and library media certification to teach courses in media methods and assume significant administrative responsibilities. *Business administration / management*: Ph.D. or D.B.A. (M.B.A. considered) to teach courses in organizational management, organizational development/behavior, and possibly accounting. *Research librarian* (possible): M.L.S. Evidence or promise of teaching excellence is required. Positions are full-time beginning fall 1993. Screening begins Feb. 15. Reply to: William Hawk, dean of academic affairs, Bluffton College, 280 W. College Ave., Bluffton, OH 45817-1196; phone 419 358-3317.

Faculty and staff positions, Goshen College, Goshen, Ind. *Foreign language*: part-time, one-year, possible long-term appointment teaching elementary Spanish. Position will be open fall 1993. Ph.D. and native or near-native ability preferred. *English*: full- or part-time, one-year appointment beginning fall 1993. Course load will consist mostly of writing courses, with one or more literature courses in the applicant's specialty. Background in women's studies helpful. Ph.D. preferred. *Acting registrar*: full-time position for 18 months, beginning June 1993. Responsibilities include maintaining academic records, advising students, and managing student registration. Master's degree preferred. For all the above positions, send letter of application and résumé to John W. Eby, academic dean, Goshen College, Goshen, IN 46526.

Home economics teacher, Lancaster Mennonite High School, Lancaster, Pa. Beginning second semester, Jan. 22. For more information, write or call the school at 2176 Lincoln Hwy. E., Lancaster, PA 17602; phone 717 299-0436.

Psychologists, Philhaven Hospital, Mt. Gretna, Pa. Facility operated by Lancaster Conference has positions for doctoral-level psychologists with expertise in child/adolescent testing and therapy and/or specialty interest in women's therapy issues. Females preferred due to populations served. Seeking individuals interested in actively integrating Christian faith with clinical practice. Send résumé or contact Human Resources, Philhaven, PO Box 550, Mt. Gretna, PA 17064; phone 1 800 932-0359 in Pa., or 717 270-2451.

NEW MEMBERS

College, Goshen, Ind.: John and Kelli King, Jon Slough, Mabel Gerig, David and Dorothy Weaver, Erica Friesen, Doug Lehman, Janneken Smucker, Randy and Debbie Gunden, Mabel Brunk, Amie Koontz, Raymond and Kathryn Troyer, Esther Glick, Max and Lydia Mertz, Cloy Miller, Jan Scharf, Martha V. Yoder, and Mark Farmwald.

Deep Creek, Chesapeake, Va.: William Rushing, Daniel and Dorcas Bergey, Marvin and Yvonne Stutzman, Alan and Joanne York, and Lovie and Goldie York.

Emmanuel, Gainesville, Fla.: Laura Lehman.

Hopedale, Ill.: Joni Litwiller, Lisa Litwiller, and Holly Nafziger.

Parkesburg, Pa.: Noah L. Hershey III and Parmalle Hershey.

Parkview, Kokomo, Ind.: Sarah Coon and Emily Whitehead.

Shantz, Baden, Ont.: Mark Baechler, Melanie Baechler, Lindsay Shantz, and John Snyder.

Springdale Chapel, Cincinnati, Ohio: Dale and Tracy Allen.

Trinity, Morton, Ill.: Amanda Ziegele, Melissa Kovach, Renee Click, Rachel Click, and Joy Rogers.

West Philadelphia, Pa.: Louis Silver, Doug Shenk, Jill Sheeler-Shenk, Ken Albone, Cindy Cassel, Dan Casto, Lauren McKinney, and Shawn Bleam.

West Union, Parnell, Iowa: Aaron Fleming and Rachel Smith.

BIRTHS

Comes, Ted and Susan Yancey, Sarasota, Fla., Benjamin Allen (fourth child), Dec. 7.

Fisher, Richard and Donna Helmuth, Logan, Ohio, (twins) Melody Elaine and Joanna Gail (fifth and sixth children), Dec. 9.

Gifford, Frank and Lavonne Cassel, Telford, Pa., Francis Joseph III (second child), Dec. 17.

Gingerich, Marty and Heidi Ulrich, Pignon, Haiti, Elaina Etrenn (second child), Nov. 25.

Gingrich, Paul and Debra Diem, McAlisterville, Pa., Sara Elizabeth, May 15.

Gray, Scott and Jana Emke, North Port, Fla., Tyler Scott (first child), Dec. 17.

Griffin, Elmer and Andrea Davis-Griffin, Los Angeles, Croix Alexander (first child), Oct. 13.

Lehman, Kent and Kim Ropp, Kalona, Iowa, Michelle Haley (second child), Dec. 8.

CASAS

Spanish study and service in Guatemala

- Two months quality language instruction
- Central American history and culture
- Lodging with lower-income families
- One- to four-month service assignment
- Optional university credit
- Contact with Central American Anabaptists

Spring term 1993: June 1-Aug. 25
Fall term 1993: Sept. 16-Dec. 10

For information write:
CASAS, Apartado 371-I, Montserrat, zona 7, Cd. de Guatemala
AMERICA CENTRAL Tel./FAX (011-502-2) 72-3477

Martin, Glenn and Kaye Landis, Lewistown, Pa., (twins) Neil David and Nathan Scott (third and fourth children), Dec. 3.

Musselman, Kenneth and Elizabeth Gerrie, Ariss, Ont., Katrina Elizabeth Danae (fifth child).

Ritchey, Lincoln and Jeana Brick, Woodbury, Pa., Tyler Paul (first child), Dec. 2.

Slabaugh, Bruce and Sandy Peachey, Nappanee, Ind., Rebecca Marie (second child), Dec. 2.

Stoesz, Randy and Ellen Hoover, Indianapolis, Ind., Connor Mark (third child), Nov. 1.

Wagner, Charles and Shari Miller, Indianapolis, Ind., Vienna Marie (first child), Sept. 15.

Yoder, Darrell and Ruby Bontrager, Sarasota, Fla., Marilyn Rachelle (second child), Nov. 11.

Yoder, Robert and Linda Spaienza, Sarasota, Fla., Jesse Aaron (first child), Oct. 12.

MARRIAGES

Ervin-Slabaugh: Mark Ervin, Nappanee, Ind., and Melissa Slabaugh, Wakarusa, Ind. (North Main Street), Dec. 4, by Ken Bontreger.

Fansler-Krock: Steven Fansler, West Liberty, Ohio, and Nancy Krock, Bellefontaine, Ohio (South Union), Nov. 27, by Randy Reminder.

Foster-Cooper: William Foster and Brandy Cooper, De Graff, Ohio (South Union), Nov. 28, by Randy Reminder.

Martin-Gingerich: Brent Lewis Martin, Kitchener, Ont. (First), and Susan Barbara Gingerich, Kitchener, Ont. (Danforth Morningside), Aug. 15, by Osiah Horst and Ken Bechtel.

McDermott-Kirkpatrick: Dan McDermott, Hatfield, Pa. (Upper Skippack), and Kim Kirkpatrick, Hatfield, Pa. (Upper Skippack), Nov. 14, by Ray Yoder.

Nichols-Letkemann: Tom Nichols, Pasadena, Calif. (Pasadena), and Carolyn Letkemann, Pasadena, Calif. (Pasadena), Dec. 19, by James E. Brenneman.

Russell-Miller: Paul Russell, Virginia Beach, Va., and Charlene (Patsy) Miller, Virginia Beach, Va. (Mt. Pleasant), Nov. 28, by Addona Nissley.

Tijerina-Wyse: Jaime Tijerina, Archbold, Ohio, and Alicia Wyse, Archbold, Ohio (Lockport), Dec. 12, by Allen Rutter.

Walters-Yoder: Rick Walters, Indianapolis, Ind. (Episcopal), and Sanna Yoder, Indianapolis, Ind. (First), Oct. 17, by Craig Overmyer.

DEATHS

Atkinson, Sandra Kay (Farley), 55, Wellman, Iowa. Born: Feb. 13, 1957, Walcott, Iowa, to Charles E. and Verla (Cherry) Farley. Died: Dec. 11, 1992, Iowa City, Iowa. Survivors—husband: Donald Atkinson; children: Lori Sexton, Deb Seward, Karla Stout, Mark; brothers and sisters: Charles, Fred, Ray, Richard, Mildred Taylor, Dorothy King, Susan Hein; 12 grandchildren. Funeral and burial: Dec. 14, East Union Mennonite Church, by Michael Loss and Noah Helmuth.

Bast, Emerson, 75, Heidelberg, Ont. Born: Feb. 20, 1917, Wellesley Twp., Ont., to Jacob and Catherine (Albrecht) Bast. Died: Dec. 10, 1992, Kitchener, Ont., of a heart attack. Survivors—wife: Lucinda Mary Bast; children: William, Linda Walpole; brother and sisters: Robert, Edna Gerber, Erma Gerber, Esther Jantzi; 5 grandchildren. Funeral and burial: Dec. 13, Mapleview Mennonite Church, by Victor Dorsch.

Bontrager, Emery, 83, Hutchinson, Kan. Born: March 13, 1909, Yoder, Kan., to John M. and Fannie (Yoder) Bontrager. Died: Dec. 8, 1992, Hutchinson, Kan., of a stroke. Survivors—wife: Bernice I. (Miller) Bontrager; children: Barry, Emery, Gloria Hostetler, Karen Hadley; brother: Jerry J.; 9 grandchildren, 3 great-grandchildren. Funeral: Dec. 11, South Hutchinson Mennonite Church, by Richard Headings and Howard Wagler. Burial: Yoder Mennonite Cemetery, Yoder, Kan.

Brenneman, Mary Magdalene (Hershberger), 84, Kalona, Iowa. Born: Jan. 5, 1908, Kalona, Iowa, to Ephraim and Dorinda (Kempf) Hershberger. Died: Dec. 9, 1992, Washington, Iowa, of injuries from an automobile accident. Survivors—husband: Clark Brenneman; children: Richard, George, Jay Stewart; brothers and sisters: Ralph H., Sam H., Edna Hostetler, Barbara Hershberger; 7 grandchildren, 2 great-grandchildren. Funeral: Dec. 12, Kalona Mennonite Church, by David Groh, Scott Swartzendruber, Robert K. Yoder, David L. Yoder. Burial: Lower Deer Creek Cemetery.

Detrow, Homer Ivan, 82, Columbiana, Ohio. Born: July 23, 1910, Fairfield Twp., Ohio, to Amos M. and Fanny (Senger) Detrow. Died: Dec. 2, 1992, Salem, Ohio. Survivors—wife: Margaret Gallagher Detrow; son: Ken Gallagher; 2 grandchildren. Congregational membership: Leetonia Mennonite Church. Funeral: Dec. 5, Warrick-Kummer Funeral Home, Columbiana, Ohio, by Robert D. Yoder. Burial: Franklin Union Baptist Church Cemetery.

Detweiler, Clarence Roy, 89, Kalona, Iowa. Born: April 26, 1903, Parnell, Iowa, to Ed and Elizabeth (Henning) Detweiler. Died: Dec. 5, 1992, Kalona, Iowa. Survivors—children: Marion, Wallace, Trula Zimmerly, Marjorie Miller; 16 grandchildren, 6 great-grandchildren. Predeceased by: Sarah E. Slaubaugh (wife) and Cecil (son). Funeral and burial: Dec. 8, West Union Mennonite Church, by Merv Birky.

Godshall, Ruth M. (Snyder), 83, Morwood, Pa. Born: Dec. 28, 1908, Berks County, Pa., to Benjamin and Agnes (Hertzog) Snyder. Died: Dec. 14, 1992, Morwood, Pa. Survivors—husband: Horace B. Godshall; children: Marilyn S. Derstine, Horace B., Jr.; sister: Esther Miller; 12 grandchildren, 21 great-grandchildren. Predeceased by: Harold (son) and Arlene (infant daughter). Funeral and burial: Dec. 17, Franconia Mennonite Church, by Floyd Hackman, John Ehst, and Russell Detweiler.

Landis, Estella B. (Young), 86, Sellersville, Pa. Born: April 2, 1906, Salford Twp., Pa., to Allen M. and Sallie (Boyer) Young. Died: Dec. 11, 1992, Sellersville, Pa., of coronary artery disease. Survivors—children: Merrill Y., Alvin Y., Walton Y., Elva Y. Worthington, Eileen Y. Frantz, Marilyn Y. Nase; sisters: Verna B. Alderfer, Mandelin B. Souder; 17 grandchildren; 21 great-grandchildren. Predeceased by: Alvin M. Landis (husband) and Ralph Y. Landis (son). Funeral and burial: Dec. 16, Blooming Glen Mennonite Church, by Truman H. Brunk.

Reschly, Alice Edith (Roth), 78, Wayland, Iowa. Born: May 14, 1914, Trenton, Iowa, to Peter G. and Lena (Egli) Roth. Died: Dec. 8, 1992, Newton, Kan., of a heart attack. Survivors—children: Jeannene Mast, Linda Schrock, Lois Stauffer; brother: Ivan E. Roth; 9 grandchildren. Predeceased by: John Reschly (husband) and Jane Diller (daughter). Funeral: Dec. 13, Hesston Mennonite Church, by David Mann and Ron Guengerich. Burial: East Lawn Cemetery.

Steckly, Jonathan, 96. Born: Aug. 27, 1896, Perth County, Ont., to Joseph W. and Lydia (Jantzi) Steckly. Died: Nov. 26, 1992, Tavistock, Ont. Survivors—children: Katie Ann Helmuth, Leona Erb, Irwin. Predeceased by: Fannie (Zehr) Steckly (wife) and Eileen Kropf (daughter). Funeral: Nov. 29, Tavistock Mennonite Church, by Darrel Toews and Elmer Schwartzentruber. Burial: East Zorra Mennonite Cemetery.

Troyer, LaVern D., 82, Hutchinson, Kan. Born: Feb. 15, 1910, Harper County, Kan., to Dave and Katie (Reber) Troyer. Died: Nov. 24, 1992, Hutchinson, Kan., of a stroke. Survivors—wife: Gladys (Burton) Troyer; children: Larry, Donald, Dwayne, Alfred, Tharen Herl, Karen Coldren; brothers and sister: Virgil, David, Velma Schmidt; 13 grandchildren. Funeral: Nov. 28, South Hutchinson Mennonite Church, by Howard Wagler. Burial: Hunt Cemetery, Kingman, Kan.

Walter, W. Henry, 75, Telford, Pa. Born: Oct. 26, 1917, Line Lexington, Pa., to Allen S. and Lizzi N. (Kulp) Walter. Died: Dec. 5, 1992, Sellersville, Pa. Survivors—wife: Naomi H. (Bergey) Walter; children: Leonard B., Daniel B.; brothers: Carroll K., Theodore R.; 6 grandchildren. Predeceased by: Orie B. (son). Funeral and burial: Dec. 10, Line Lexington Mennonite Church, by Lowell H. Delp.

Wyse, John J., 99, Archbold, Ohio. Born: Aug. 8, 1893, Archbold, Ohio, to Menno and Mary (Baer) Wyse. Died: Dec. 2, 1992, Archbold, Ohio. Survivors—son: Marlin D.; sister: Minnie; 10 grandchildren, 22 great-grandchildren, one great-great-grandchild. Predeceased by: Ida (Nofziger) Wyse (wife) and Lila Mae (daughter). Funeral: Dec. 5, Central Mennonite Church, by Charles Gautsche and Wilmer Hartman. Burial: Pettisville Cemetery.

Obituary correction: Ira J. Buckwalter (Dec. 8, 1992, *Gospel Herald*) is survived by his daughter, Marian E.

Resources for the Road

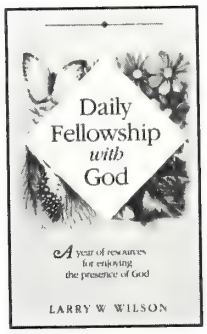
Picking Up the Pieces When Marriage Ends

Starting Over

On their wedding day, countless couples promise to love each other as long as they both shall live. But nearly half of all marriages crumble in divorce. And death brings a shocking end to others. Starting over is not easy, especially for women who must begin again in mid-life. Drawing on stories (including her own) of women whose lives have been shattered by divorce or death, **Joyce J. Tyra** offers understanding and inspiration. She describes the recovery process and offers hope that even broken lives can be made new.
Paper, $5.95; in Canada $7.50.

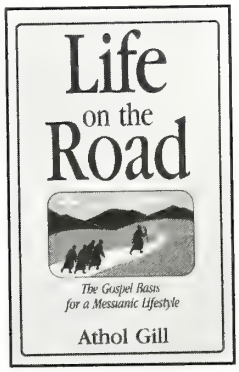
A Year of Resources for Enjoying the Presence of God

Daily Fellowship with God



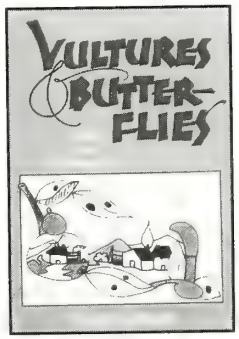
Using these daily meditations by **Larry W. Wilson**, readers are invited to fill their hearts with praise, be challenged to seek God's will, set daily goals for exercising their faith, claim the promises of God, and pray with thanksgiving. Here is a way to overcome negative moods, attitudes, and perceptions—to "take every thought captive and make it obey Christ" (2 Cor. 10:5, TEV). Readers can fight back by saturating their conscious and subconscious minds with thoughts and words that lead to uplifting daily fellowship with God.
Paper, $7.95; in Canada $9.95.

Life on the Road



Athol Gill examines discipleship: the call, the cost, possessions, community, mission, power, prayer, and grace. Each chapter begins with Jesus, examines three Gospel texts, relates them to life today, and offers questions to help study groups or individuals discern present meaning. Gill counters popular teaching of comfortable Christianity and calls us to rediscover an authentic Christian lifestyle based on Jesus and the Gospels.
Paper, $11.95; in Canada $14.95.

Vultures and Butterflies: Living the Contradictions



Susan Classen's nine years in Bolivia and El Salvador brought intense personal experiences—an appendicitis attack in an isolated Bolivian village, being arrested and caught in cross fire in El Salvador, challenging relationships. Identifying with survivors of poverty and oppression raised questions about nonviolence and God's presence in the midst of suffering.

Classen's personal losses and life in war-torn El Salvador overwhelmed her. While on retreat for several months, she remembered the day she saw butterflies dancing near vultures in search of cadavers. Through that image she identified the theme of contradictions and realized she was living the biblical truth that hope springs from suffering, life from death, strength from weakness.
Paper, $7.95; in Canada $9.95.

Available through your local bookstore or by calling 1 800 759-4447; in Canada call 519 746-2872 (Provident Bookstores—MC, Visa, Discover). If ordering by mail, please include 10% for shipping—minimum $2.00. Canadian customers, add 7% of total for GST.

Herald Press
Dept. GH
616 Walnut Avenue
Scottdale, PA 15683-1999

Herald Press
Dept. GH
490 Dutton Drive
Waterloo, ON N2L 6H7

Newspaper

**********CAR-RT-SORT** CR-23
390300 51X S124 305
RICHARD A KAUFFMAN /CONSULTANT
ASSOC MENN BIBLICAL SEM
3003 BENHAM AVE
ELKHART IN 46517-1999

THE LAST WORD

Power, sex, and now money

The beginning of a new year is a good time to take stock of where one has been and where one might be headed. I have a friend who's done that for me for *Gospel Herald*:

"Your first year as editor [1991] was one for dealing with power," says this friend. He cites our material on the Persian Gulf War and on church membership for military personnel.

"Your second [1992] was the year of sex." My friend's examples: stories of sexual abuse and sexual misconduct by church leaders, followed by scores of letters debating the subject.

What will 1993 bring for *Gospel Herald*? "Is this the year of money?" asks my friend, who believes the world revolves around those three issues: power, sex, and money. (With friends like that. . .!)

All indications are my friend could very well be right. In every meeting I've attended the last three months—be it churchwide, conference, or congregation—money has surfaced as the number one issue on everybody's mind.

Churchwide agencies report fewer contributions to their budgets. Conference offices say they are struggling. Both indicate more money is staying in local congregations. But even here treasurers report things are tight, with members more interested in giving to special projects than to unified budgets.

So in 1993, mission boards, congregational service agencies, and conference offices may all need to cut program and staff. At its last meeting, General Board set up a committee to study restructuring the Mennonite Church because of decreased contributions. Plans call for a proposal to be ready as early as July for General Assembly delegates in Philadelphia.

The church, then, is facing a host of money-related questions in a new year. Among them are these:

1. What is the message churchwide agencies should take from the downturn in contributions? Churchwide structures were put in place by congregations, presumably, to do work they could not do alone. Has that changed? Or have churchwide programs become irrelevant to congregational life and thought? Perhaps structures have outgrown their supporting constituency. Or has that constituency grown tired of giving to remote programs, finding more excitement in local projects?

2. Is the trend to keep more money at home to be applauded or critiqued? One way to view localism is as education paying off. For the past 40 years, churches have been told to become involved in local missions, to support Mennonite higher education, to pay their leadership well. Today's money tends to follow those commitments.

The other view is not so optimistic. The trend to fund local over churchwide projects is another sign of our culture pushing us toward provincialism and individualism. We're spending more money on ourselves. What we do give we want to go to programs that either benefit us or are under our control.

3. Are we still committed to being an international church? Missions of the past years can be seen as a vote to become a global church. Is that still true? Is it true enough to make us willing to become partners with Mennonite churches around the world that developed out of those missions?

As noted in a news story this issue (page 10), this question is a crucial one for structures like Mennonite World Conference, which says it can only remain a viable organization with more funding from the West. But at a meeting with World Conference leaders, Mennonite and Brethren executives said—based on what they thought they heard from us, their constituencies—that no more funds were available. Is that right? Have we reached our limit for becoming a global church?

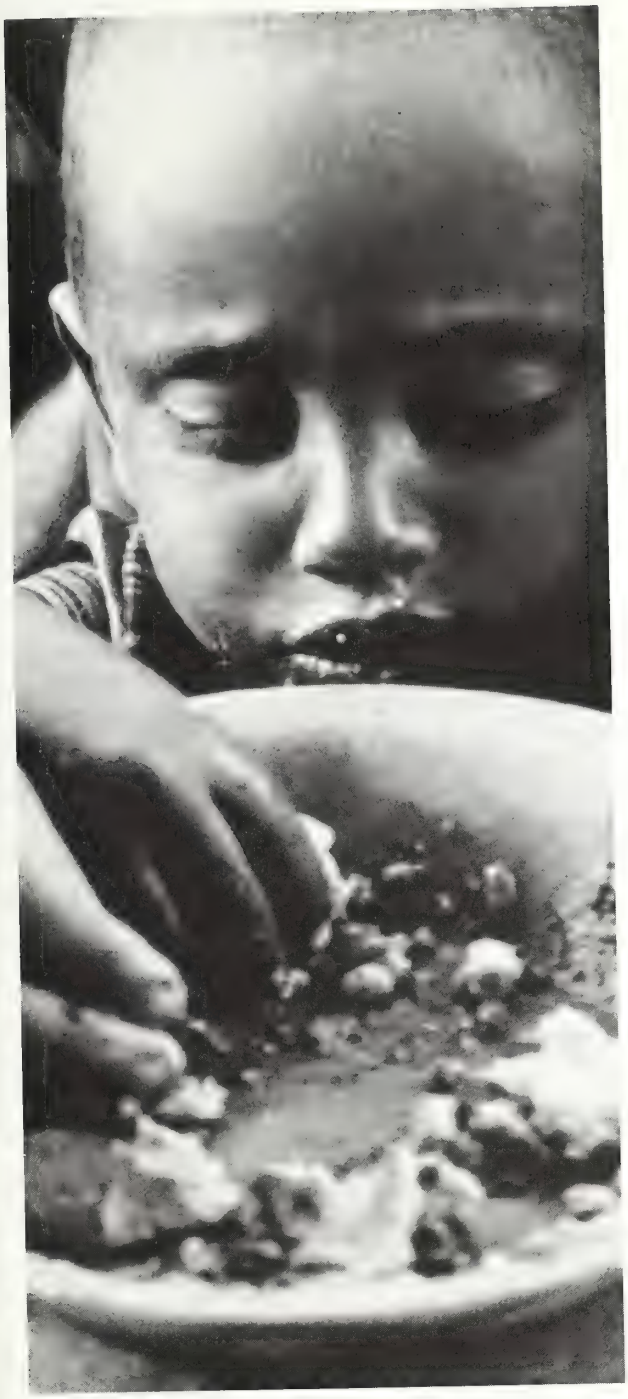
So who will answer these questions? I suspect that churchwide boards—and even the district conference offices—have too much at stake to do so convincingly for any of us. They can do the asking. But the answers must come from those of us in congregations—the ones who give Sunday after Sunday. We're the ones who will have to make the decisions about where our money should go and how it should be used.

Those will be tough questions for 1993 and beyond. They will tax our energies and creativity every bit as much as have past challenges from sex and power.—*jlp*

January 12, 1993

Gospel Herald

THE WEEKLY MAGAZINE OF THE MENNONITE CHURCH



Military force permits yesterday's starving children to eat today. That fact raises tough questions for Mennonites and other peace churches (see page 6).

So much of church history is about struggles for power and theological conflicts, not about a people who work for justice and love and humility.

Walk humbly with your God

by Walter Sawatsky

"What does the Lord require of you," asks the prophet in Micah 6:8, "but to do justice, and to love kindness, and to walk humbly with your God?" But how do you walk humbly before God when you live in a setting where you can control everything?

You know what your income will be. When you go shopping, you know stores will have a wide selection of everything you need (and don't need). You know you will be able to pay, that the banking system will function and honor your check, or extend you credit. If there is an accident, you have your MMA policy or VISA card to cover things.

Everything is under control, as we often say. So how can an awareness of the God of love and justice truly suffuse our lives?

If what God requires of us is to seek justice, to show loving kindness, and to live humbly, then it follows that the entire story of the people of God—the history of Christianity—would have justice, love, and humility as primary categories. But how many church history books are actually organized according to those themes? Is it not

MENNONITE BIBLICAL SEMINARY
JAN 12 '93
ELKHART
LIBRARY

ALSO IN THIS ISSUE

When armed force is used to make relief work possible . . . 6

Toward a sustainable peace in Somalia 8

Urban ministry directors discuss funding options 9

We need to give way to those who know how to walk humbly before God. Those so accustomed to power and prestige must look again to those who are weak.

more common to read about struggles for power or theological conflicts?

Indeed, how much of our theological writing gives primary emphasis to justice, love, and humility? It is as if we all know about the importance of humility but seldom see it as part of reality.

It's time to take another look at humility. We can do so, first, by calling to mind the ways in which the biblical prophets pronounce judgment on our persistent tendency toward proud piety. Second, we can recall our own Mennonite people's complicated experience of humility. And third, we can look to those inadvertently weak and humble witnesses to God's love and power in the world today.

1 ***Fooling God with piety.*** The words of the prophet Micah emerged out of a context of societal abuses because of an increase in wealth in Israel. The charges of abuse, as detailed throughout the sermons of Micah, describe techniques for overcharging the poor or for making a profit out of a crisis situation. Those societal inequities were already leading to a breakdown, but not everyone wanted to recognize the symptoms.

In other words, the context of Micah 6 has a very modern ring to it. As North American Mennonites, we have become very wealthy. We are fully part of the system—a system that some experts claim has already entered into decline, with serious, long-term crises likely to occur.

Other preachers of Micah's day preferred to offer a moderating influence. Their sermons made light of the situation, saying, "Disgrace will not overtake us" (2:6). They tried to keep the peace by not challenging the injustices around them.

But for Micah, such preaching was false preaching. He was gripped by his awareness of a living God, a God who was real, immediate, relevant. This God cared about what was happening in the world of business, expected fair and just deals, and expected periodic debt forgiveness to give the poor another chance. How law and justice were dispensed in the courts was relevant to Micah's God. Indeed, in all human relationships, God expected behavior that would honor the covenant that the people had made with God.

So when Micah asked the question, "What does the Lord require of you?" he was not merely theorizing about what kind of piety is to be preferred. For the oppressed, the situation was desperate. The future of Israel was at stake.

The typical response of people then and now has been to try to appease God. We promise to go to church more regularly again, and maybe even start taking Sunday school more seriously. Perhaps a more carefully planned worship service would renew our spirituality, we muse—just as in Old Testament days when the people thought that with a few extra sacrifices they could get by again.

Yet the word of the Lord through Micah was not a recommendation about public piety. It was a call for authentic living—to walk humbly before God.

This was a life most fully demonstrated by the suffering servant that was Jesus Christ. Again and again, Jesus challenged the proud pieties of the scribes and Pharisees, those respected religious leaders of society. They got all the sacrifices and rules right, but failed to show love and act justly.

Repeatedly Jesus would seek out people of low esteem, often embarrassing his hosts with the company he brought to the dinner table. When even his closest disciples kept asking about being the greatest in the coming kingdom, Jesus instructed them to give pride of place to someone else.

A model of humility was among the last object lessons Jesus left behind. He put a towel around his waist, took the bowl of water, and set about washing the disciples' feet. It is a lesson repeated by the Christian church throughout the centuries.

2 ***Humility in Anabaptist-Mennonite history.*** When the Anabaptist movement emerged out of the Reformation, its leaders called for a church that eschewed power and glory. They talked about a radical discipleship which meant yielding to God, often using the word *Gelassenheit* to explain what they meant. Suffering, self-denial, *Nachfolge, Gelassenheit*—these were all variations on the word: humility. This humility should characterize the life of each true Christian, they said.

Soon early Anabaptists had developed explicit rules on how Christian humility should be expressed. In 1568, for example, tailors were urged to make only simple clothing. People were not to wear anything "for pride's sake."

Early Anabaptism was soon characterized by suffering and persecution. But the new immigrants to America came to a land of religious freedom. At worst some of their quaint ways might be ridiculed, but except for cases of pressure during times of war, suffering was no longer the mark of a true Christian.

Seeing that situation, a Mennonite preacher,

Heinrich Funck, wrote that the reason American Mennonites were no longer suffering was that nonresistant Christians had sought political power, wealth, and other marks of status. Suffering would return, he said, if Jesus' followers would be more humble.

Not long thereafter, Christian Burkholder, a minister in Lancaster, Pa., published *A Helpful and Edifying Address to Youth* (1804). In it, Burkholder argued that Jesus' followers should be marked by humility. A second edition of that book carried the endorsement of 27 church leaders of the Lancaster community. Were one to summarize the central theme of U.S. Mennonite history for the next 75 years, it would be with that word: humility.

Humility theology became the test of faithfulness. In the climate of exuberance as the new American republic came into being, Mennonite humility theology allowed them to retain some distance from the potential new idols of U.S. patriotism and militarism. Perhaps this is why Mennonites as a denomination held onto their pacifism when other pacifist church bodies began placing loyalty to flag and country ahead of their pacifism during the Civil War and World Wars I and II.

Perhaps the biblical call to walk humbly now allows us to see other features of our Mennonite story, aspects which we might prefer to ignore. It feels so good to be known popularly as the plain and simple people—the ones who help after a hurricane—the church that gives proportionally more to the Bible society than almost any other denomination.

But we know enough about the rest of the world to recognize how embarrassingly rich we have become. We know how deeply we have adapted to the North American culture of materialism and individualism.

"Humility" doesn't make the index of the latest volume describing Mennonites. Was it an oversight, or is this something that has eroded away?

At first we were shocked at the prevalence of sexual abuse in U.S. society. Now we are learning to acknowledge the presence of violence against women and children in our own ranks. Even some of our leaders have abused their power over counselees, keeping things quiet by appealing to humility theology and expecting the subordinated ones to submit.

We can now look at the mirror of ourselves provided by the Driedger-Kauffman study, *Mennonite Mosaic*. According to those findings, the majority of us have made the transition to the ways of modernity. Yet we still affirm the major Anabaptist beliefs, although some of the intensity of that commitment may be eroding.

Maybe the *Mennonite Mosaic* editors merely forgot to include the word humility in the book's index; you won't find it there. Or maybe the theme of humility belongs to that which has eroded away.

3 ***Learning from the weak and the humble.*** I recently returned from six weeks in the country that was once the United States' greatest enemy: the Soviet Union. After this powerful entity collapsed, one could look around to see which people were still respected. They turned out to be the religious people—a group who had never lost their sense of a God of justice and love, forgiveness and reconciliation.

Most of those powerful agents of change did not notice their own power. Theirs was a natural humility. They were surprised when university departments invited them to give a lecture on family values or on how to form marriages that last. They did not know a formula for the moral recovery of their society. But they could tell what Jesus Christ had done in their lives.

It was while living with such Christians in Russia and neighboring countries that I most often felt humbled before God. Things were out of control. Prices were skyrocketing, the system was collapsing, the food supply was uncertain.

Constantly I turned to God with simple requests. Will there be a hotel room? Can I get a ticket to the next city? Will we ever get out of Siberia and safely home? And God answered.

There was a time when Mennonites looked to Russia for leadership. The Russian Mennonites of the last century were the largest and best organized part of our fellowship.

An organized Mennonite church in the former USSR is no more. But a small remnant remains. The Mennonite Church of Karaganda, once the largest Kirchliche congregation with over 300 members, is down to 80. The elder has left, and of the nine men still attending, only four can preach. Only one can promise he will not leave for Germany soon.

Yet those preachers keep busy. Two travel by

(continued on page 7)

Then Peter began to speak to them, "I truly understand that God shows no partiality, but in every nation anyone who fears him and does what is right is acceptable to him."
—Acts 10:34-35, NRSV

Gospel Herald

Editor: J. Lorne Peachey

Assistant Editor: Cathleen Hockman

Editorial consultants: George R. Brunk III, Richard A. Kauffman, Martha Kolb-Wyckoff, Stuart Showalter, Diane Zaerr

Gospel Herald (ISSN 0017-2340) is published weekly, except for the third week of August and the first week of December, for the Mennonite Church by the Mennonite Publishing House. Subscription rate (in U.S. dollars): $27.25 per year; outside U.S. and Canada (air mail delivery): $47.25 per year. Group and bulk rates available. Call 1 800 245-7894.

Editorial and subscription address: *Gospel Herald*, 616 Walnut Avenue, Scottdale, PA 15683-1999. Telephone: 412 887-8500. FAX: 412 887-3111.

Second-class postage paid at Scottdale, PA 15683-1999. Lithographed in the United States.

Copyright © 1993 by Mennonite Publishing House.
Canadian subscriptions: second-class postage paid at Kitchener, Ont. Registration No. 9460.

Gospel Herald is available on cassette from Precision Audio, 18582 U.S. 20, Bristol, IN 46507, telephone: 219 295-7493.

Gospel Herald is a member of the Associated Church Press and of Meetinghouse.

Postmaster: send form 3576 to 616 Walnut Ave., Scottdale, PA 15683-1999.

Vol. 86, No. 2: Jan. 12, 1993

Printed on recycled paper

Credits: Cover and page 6 by World Concern, page 9 by Larry Bartel, page 10 by Brian Arbuckle, page 11 by Shirley E. Yoder, page 12 by Howard Zehr, page 13 by Dale D. Gehman.

READERS SAY

Each week I look with anticipation to the arrival of *Gospel Herald.* Three items in two recent issues continue to stay with me:

1. The last letter in "Readers Say" (Nov. 17), by "Name Withheld by Request." We have here a co-believer who understands the German word *geistig* (the fusing of the spiritual and the intellectual), one who possesses the gift of capturing emotion and thought succinctly and creatively. The impact of her word-picture is worth that of a thousand dissertations.

2. ***Who's in Charge Here, Anyway***? (Dec. 15). The implication here is that all of us together are needed to work at enlarging Christ's realm of love—this earthly (and celestial) reality called the church. Your idea of the buck stopping with us makes the church truly "we," not "they." Heaven forbid that we ever again come to understand the church as "they" (e.g., the clergy), which invariably boils down to the church as an "it" (dogma, and the so-called rules and discipline).

3. ***What Should We Believe About Women and Leadership***? (Dec. 15). Brunk's point that our own experience colors our understanding of Scripture is, of course, true. To lift out Paul for sake of discussion, in this case, is valid for making Brunk's intended point. Another vital point—bedrock for most of our Anabaptist-Mennonite ancestors—is our Christocentric approach to all of Scripture, to both Old Testament and New Testament writings. Just as David and Solomon do not measure up to Christ, neither does Paul. In this regard, we would do well to view the idea of women in leadership from the standpoint of the Jesus of history and of the apostolic tradition, as seen in the Gospels and in the Acts of the Apostles.

Leonard Gross
Goshen, Ind.

If I Were a Voting Mennonite (Oct. 27). Your voice was one of the few I heard that raised the issue of the international context in which we live. As a person who lives in the so-called "third world" but was present in the U.S. during the elections, I was impressed with the self-centered concerns expressed. Everyone seemed to be interested in what would better their own condition. Concerns were expressed about Christian values, but the golden rule did not seem to be one of these.

You indicated that we as individuals must lower our expectations in light of world needs and conditions. Amen! But we can raise our expectations of what God can do in the world if we are willing and ready to limit our own life style. We might hope that world conditions can be improved through good foreign policy; but if Christians are faithful, then much must be done through the church.

As members of Christ's worldwide church, we must take into account fellow Christians around the world. If we believe that we should vote, maybe we should ask for advice from Christians in other countries. Or on the spiritual and physical needs of others in relation to our own concerns regarding our living standards. I would challenge North Americans to look beyond their own situation and try to understand what it means to "love your neighbor as yourself."

One other item, a correction: In the Nov. 17 Mennoscope, you report the 60th anniversary of a church in Paraguay, "said to be the first Mennonite church building in South America." Actually this is the oldest church building in Paraguay. The first South American Mennonite churches were in Argentina and several buildings, still used, were built before the Menno Colony was started in Paraguay.

Delbert Erb
Buenos Aires, Argentina

I am a reader of the Bible, *The Washington Post*, and *Gospel Herald*: the Bible for truth and guidance to get me through this world, the *Post* to keep abreast where the world is taking itself, and the *Gospel Herald* for . . . , well, sometimes I wonder myself.

On Dec. 8, I read a front page article in the *Post* about the New York school's "rainbow" curriculum. "The superintendent wants all city children to be taught respect for homosexuals as early as first grade." By the time I got to the end of the article, I was depressed with the moral condition of our country. I went on to work and regained some strength to face this "adulterous and sinful generation."

I returned home for lunch and read in *Gospel Herald* that came in the mail that day about the same issue! I read a plea that "the discussion of the appropriate role in the church for gay and lesbian Mennonites can continue."

The tone of the *Post* and *Gospel Her-*

ald sounded like it was coming from the same spirit. What was to be a spiritual lift to return to work on was instead a depression over the moral condition of the church.

Later in the day I read in the Bible, "Let no one deceive you with empty words, for because of these things the wrath of God comes upon the sons of disobedience. Therefore do not be partakers with them" (Eph. 5:6-7, NASB).

I understand from Scripture that homosexual and lesbian acts are sin before God. The church is to be in the ministry of delivering people from the bondage on sin. The *Post* and *Gospel Herald* seem to be in the work of affirming and comforting people in their sins. The mandate of the church is to preach (and publish) the message of its founder and leader, "Repent ye, and believe the gospel." I'm vexed in spirit to see that the church and the world are talking the same basic language.

Simon Schrock
Fairfax, Va.

Christmas cards and form letters

Christmas 1992 brought Gospel Herald *a rash of mail in response to the article,* ***Friendship Can Survive 'Ugly'; but Will It Survive Mass Marketing?*** *(Dec. 15). Our policy has been to print as much as possible of the letters we receive. But because of the volume of mail on this article, we have space to use only excerpts from each letter. None of those we've received to date are form letters.*
—Editor

I rush to the defense of those who use form letters this season. Apparently we are more fortunate in our friends and acquaintances than is the writer of this extremely negative point of view. Those printed letters that come our way are far from "unfriendly" "full of lies," "barriers to intimacy," or any of the other unpleasant charges.

I *prefer* a typed, printed letter that brings us up-to-date on persons that we care about and who care enough about us to share the highs and lows of their year. This is better than penning a quick note which may say little beyond the usual pious sentiments.

My only disappointment with such letters has come when the writers bypass news of their families or their work and proceed to present a Christmas sermon—with which the period between Thanksgiving and Christmas is already teeming. Or when otherwise generous and lively letters begin with an apology for the form in which they come.

Miriam S. Lind
Goshen, Ind.

My husband and I would have thought that near Christmas we could pick up *Gospel Herald* and read something more meaningful than one person's opinion about Christmas form letters.

We have many friends out of state, and we send them a "form" letter each Christmas. We also receive many of them. We enjoy writing ours and receiving theirs. We don't feel "neglected" by receiving them. We feel honored that friends included us on their list.

We don't write our letter to brag about our year's accomplishments. We include positive events as well as disappointments. It's a letter from the heart, written to people we care about.

Sharon Smith
Holland, Ohio

We love getting cards at Christmas—any kind of cards. I don't see any of the cards I receive as gaudy or sleazy. To me each card and each form letter is a thread that helps me hold on to friends in widely disparate places. Thank God for the Christmas spirit that causes us to think of old friends and try to keep the friendship alive in whatever way we can.

Adeline Metzler
East Lansing, Mich.

We too receive a large dose of mail at Christmas: homemade cards, personal notes, and mass-produced "year-end reports." During the first week of December, I read most of the latter; during the second week I eagerly scan the bottom for a personal note, and toward Christmas I just lay them aside to be read all in one sitting—on New Year's Day, perhaps. . . .

After a while it all becomes a blur, and you forget whose grandchild had a second tooth by November, who caught a medium-sized fish in Turkey Lake in July, and who achieved first honorable mention for her cherry pies at the county fair. However, I do remember the year-end epistle laced with delightful preposterous insanity that is in itself a parody of all that computer-generated Yuletide "noninformation."

There is a solution: lighten the mailman's burden by writing very few Christmas cards. Instead, remember friends with personal notes throughout the year at times of graduation, promotion, or other notable achievement. Send birthday cards, tailored to personal likes and interests of friends. When reading *Gospel Herald*, take note of an old friend's appointment to a church board or to one's ordination or installation. Remember a child in your congregation or the retiree with a postcard from your travels.

Such writings are unmistakably focused and personal. They spread the effort and expense over 365 days. And one's friends have the time to read them when they arrive.

Jan Gleysteen
Scottdale, Pa.

May we ask the author of this article whether those of us who duplicate and mail a year-end letter to friends are entitled to a higher rating than 4—say 3.5, right next to "oversize" or "ugly" cards—if we also add a personal note?

Robert Kreider
North Newton, Kans.

Some of us write—and like to receive—form letters. This is simply one way to avoid writing the same thing hundreds of times. We often add personal notes. Perhaps we tend to be too upbeat, but we do share struggles and disappointments.

We hope our friends won't stop sending us their form letters because of this article. We don't intend to stop sending them as long as we can afford postage.

I don't think this is an issue to merit space in a church periodical.

Elvina N. Martens
Sterling, Ill.

Thanks for balancing the evaluation of Christmas mail with the "litany of thanks" from Homestead, Fla., in the same issue.

Elsie E. Lehman
Harrisonburg, Va.

Keeping our calling clear:

When armed force is used to

by J. R. Burkholder and Ted Koontz

We believe God always wills positive peace. But in a fallen world some uses of force may be necessary to save life.

Two years ago, in the months after the invasion of Kuwait and the military buildup leading to the Persian Gulf War, we Mennonites dusted off our peace witness and responded in a variety of ways. This ranged from publishing testimonies in local newspapers to the call for a Peace Sabbath when the bombing of Iraq began.

Now as the calendar moves into 1993, Mennonites are faced with similar questions in relation to Somalia. Armed intervention there is intended to provide protection for humanitarian efforts to feed starving people. In November, a number of agencies, including Church World Service and World Vision, called for "appropriately armed UN security forces tasked with protecting emergency supplies and staff."

Mennonite Central Committee did not join in the call. Responding out of 30 years of Mennonite experience in Somalia, Eric Olfert, MCC co-secretary for Africa, questioned the consequences of deploying American troops, no matter how well intended, in the turmoil in Somalia. Such intervention could interfere with efforts at long-term reconciliation, Olfert argued. Further, the use of UN military forces may well make foreign relief workers the target of Somali gunmen.

What position should Mennonites take on military intervention in Somalia—intervention which is supposed to make it possible for us to do relief work? We recognize that Mennonites today often disagree on the appropriate way for the church to respond to military actions of governments, especially when these approach "police actions." But we offer the following perspectives for consideration:

1. The primary calling of the church is to *positive peacemaking*. This is to respond directly to human need and injustice while working at building just and nonviolent social structures that make for peace. Positive peace contrasts with negative peace, which is simply the absence of war.

2. Superior military force can, in fact, bring about the end of armed conflict, leading to negative peace. This can be considered a form of peacekeeping. While positive peace is much preferable, negative peace is a "good" thing when compared to injustice and chaos.

3. As pacifist Christians who have refused to participate in warfare, we have also often stated our prophetic judgment against those who use military force. We believe with Jesus that violence always begets violence. History also shows us that very often violence does not contribute even to negative peace.

4. We recognize, however, that one task of government is to keep negative peace. A limited and controlled peacekeeping operation is something for which to be thankful, relatively speaking, when we consider the ways troops have been used in past—or the much more destructive purposes for which they have been trained.

As Mennonites, our best response to Somalia and Yugoslavia is to be united in support of peacemaking.

5. We are troubled that the United States is once again trying to run the world. We have historical reasons to mistrust and even oppose such actions. Yet at the same time, we recognize that this effort is widely supported and is not carried out against the will of the Somali people.

6. This particular military action seems to many to be much more justified than most we have seen in the years since the "good war," World War II. At that time, many conscientious objectors, while refusing to participate personally, nevertheless did not publicly condemn the war.

7. Thus the Yugoslav and Somali situations give rise to uneasiness among pacifists. It is not obvious that rejecting military intervention would create a more peaceful situation, either negatively or positively.

8. Perhaps it is time to think again about some kind of dualism. By this we would acknowledge the importance of restoring order and accept the apparent need for governments sometimes to act with force or the threat of force. Whatever legitimacy human government may claim for keeping order by force in a fallen world, it would surely include the need to preserve life, to protect the innocent.

9. But we also believe that as pacifist Christians, military action is not our calling. Our vocation does not lead us to support or to always

make relief work possible

condemn governments and their uses of force. Ours is the vocation of peacemaking, working nonviolently toward positive peace.

10. As Mennonites we do not need to make a forced choice. We do not need to abandon our pacifism because we acknowledge some possible good outcomes from foreign troops going into Somalia. On the other hand, nor do we need to publicly condemn the use of force in Somalia in order to express our pacifist convictions.

For Mennonites, this may be ***a time for silence.*** It may be a time to neither condemn nor advocate this particular use of military force.

We believe that God always wills positive peace. Therefore, as God's children, we can never advocate military actions. But we recognize that sometimes, in a fallen world, some uses of force may be lifesaving. We can pray that it will be so in this situation.

But let no one be tricked into the illusion that military intervention will really bring any kind of lasting peace. Positive peace requires the hard work of reconciliation—of getting Somali people to talk with each other, to repent to each other, and to forgive each other.

Even negative peace cannot be achieved in the long term by some outside power keeping warring groups apart—simply because the outside power holds the biggest stick. The people of Somalia (and the rest of the world!) must learn to work together to create a future in which all can live within a structure which depends for its stability more on mutual consideration and shared interests and visions than on the threat or use of force.

But this is also ***a time for action.*** As Mennonites, we need to unite in support of positive peacemaking efforts. These include the traditional yet very necessary activities of feeding the hungry and providing resources for social and spiritual development. They may also include more risky efforts to intervene nonviolently in conflicts, something suggested in early Christian Peacemaker Team proposals. They also include innovative efforts such as the Ergada Wadatashiga Somaliyeed, supported by MCC (see the next page).

For now is truly the time to do "the things that make for peace" (Luke 19:42).

J. R. Burkholder is coordinator of peace and social concerns for the Mennonite Board of Congregational Ministries, Elkhart, Ind. Ted Koontz is director of peace studies and associate professor of ethics at Associated Mennonite Biblical Seminaries, also in Elkhart.

Walk humbly with your God

(continued from page 3)

car across thousands of miles of desert-like terrain to visit isolated faith communities. No one pays for their gasoline—they are forced to carry extra tanks in the trunk since supplies are so scarce. Here are people truly walking humbly with their God.

But here too they so quickly forget. Most everywhere in Russia they talked about the brethren as vital to the task. But the women may not preach or lead. So quickly the church had forgotten that in the most desperate times it was invariably the women who dared to keep faith alive. Later they were put back into a position of subordination, yet still those women prayed eloquently for the leaders.

For example, in Kirgiztan I met with a mere handful of Mennonites who have remained behind to lead a major mission project with Asiatic people by means of Bible translation. I was introduced to the male staff and talked with them for hours about the program. Then Frieda Banman served us borsch. Only by chance did I learn later that this was not just Frieda the cook, but Frieda the publisher, the one who handled all the literature work.

Here is the way of humility. Frieda's way is the one we in North America need to learn anew. We need to give way to those leaders who know how to walk humbly with God. For those of us so accustomed to the exercise of power and prestige, I suggest that we look again to those we deem weak, meek, and powerless.

Walter Sawatsky teaches at Associated Mennonite Biblical Seminaries, Elkhart, Ind. This article is adapted from a sermon he preached to the triennial session of the General Conference Mennonite Church in Sioux Falls, S.D., last summer.

Toward a sustainable peace in Somalia

by John Paul Lederach

If all you have is a hammer, all you see are nails." That adage describes well the current situation in relation to Somalia. But as 30,000 international troops land on its shores, we cannot rely exclusively on the hammers of food relief and its secure delivery. We need tools that help bring about sustainable reconciliation in this country. We need a comprehensive, creative approach to restoring peace that addresses both immediate humanitarian concerns and the long-term challenges of transforming conflict.

These steps will develop additional tools for our toolbox:

1. While food is needed immediately, and mechanisms for its delivery negotiated with respective parties, this urgency should not be used as leverage to push for an immediate, high-profile, internationally convened peace conference of select Somalis. Such an event would only create increased suspicion.

Somalia does not need a trickle-down approach to peace. Somali reconciliation must instead be based on regional subclan and interclan consultations that build toward a national forum. These consultations have already started in numerous regions. They have been well-documented and attended by international observers.

The central and southern areas of Somalia, where international troops are concentrated, must not create a Mogadishu-centered peace process. This process must reflect the deep aspirations all regions have for attaining a voice in the affairs that affect them locally.

A comprehensive, creative strategy for peace in this East African country must address much more than food and the way to deliver it to the people.

In favor of this approach, the international community should encourage and support the logistics involved in local and regional peace conferences, eventually building toward a national conference.

2. Negotiating with those who control guns is crucial so food can be delivered immediately, but it is not the key to long-term peace. Continued focus on armed groups only enhances their status and power. Long-term transformation must create a Somali peace constituency that serves as an infrastructure for reconciliation. In Somali society that infrastructure lies with the traditional elders, intellectuals for peace, religious leaders, poets, traders, and women. Key cultural and historical institutions unique to Somali society must be given power and integrated into the peace process.

3. Somalia is an oral society. The international community should help establish and maintain a "radio-for-peace" that provides regular and unbiased information about the peace process. As much will be accomplished for sustainable peace with regular, objective information via radio—airing regional peace conference reports, poetry for peace, advocacy for dialogue from elders and religious leaders, and concrete details of humanitarian relief delivery and plans—as the placement of 30,000 troops.

4. Relief efforts must be linked with serious programs for disarmament and strengthening of the arms embargo. The challenge is to initiate and maintain the transition from sustenance by gun to sustenance by work and civil government.

A comprehensive approach to peace must create alternatives to militarization. This cannot be simplified to creating proper law enforcement, nor in a formula of food or cash for weapons. A broader socioeconomic view of the situation suggests development and employment packages in exchange for weapons. These should be especially targeted at youth.

Likewise, the cycle of weapons and munitions entering Somalia must be addressed with seriousness equal to placing 30,000 international troops in the country. This calls for international will and regional coordination to stop those who simultaneously fuel the conflict behind the famine and profit from it through weapon sales and trafficking.

Pilot projects aimed at providing training and employment in exchange for weapons in the country are needed. Further, we could fund research on arms movements in the region and into the country, convene regional conferences to establish mechanisms for arms control, and use direct pressure to target a handful of people who are profiteering from the sale of weapons.

To fund these efforts I would suggest all governments and international agencies that provide relief aid make a voluntary commitment to a "self-tax." This tax would be 5 percent of the money spent on food, medicine, and delivery. It would be given to conflict resolution and reconciliation activities.

John Paul Lederach is on the staff of MCC International Conciliation Service, Akron, Pa. Since 1989 he has worked with Somalis to create a regular forum, known as Ergada Wadatashiga Somaliyeed, for dialogue across clan lines. More recently he has participated in consultations with United Nations' personnel responsible for developing a national reconciliation effort in Somalia.

Urban ministry directors discuss funding options

Hesston, Kan. (MBM)—"As a people, you [Mennonites] undervalue or underestimate yourselves. I am troubled that you seem so intimidated as a people. Yet very few people know as much about reconciliation, community, and justice as you do."

With these words Reid Carpenter, president of the Pittsburgh Leadership Foundation, challenged Mennonite urban ministry directors to "step forward" in ministry to the city.

"You Mennonites are salt and light in a very parched land," he said.

In an era of shrinking dollars available for mission beyond the local congregation—and growing misery in the cities of North America—30 urban ministry leaders met at Hesston (Kan.) College, Nov. 5-7, to discuss ways of funding desperately needed ministries. The meeting was sponsored by the Evangelism and Church Development department of Mennonite Board of Missions (MBM).

Carpenter invited the group to "imagine what the city would look like if the kingdom of God were to come." He challenged the ministry workers to become transformational leaders who effect change in the direction of the kingdom of God.

He also stressed the importance of collaboration, or networking, if the task is to get done. The church must become a go-between for communities of opportunity and communities of resources, Carpenter said.

"The redemption of the city will happen through the church because historically it has been that way, and because of the institutional capacity of the church," asserted keynote speaker Tony Pierce, senior pastor at Christian Family Center Church in Peoria, Ill.

"Many institutions [in the city] have withdrawn, except for a few community-based organizations. In the face of the desperate needs in the cities, we have to start with what's in place—and the church is the most present, or abiding, institution in the inner city," he said.

Pierce emphasized the importance of planning. "To fail to plan is to plan to fail," he said. "If we are doing what God calls us to do, then we must expect God to intervene, sometimes in miraculous ways."

Irv Weaver, MBM vice-president for Home Ministries, led the group through the essentials of effective grant writing.

Speaking from the perspective of the financial community, J. B. Miller, vice-president of Financial Services at Mennonite Mutual Aid, offered insights into what kinds of projects might interest financial institutions.

Reid Carpenter, president of Pittsburgh Leadership Foundation, challenges urban ministry directors to "step forward" in ministry to the city. In the background is Noel Santiago, staff member of the Evangelism and Church Development department of Mennonite Board of Missions.

The urban ministry leaders repeatedly paused for prayer during the meetings—prayer for each other and for the wider church. By the end of the three days, participants noted that money is less of an issue than prayer.—*Stanley Green*

MCC receives grant for training in West Bank

Winnipeg, Man. (MCC)—Ford Foundation has given a grant of $418,000 (U.S.) to Mennonite Central Committee (MCC) to support MCC's agricultural and rural development training programs in the Israeli-occupied West Bank.

The funds will enable Palestinian agricultural extension workers and academics to study abroad and take short-term training courses in areas such as agricultural economics and rural sociology.

According to MCC West Bank country representative John F. Lapp, "Palestinian society is well known as the best educated in the Arab world. However, few Palestinians are trained in integrated social sciences, especially in relation to the agricultural sector.

"Front-line agricultural specialists do not have broad backgrounds in social sciences and economics, courses that would make their training most useful," he said. "Those in positions to make improvements to agricultural methods need to be able to think systematically about how those changes affect rural people," Lapp added.

Palestinian agricultural experts and MCC staff will administer this four-year program.

Aid agencies wrestle with implications of military intervention

Washington, D.C. (MCC)—Three weeks after the United States decided to send troops to aid food delivery to starving Somalis, a group of Nongovernmental Organizations (NGOs) met here to discuss the impact this decision has on their present and future efforts.

Representatives of 10 international relief and development agencies attended the Dec. 18 meeting, which was called by Mennonite Central Committee (MCC) and the American Friends Service Committee (AFSC).

At this forum participants explored the complex issues arising from militarization of humanitarian operations.

NGOs need some stability and security to do their work. Military protection can provide this. But does benefiting from that increased security imply complicity with the military? some asked.

The fact that military intervention confuses humanitarian and political issues repeatedly came up in the discussion, according to Hershey Leaman, MCC's disaster response coordinator.

"Even military commanders interviewed on television talk about the need for political solutions to the conflict. But this raises the question of whether the military is equipped to do such peaceful negotiations," he explained.

"The military is an ill-equipped entity to do humanitarian service," said Leaman. "Military personnel are trained to hate, define, and defeat the enemy. This training is exactly the opposite the attitude of congeniality required in humanitarian relief operations and the open consensus-seeking required for peacemaking."

The attitude at this December meeting contrasted sharply with a late November NGO meeting Leaman attended. There, a Department of Defense officer asked if any agencies would object to the U.S. military providing security for their food deliveries. Leaman, representing MCC, was the only person who said yes.

One NGO representative thanked MCC and AFSC for calling the December meeting, saying, "We expected the historic peace churches to have problems with military involvement. You have a history that gives integrity to this perspective and we need your voice to raise questions."
—*Pearl Sensenig*

General Board names restructuring committee

Elkhart, Ind. (MCGB)—The Mennonite Church General Board has appointed a special committee to develop a proposal for restructuring congregational services.

The committee will develop a plan to modify churchwide congregational services "in line with anticipated revenues and the program/staff realities among the churchwide boards and area conferences," according to an action taken by the General Board at its November meeting.

The program modification affects, most directly, the Mennonite Board of Congregational Ministries (MBCM).

The committee includes three MBCM board members: Pat Hershberger, Woodburn, Ore.; David Mishler, Johnstown, Pa.; and Marcus Smucker, Elkhart, Ind.; and General Board members Daryl Byler, Meridian, Miss.; and George Stoltzfus, Friendsville, Md.

General Board general secretary James Lapp and MBCM executive secretary Everett Thomas will provide staff services to the committee.

Committee members will consult with all the program boards for counsel on formulating the best restructuring option.

The committee hopes to test a proposed direction with area conferences before developing a final recommendation for the General Board to consider at its April 1993 meeting. The General Board plans to bring a recommendation for restructuring to the biennial General Assembly in Philadelphia this July.

The General Board has asked other program boards and associate groups dependent on contributed dollars to report to the 1993 General Assembly what contributions they have received during the last three years and what contributions they project will be needed from the church in the next three years.

"It is hoped this information will enable General Assembly delegates to provide better direction for churchwide ministries," Lapp said.

At its November meeting, General Board also asked Mennonite Board of Missions, Elkhart, Ind., to review program priorities and structures in light of their mission and anticipated revenues and to prepare a list of program priorities that reflect reduced revenues. General Board will in turn review the MBM report in preparation for delegate consideration at the 1993 General Assembly.

Couple models service on seminary campus

Elkhart, Ind. (AMBS)—Even seminary faucets drip once in a while. When they do, Edwin Peters is the person to fix them.

While he is taking care of maintenance around the Associated Mennonite Biblical Seminaries (AMBS) campus, Evelyn Peters can be found helping students find what they need in the library or reading stories to children in the AMBS daycare.

Although the seminary doesn't have a class called Practical Christian Service 201, the Peters model it every day for the seminary community.

In 1992, the couple was ready to wrap up a lifetime of work at Mennonite Nursing Home in Rosthern, Sask. Ed had served as administrator for 31 years and Evelyn was director of care for most of that time.

While visiting a son who lives in Goshen, Ind., they stopped at the seminary to chat with an old friend, C. J. Dyck, AMBS professor emeritus. When they told him that they were interested in doing a year of voluntary service at the seminary, his reaction was, "But you're way overqualified!"

Their voluntary service assignment is not the first time the Peters have been at AMBS. They first came to campus in 1958 when Ed was a student. This was the first year the seminary was in Elkhart, having just moved from Chicago. When asked what had changed in the 31 years they had been away, the Peters smiled.

"Well," volunteered Ed, "no one was running around in jeans and tennis shoes back then. The professors were always addressed with the title of Dr., not by first name as is now the case."

"And there were only a few women taking classes," added Evelyn.

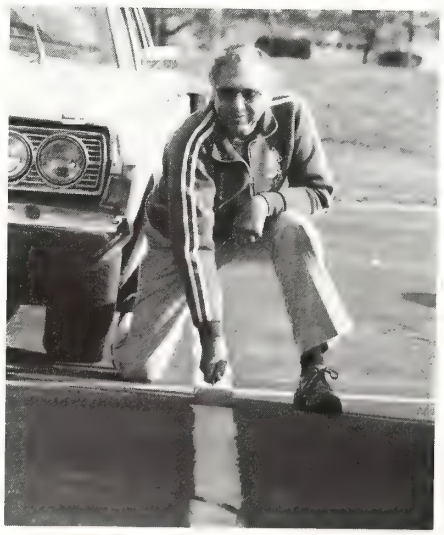
"It seemed that many of the discussions we had back then were quite 'Mennonitish,'" Ed added. "Now the student body is more diverse and so are the issues that get discussed.

"About the only thing that's the same," Ed remarked, "is that I was part-time on maintenance back then, too. I put up a partition in one of the boiler rooms so students could have a place to sit and visit and drink coffee. Back then no one would have thought of taking a cup of coffee with them to class like they do now."

After a lifetime of work in Saskatchewan, the Peters say they enjoy once more being a part of the campus community.

"Administration can sometimes be a bit lonesome," Ed explained. "In addition to many rewarding aspects of such work, it involves a lot of giving of one's time and energy. Coming back to seminary is chance for us to tank up."

—Mark Jantzen



Ed Peters keeps busy with his voluntary service assignment at Associated Mennonite Biblical Seminaries, Elkhart, Ind.

Insurance program aids church-related nonprofits

Akron, Pa.—A new service to help church-related nonprofit organizations with their insurance and risk management needs has just been organized.

The Association of Anabaptist Risk Management (AARM) is composed of inter-Mennonite associations and representatives from the Brethren in Christ and the Church of the Brethren churches. This service is scheduled to become operational on April 1.

Initially AARM will concentrate on liability and property coverage and other forms of risk management and loss control. It is anticipated to eventually branch into other coverage needed by church-related nonprofits.

The desire for church-related nonprofits to have their own insurance and risk management service grew out of the experience some of them had in the late 1980s. Sharp increases in liability insur-

ance rates left some nonprofits unable to afford the necessary coverage.

Office space for AARM is being provided by Mennonite Health Services in Akron, Pa. Brent Styan of Highland, Calif., has been appointed to serve as the first AARM manager.

Henry Rosenberger of Blooming Glen, Pa., was elected chair of the 15-member incorporating board. He is the chief executive officer of Rosenberger Cold Storage, and is president of Dock Woods Mennonite Retirement Community near Hatfield, Pa.

Serving on the executive committee with Rosenberger are: R. Lee Delp, president of Mennonite Economic Development Associates; Edgar Stoesz, president of Mennonite Indemnity; and Dale Stoll, associate executive director of Mennonite Health Services.

606 sounds fine as 118, observes hymnal editor

Albany, Ore.—The music editor of the new hymnal committee had already been asked—more than once, it seemed—about why No. 606, the Mennonite anthem, isn't No. 606 in *Hymnal: A Worship Book*.

Ken Nafziger patiently answered with a smile. "I tell people that if you had to have 606 at 606 in the hymnal, it was an idol for you and needed to be destroyed."

Seriously, though, he said, "I think the underlying question is what this book will do to our singing tradition." He believes the new hymnal will strengthen that tradition by helping three denominations—Mennonite Church, Brethren, and General Conference Mennonite Church—celebrate both diversity and unity.

Nafziger, who teaches music at Eastern Mennonite College in Harrisonburg, Va., came to Oregon in October to lead a weekend of worship and a workshop at Albany Mennonite Church.

After working on the hymnal "for eight years that seemed like 250," Nafziger said he's attached to it, but the final volume "certainly doesn't feel like it's mine."

Many people contributed and "the process stayed closer to the people," he explained. "A whole lot of useful comments came back after the *Sampler*," which was released in 1989. "Mostly they told us to risk more.

"There are a few pages I'd be happy to rip out, but it will be that way for everyone," Nafziger said. "It's really been a miraculous thing that we were able to step around our own tastes to make a book that reflects three denominations."

In three worship services, Nafziger led participants in both familiar and unfamiliar songs, including:

- No. 33, "O Gott Vater," which is sung as the second hymn in Amish services. The Amish sing it very slowly—a friend of Nafziger's clocked it at 20 minutes—"but it's faster as you go west," Nafziger noted. "It's important as a historical document, and it also reminds us how time-conscious we've become."
- No. 2, "In Thy Holy Place We Bow," which was left out of the 1968 *Mennonite Hymnal*. "Some people never forgave the editors, who thought the language was too rich, too emotional. Many people are delighted to have it back," Nafziger said.
- No. 603, "Sometimes a Light Surprises," a highly syncopated song written in only one part. "Many hymn writers say it's important to sing in unison," Nafziger said. "That's a bit of a bitter pill for Mennonites to swallow because we like our four-part harmony, but society is so horrendously fragmented that we need to sing together with one voice."
- No. 482, "Mothering God, You Gave Me Birth," commissioned by the hymnal committee to reflect the awareness that God embodies both male and female characteristics.
- No. 118, "Praise God From Whom," otherwise known as "Six-O-Six." "Just to prove it still works, let's stand and sing it," Nafziger said. After a rousing rendition, he asked, "Now, did anyone notice any appreciable difference?"

—*Joan Kropf*, Missionary Evangel

Congregation carves, bakes, cooks, and sells $350 into $3,700

Harrisonburg, Va.—Attenders at Parkview Mennonite Church, Harrisonburg, Va., were startled one Sunday morning in November when the offering basket was passed a second time, full of crisp one-dollar bills.

Everyone was invited to take a bill and invest the money in some project to benefit the outreach and missions portion of the church budget. Quickly dubbed the "Shrewd Manager" project, the original $350 investment yielded $3,700 six weeks later.

Creativity ran rampant. The eighth-grade boys baked cookies to sell during the Sunday morning fellowship hour and turned their $5 into $35. A fourth grade teacher took orders for pies from her co-workers and earned $125. A businessman resold lollipops and candy bars at work, and a businesswoman sold homemade donuts to her clients.

Tables were set up in the church basement for the artists and crafters. Bags of homemade potpourri and bath salts, crocheted and knitted dish rags, and decorated matchboxes proved to be good investments on the original $1.

A handwoven basket sold for $40. A businessman who grows African violets as a hobby sold pots of his flowers for $2 each. One retired man carved a hummingbird and sold it at an auction for $25.

Others pooled their dollars and catered meals for Christmas dinners and teas. One major project was a Ukrainian meal prepared and served by the extended family members of a refugee family which the congregation had sponsored for the past year. The group projects raised nearly $1,000.

Edgar Miller serves pieces of his fund raising "cowboy cake" to Jim Glanzer during the Sunday morning fellowship hour at Park View Mennonite Church.

The family who anonymously donated the original investment of $350 was delighted that the congregation had so much fun with the project. "A return of better than 10 to 1 is almost more than we had hoped for."—*Shirley E. Yoder*

India's poor suffered most during recent riots

Calcutta, India (MCC)—India's poor suffered most during week-long violence that rocked the country following Hindu destruction of a Muslim mosque on Dec. 6, according to Glen Miller, Mennonite Central Committee (MCC) India country representative.

More than 1,200 people were killed. Thousands more were injured and left homeless.

Calcutta was placed under curfew and traffic ground to a halt. Trucks carrying food from the countryside could not reach the city, and vendors charged outrageous prices for the scarce food available.

Calcutta's poor, who barely survive under normal conditions, were simply unable to obtain food, Miller said. As fires blazed in many slum areas, streams of people fled their homes.

MCC provided 800 blankets, cooking utensils, and plastic for 300 roofs. The mission and development agency is also helping feed around 5,000 people for about 10 days.

Mother Teresa, the Indian Red Cross, and community-based organizations are distributing the relief items.

A long-standing dispute over the site of a mosque in the northern city of Ayodhya ignited the violence. Some Hindus contend it is the birth place of Lord Ram and say Muslims built a mosque over the Hindu temple that marked the spot 400 years ago.

Of India's 882 million people, more than 80 percent are Hindu and about 10 percent are Muslim. Over the years tensions between the two groups have erupted periodically.

Miller reports that although the violence was generally in reaction to the mosque's destruction, criminals also used the occasion to loot or seek revenge. One Indian newspaper suggested some slums were purposely torched to make way for high-rise apartment buildings.

"With the anticipated trial of those arrested and the Indian government's pledge to rebuild the mosque, many uncertainties remain. But clearly most Indians desperately want life to return to normal," said Miller.

The violence in India spread across the subcontinent, spilling into Bangladesh, India's eastern neighbor and home to a majority Muslim population.

Lyndon Krause, MCC Bangladesh country representative, reported some deaths occurred there and some Hindu temples and businesses were looted and burned.

No MCC staff were harmed.

An Indian girl rests in the courtyard of her Calcutta home. Not all Muslims and Hindus participated in the frenzy of violence that recently erupted in India, say MCC India staff. In one city a peace committee organized Muslims to guard Hindu temples and Hindus to protect Muslim mosques. The city remained free of violence. In a similar situation, Donald Kessop, MCC India staffperson, saw a Muslim priest stand in front of a Hindu temple and convince a mob to leave without damaging it.

Tribal people of India request MCC assistance

Akron, Pa. (MCC)—Tribal people, 53 million in number, are among the poorest in India, says Glen Miller, who recently visited 10 tribal villages in eastern India.

Miller and his wife, Marilyn, are Mennonite Central Committee (MCC) India country representatives.

Once considered "untouchable" by India's now outlawed caste system, tribal people continue to live isolated from Indian society, retaining their own unique culture.

Tribal culture dates back to about 4500 B.C. when what is now known as India was occupied by Dravidian people. They had a communal society, based on a tradition of sharing. Aryan peoples who invaded the area in 1500 B.C. defeated and enslaved them.

Some tribal people in India still follow a migratory hunting-and-gathering lifestyle.

Most, however, survive by farming, using slash-and-burn agricultural methods. They cut down and burn trees and bushes, then scatter seeds in the ashes. This produces good crops for several years. When the land is depleted, the people move to another area and repeat the cycle.

In recent years, increased population has produced an ever-growing demand for land for rice fields, fuel for cooking, and building materials; deforestation has become a major problem.

Glen says people in the villages they visited were especially concerned about the loss of their forests.

Some villagers pointed out a place where only a few large trees stood. At one time forests covered the area, providing fruits, nuts, and berries, they told the Millers. Trees also helped maintain the water level.

While MCC India does not focus work only with tribal people, it does look for opportunities to "serve those least served," says Glen. Many times tribal people fit this category.

The Millers visited the tribal villages in response to a request to help develop a health program there.

The nearest health care for the 10,000 inhabitants was over 10 miles away during the dry months. For three to five months each year the villagers are totally cut off by impassable rivers.

In each of the villages they visited, "profound need was evident," Marilyn recalls. "Little children with skinny bodies covered with scabies crowded around and stared with wide-eyed wonder."

Marilyn was struck too by the warm welcome people gave her. "I was deeply touched when a woman placed a garland of flowers around my neck and handed me a bunch of bananas," she says.

Village leaders discussed needs, including safe water, schools, food, and health care, with the Millers.

MCC agreed to provide money to train and pay community health workers. MCC will also start a revolving fund to help people purchase medicines.

In addition, MCC will finance several well-digging projects and is considering "food for work" and reforestation programs.

"The local people had the original vision for improved health care. We helped enlarge their vision by suggesting an integrated approach that includes nutrition, clean water, and economic improvements," says Glen.

—Pearl Sensenig

• **Mission executive resigns.** Mennonite Central Committee (MCC) Canada executive director Daniel Zehr has announced his resignation, effective June 30. Zehr, who has served a total of 29 years with MCC in a variety of positions, began his present assignment in 1985. He previously served as executive director of MCC Canada from 1969-1976. Zehr's plans for the future are uncertain at this time.

• **Clinics receive funds.** Mennonite Central Committee (MCC) contributed $5,000 (U.S.) to five village health clinics in southern Lebanon that are treating people injured in recent fighting there between the Iranian-supported Hizbollah and the Israeli-supported South Lebanon Army. Shelling in southern Lebanon increased last fall. A late October helicopter raid destroyed 10 homes in three villages where MCC is assisting a local agricultural cooperative.

• **Support group formed.** The African American Leader's Working Group, comprised of pastors and church leaders, was formed recently after seven Lancaster Conference pastors met in Philadelphia to discuss issues that impact the African-American community. After identifying eight critical issues, the pastors decided that reaching and discipling men was a priority. The Leader's Group intends to find ways churches can respond in ministry. Michael Banks, pastor of Burnside Mennonite Fellowship, New York, and Lindsey Robinson, associate director of Home Ministries at Eastern Mennonite Board of Missions, are leading the group.

• **Coming events:**

Conflict in the church workshops, Jan. 23 at St. Stephen Lutheran Church in Midlothian, Ill.; Feb. 6 at Hesston (Kan.) Mennonite Church; March 20 at Maple Grove (Minn.) Covenant Church; April 17 at Raleigh (N.C.) Moravian Church; May 8 in Dallas, Tex.; and June 5 in St. Louis, Mo. The workshop conducted by the Lombard Mennonite Peace Center (LMPC) will focus on the biblical basis for conflict resolution, interpersonal peacemaking skills, and tools to effectively manage conflict in the church. Information available from LMPC, 528 E. Madison, Lombard, IL 60148; phone 708 627-5310.

Women in pastoral ministry conference, Conrad Grebel College, Waterloo, Ont., April 26-27. Workshops and presentations will focus on the theme "Women and Men Together in Ministry." Both men and women are welcome. Speakers include Renee Sauder, Celia Allison Hahn, Mary Malone. Registration information from Catherine Hunsberger, Mennonite Conference of Eastern Canada, 60 New Dundee Rd., Kitchener, ON N2G 3W5; phone 519 748-2162.

• **New resources:**

HungerFest materials, a new Mennonite Central Committee resource designed to help North Americans better understand world hunger. Prayers, liturgies, dramatic readings, and instructions for holding hunger awareness meals included. Available from MCC (phone 717 859-1151) or MCC Canada (phone 204 261-6381). A HungerFest supplement with ice-breakers, Bible study, and exercises designed especially for youth groups is also available from MCC Ontario (phone 519 745-8458).

• **Job openings:**

Chief executive officer, Friendship Village, Inc., Bedford, Pa. Facility is a Christian family-oriented campground, mobile home park, and subsidized housing complex. Position begins spring or early summer 1993. Apply by Feb. 20. Send résumé and salary expectation to Delores Metzler, board chair, HCR 61 Box 7E, Belleville, PA 17004.

Copastor, Community Mennonite Church, Markham, Ill. This multiracial congregation within a predominately African-American community in the south suburbs of Chicago seeks experienced leadership with commitment of cultural openness and giftedness in outreach consistent with Anabaptist theology. Contact Mertis Odom, 16200 S. Kedzie Ave., Markham, IL 60426; phone 708 333-1358 or 708 339-8257.

• **Change of address:**

Timothy H. Derstine, from Montgomeryville, Pa., to 110 Belmont Ave., Apt. B-3, Ambler, PA 19002.

YES teams depart. *Salunga, Pa. (EMBM)*—Four Youth Evangelism Service (YES) teams sponsored by Eastern Mennonite Board of Missions left Jan. 4 for service assignments in Brazil, Indonesia, Mexico, and Florida. The teams spent the past three months in orientation at YES Discipleship Center in Philadelphia. Team members are: *front row, left to right*—Bruce Kurtz, Tashya Leaman, Neil Zimmerman, Kendra Yoder; *second row*—Laura Pfarr, Janelle Hunsecker, Martha Enns, Lisa Good, Rebekka Funck; *third row*—Rhonda Muff, Krisi and Timothy Wenger, Todd Mill, Kris Wagner, Randy King, Debbie Stauffer; *back row*—Anton Oberg, Samuel Cun Ho, David Frey, Marvin Landis, Tim Martin, Andrias Setyo Budi, Duane Weber.

NEW MEMBERS

Bay Shore, Sarasota, Fla.: Mahlon H. and Rose Miller.

Seattle, Wash.: Juli Van Pelt, Kristi Preheim, and Stuart Williams.

Sugar Creek, Wayland, Iowa: Garry Leichty, Karen Leichty.

Washington Community Fellowship, Washington, D.C.: Daphne Hollinger, Naphtali Hollinger, Yemeseraeh Haileselassie, Nebiyu Haileselassie, Shelley Calhoun, Carolyn Frisbie, Marsha and Randy Halbedl, Kathy Hay, Jim Holton, Tammy Lowman, Ed and June Nans, Ryan Oliver, Chris Parmelee, Karen Schmidt.

BIRTHS

Bontrager, Fritz and Kris Miller, Shipshewana, Ind., Haley Jo (first child), Nov. 24.

Fisher, Kevin and Jeanie Schwartz, Millersburg, Ind., Tregory Grant (first child), Nov. 23.

Frey, Drew and Tonya Bachman, Goshen, Ind., Drew Jonathan (second child), Dec. 18.

Fry, Dale and Pam Hart, Howe, Ind., Owen Reese (first child), Nov. 21.

Hartzler, Dale and Barb Yoder, Harrisonburg, Va., Jennifer Ashley (first child), born Dec. 4, 1991, adopted Aug. 7, 1992.

Heisey, Craig and Linda Hess, Mount Joy, Pa., Jonathan Paul (fourth child), Dec. 12.

Kropf, Loren (Lynn) and Karen Blackstone, Molalla, Ore., Leesha Marie (first child), Dec. 11.

Lebold, Daniel L. and Maryanne Roth, Lively, Ont., Derek Michael (first child), Nov. 4.

Metzler, Alan and Jill Kauffman, Reedsville, Pa., Nathan Roderick (third child), Dec. 8.

Royer, Kyle and Karen McKowen, Fairfax, Va., Abigail Mae (fourth child), Nov. 23.

Ulrich, Craig and Joy Stutzman, Albany, Ore., Craig Thomas (third child), Dec. 16.

van Horn, John and Donna Taylor, Harrisonburg, Va., Benjamin Taylor (second child), Nov. 12.

Weaver, Brent and Ruth Schoenhals, Atlanta, Ga., Mary Victoria (second child), Nov. 12.

Wehr, Larry and Becky Easton, Columbiana, Ohio, Aaron Benjamin (first child), Dec. 9.

Welty, Tim and Ruth Ann, Atlanta, Ga., Rachel Ann (first child), born Aug. 30, received for adoption Aug. 31.

Yoder, Chet and Sandy Weaver, Denver, Pa., Jesse Donovan (first child), Dec. 16.

Yoder, Rick and Joy Liechty, Goshen, Ind., Jama Elizabeth (third child), Dec. 14.

MARRIAGES

Bauman-Bauman: Eric Bauman (Elmira), and Sheila Bauman (Floradale), Nov. 14, by Fred Redekop and Dale Bauman.

DePeazer-Lebold: Terrence DePeazer, Kitchener, Ont., and Ruth Lebold, Tavistock, Ont. (Avon), May 9, by Gary Horst.

Heiser-Evans: Jerry Heiser, Champaign, Ill. (Willow Springs), and Tammie Evans, Chenoa, Ill. (Independent Bible), Dec. 5, by Don Heiser (father of groom).

Klassen-Plett: Edward Klassen, Winnipeg, Man. (Mennonite Brethren), and Christine Plett, Stratford, Ont. (Avon), Aug. 28, by Gary Horst.

Kolkman-Fisher: Rod Kolkman, Winfield, Iowa, and Krista Fisher, Wayland, Iowa (Sugar Creek), Oct. 17, by Dean Swartzendruber.

Pickard-Roth: Kevin Pickard, Salem, Iowa, and Wendy Roth, Mt. Pleasant, Iowa (Sugar Creek), Sept. 26, by Dean Swartzendruber.

Wenger-Delaney: Philip Wenger, Crest Hill, Ill. (Sugar Creek), and Debra Delaney, Nov. 7.

Mennonite Central Committee Canada
invites applications for the position of

Executive Director

Starting Date: July 1, 1993
For more information, including
job description and qualifications required
write to:

Search Committee,
134 Plaza Dr., Winnipeg, MB R3T 5K9

Application deadline: February 28, 1993

DEATHS

Beachy, Irvin M., 83, Meyersdale, Pa. Born: March 20, 1919, Somerset County, Pa., to Moses and Lucy (Miller) Beachy. Died: Dec. 21, 1992, Meyersdale, Pa., of a heart attack. Survivors—wife: Tillie (Wengerd) Beachy; children: Phoebe Wiley, Carol Johnson, David, Jonathan, Timothy, Evangeline Kidney, Laura Yoder; brother and sisters: Milton, Ruth Beiler, Mary Yoder; 15 grandchildren, 2 great-grandchildren. Funeral and burial: Dec. 24, Oak Dale Mennonite Church, by Joe Byler and Paul H. Yoder.

Burkholder, Clarence A., 87, Goshen, Ind. Born: Nov. 7, 1905, Lancaster, Pa., to David L. and Emma (Hess) Burkholder. Died: Dec. 17, 1992, Goshen, Ind., of congestive heart failure. Survivors—wife: Doris (Blodgett) Burkholder; children: John Richard, Harold, Charles; 11 grandchildren, 13 great-grandchildren. Predeceased by: Blanche (Herr) Burkholder (first wife). Funeral: Dec. 20, College Mennonite Church, by James Waltner and Nancy Kauffman. Burial: Elkhart Prairie Cemetery.

Christophel, Esther (Herr), 89, Mount Joy, Pa. Born: Aug. 20, 1903, East Donegal Twp., Pa., to Eli H. and Cora C. (Witmer) Herr. Died: Dec. 22, 1992, Lancaster, Pa. Survivors—brother: Christian H. Herr. Predeceased by: David L. Christophel (husband). Congregational membership: Mount Joy Mennonite Church. Funeral: Dec. 24, Nissley Funeral Home, Mount Joy, Pa., by Joe Sherer and Shelley Shellenberger. Burial: Kraybill Mennonite Cemetery.

Groff, Violet Snyder, 95, Cambridge, Ont. Born: Nov. 28, 1887, New Dundee, Ont., to Samuel and Angeline Snyder. Died: Dec. 13, 1992, Cambridge, Ont. Survivors—children: Dorothy Hallman, Weyburn, James, Merle; sister: Rosetta Shantz; 12 grandchildren, 15 great-grandchildren. Predeceased by: Simeon Groff (husband). Congregational membership: First Mennonite Church. Funeral: Dec. 16, Ratz-Bechtel Chapel, by Rudy Baergen. Burial: First Mennonite Cemetery.

Hochstetler, Selvesta, 88, Sugarcreek, Ohio. Born: April 7, 1904, Trail, Ohio, to Noah D. and Susie (Mast) Hochstetler. Died: Dec. 15, 1992, Walnut Creek, Ohio. Survivor—brother: Vincent Hochstetler. Funeral and burial: Dec. 17, Walnut Creek Mennonite Church, by Ross A. Miller.

Lauver, Mary Emma, 90, Cocolamus, Pa. Born: July 7, 1902, Cocolamus, Pa., to Jacob M. and Emma (Graybill) Lauver. Died: Dec. 5, 1992, Cocolamus, Pa., of heart failure. Survivors—sister: Gladys. Funeral and burial: Dec. 8, Lauvers Mennonite Church, by Carl E. Graybill and John M. Slabaugh (nephew).

Springer, Bruce, 22, Hopedale, Ill. Born: Aug. 19, 1970, Hopedale, Ill., to Duane and Freeda (Cork) Springer. Died: Dec. 14, 1992, Peoria, Ill., of cancer. Survivors—parents: Duane and Freeda (Cork) Springer; brother and sisters: Sherry Litwiller, Roger, Kay Peachey. Funeral and burial: Dec. 17, Hopedale Mennonite Church, by H. James Smith and Carl A. Horner.

Wittrig, Howard, 77, Hopedale, Ill. Born: June 19, 1915, Hopedale, Ill., to Amos and Lydia (Sutter) Wittrig. Died: Dec. 11, 1992, Peoria, Ill., of leukemia. Survivors—wife: Elva (Good) Wittrig; children: Jerry, Joan Roberts, Gene, Jolene Samara, Jay, John, Joy McGhee; brother and sister: Loren, Iola Bowman; 16 grandchildren, 6 great-grandchildren. Funeral and burial: Dec. 15, Hopedale Mennonite Church, by H. James Smith and Carl A. Horner.

CALENDAR

Eastern Mennonite College and Seminary ministers' week, Harrisonburg, Va., Jan. 18-21

Associated Mennonite Biblical Seminaries pastors' week, Elkhart, Ind., Jan. 25-29

Integration Exploration Committee, Winnipeg, Man., Feb. 6-9

Mennonite Publication Board, Pittsburgh, Pa., Feb. 12-13

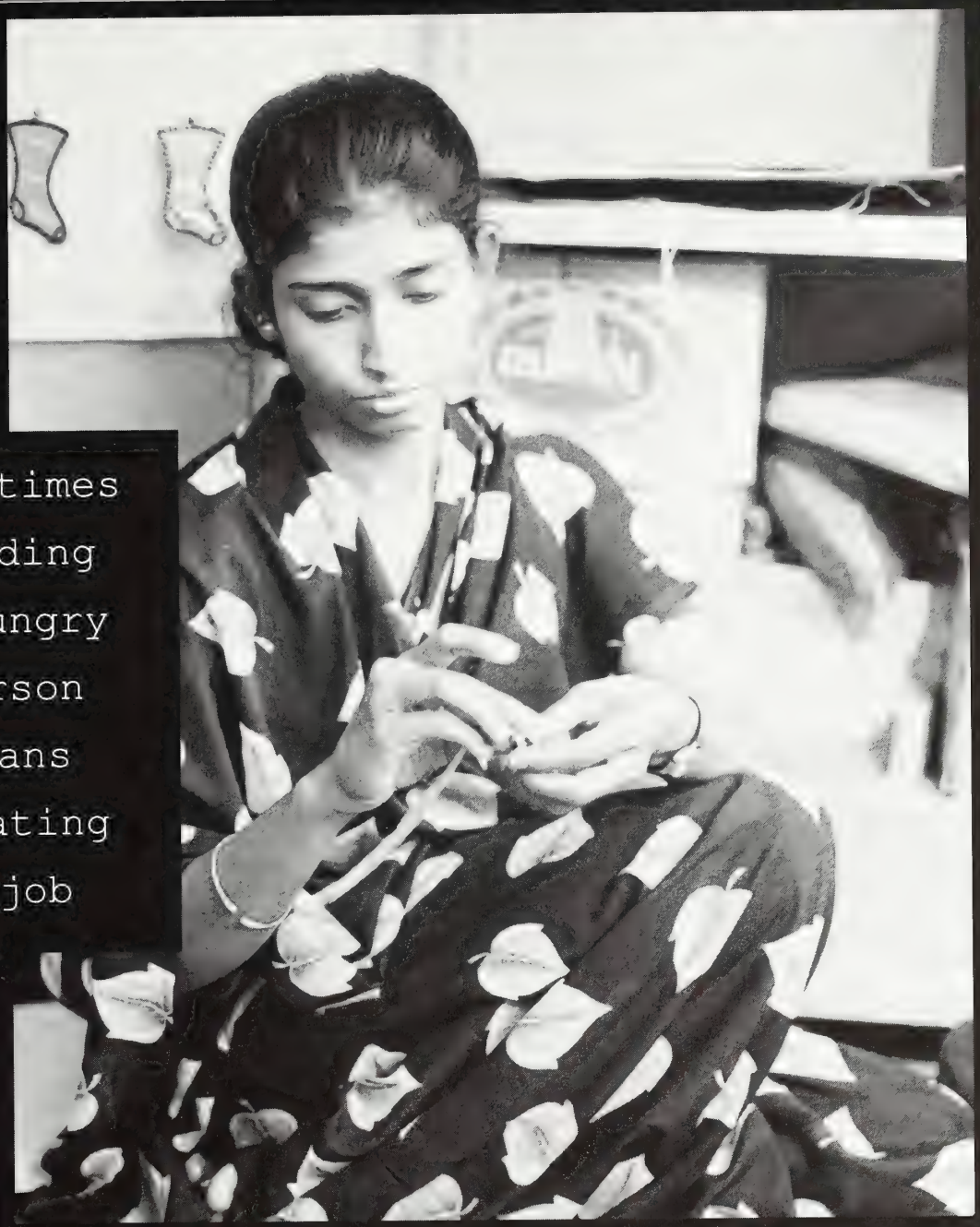
Dialogue '93, health and the church conference, Anaheim, Calif., Feb. 13

Mennonite Health Association annual assembly, Anaheim, Calif., Feb. 14-17

Mennonite Central Committee and MCC U.S. annual meetings, Niagara-on-the-Lake, Ont., Feb. 18-20

Mennonite Church General Assembly and Convention, Youth Convention, Philadelphia, July 27-Aug. 1

Job creation, India



Sometimes feeding a hungry person means creating a job

In India, Mahzabi Khan makes ornaments sold in North America through SELFHELP Crafts. In 1992 SELFHELP Crafts, an MCC job creation program, created the equivalent of 12,000 full-time jobs in 30 countries.

MCC also supports artisans who sell handmade products locally in order to feed, clothe, shelter and educate their children. Create a job. Buy a SELFHELP Crafts gift or contribute to other MCC job creation work.

Mennonite Central Committee

Mennonite Central Committee and MCC U.S.
21 South 12th Street, PO Box 500, Akron, PA 17501-0500
(717) 859-1151, (717) 859-3889

Mennonite Central Committee Canada
134 Plaza Drive, Winnipeg, MB R3T 5K9
(204) 261-6381

Newspaper

**********CAR-RT-SORT** CR-23
390200 51H $123 300
MENNONITE BIBLICAL SEMINARY
LIBRARY
3003 BENHAM AVE
ELKHART IN 46517-1947

THE LAST WORD

Feeding the hungry with messy theology

Somalia is messing with our peace theology.

Through daily television and newspaper reports, we are all too well aware that thousands of Somalis are starving—not because there is no food, but because clan warlords and local thugs make food distribution impossible. Now the international community has decided the only way to feed starving people is to use armed force.

What should be the response of a church whose theology renounces force and violence?

That question is a difficult one faced by Mennonite relief and mission agencies with long histories of involvement in Somalia. Both Mennonite Central Committee and Eastern Mennonite Board of Missions have had to pull their workers out of Somalia for their safety. Today these workers concentrate on working with Somali refugees in bordering countries.

But in spite of not being able to work in Somalia itself, this past November MCC declined to sign a letter from Nongovernmental Organizations (NGOs) asking for United Nations' military intervention. Yet MCC was uneasy, for even as it declined to sign, Somalis continued to starve.

What position should a peace church take in a compromising situation like Somalia?

In this issue, J. R. Burkholder and Ted Koontz suggest we might well go back to a theological tenet of our history: dualism. The function of the church is to work for peace and justice. At the same time, in that same fallen world, the function of government is to maintain order, sometimes by using force, occasionally so that the church can do its work.

Not everyone will agree. In last week's issue, David Schroeder took issue with what he called "the ambiguous message to the world" of a "dual ethic" for church and government. "God is not divided," Schroeder wrote. "The same will of God is the will of God for all people."

So if even our own theologians can't agree, what are we to do? Abandon our peace theology, since it doesn't appear to work in this case?

Or should we hunker down and cling even more tenaciously to what we have figured out so far—seeing the conflict between what we believe and what's going on in the world as just more proof we belong to another kingdom?

But, as Burkholder and Koontz also suggest, maybe we don't have to make a forced choice. For neither abandoning our peace theology nor insisting on being "pure" in our position is going to solve the problem: feeding the hungry.

Perhaps there is another way. Walter Sawatsky points to it in this week's lead article. It is the way of humility, the way that recognizes that even our best theology will always be incomplete.

The dilemma Somalia brings us is not new. Other generations and other church bodies have faced it in other wars. Out of their struggles have developed various theologies. One of the better known is the "just war theory."

Many of us in the peace church tradition have become quite adept at critiquing this theory. And it does have its holes. For example, even proponents will agree that modern wars, in retrospect, haven't met the criteria for being just.

But a humbling lesson of Somalia may be that our peace theology too can be critiqued. It too doesn't answer all the questions for every situation.

Theology is, after all, a human endeavor, a mortal attempt to understand the immortal. As such it will always be flawed. Margaret Loewen Reimer, associate editor of *Mennonite Reporter*, put it this way in a recent Christmas editorial: "Advent reminds us that we are waiting for the true way—we have not yet found it. We are waiting for the ultimate truth—we do not possess it."

Meanwhile, as followers of Jesus Christ, we are called to continue to feed the hungry, clothe the naked, and visit the sick. We believe we must do this in every situation, even when our theology makes us uncomfortable with the circumstances under which we must operate.

We continue to do so humbly, recognizing that we do not have all the answers, that life is full of paradoxes. But, with Christians around the world, we Mennonites continue to search. And we continue to serve. Even with our sometimes messy theology.—*jlp*

January 19, 1993

Gospel Herald

THE WEEKLY MAGAZINE OF THE MENNONITE CHURCH

"Therefore, since we are surrounded by so great a cloud of witnesses, let us lay aside every weight and the sin which does so easily beset us and let us run with patience the race which is set before us."

Surrounded by a cloud of witnesses:

Overcoming our loneliness and our fear of extinction

If we are to have meaning in life, we must learn to walk humbly. The ones to learn this from are around us, saints of the church we can choose to emulate.

by Shirley Hershey Showalter

Have you ever been in the middle of a crowd at a party, or even at your own kitchen table surrounded by family and suddenly felt overcome by a wave of loneliness? Have you ever felt like a stranger, not only to a friend, but to yourself as well?

If so, you have suffered a deep human pain—one that a culture such as ours, with its emphasis on individualism and competition, produces in abundance.

Loneliness is part of the human condition. We know that the supposedly carefree young feel it because we see the grim statistics about teenage suicide and because we talk to young people in pain. We can also often see loneliness in the eyes of world-weary adults and elders.

Behind loneliness—the feeling of not being understood and not being central to anybody's life—lies an even more primal fear: the fear of extinction.

Could it be that we were torn out of our mo-

ALSO IN THIS ISSUE

How we're giving, where it's going, and what we'll have to cut 6

Peace tax activists gather in Belgium 10

Agencies network at Texas peacemaking conference 11

The saints of my church helped me learn to detect character—a trait I believe is one of the most important gifts that one generation can give to another.

thers' wombs, survived all the cuts and scrapes of childhood, learned the capitals of all 50 states, wore clean underwear every day (whether or not we ever went to the emergency room), had our first date, graduated from college, won some prizes and failed to win others, got married, potty-trained our children, went to 1,637 committee meetings, paid off the mortgage, delivered Meals on Wheels (and then suddenly found that they were delivered to us)—could it be that one morning, after all this effort to live by the rules, we just failed to wake up? And after the estate was settled, no one remembered that we ever lived? Could it be, we wonder in our darkest moments?

The Epicureans of Greece and Rome a few centuries before Christ believed that good and evil lie in sensation and that death ends sensation. The sensible thing to do was to seek pleasure as long as it lasted.

Many people in our society believe the same thing today. Every product sold on television tries to enhance the pleasure of sensation. Many try to erase the losses of age and assuage the pain of extinction.

But the problem isn't all out there in that big, bad world from which we try to separate ourselves. The problem also lies within. Even people of faith can be lonely. Even people of faith doubt. Even people of faith wonder sometimes if their lives count for anything.

I believe with all my heart that our lives do count, that no good is ever wasted, and that death is not the end. The difference between the Christian life and some other kind of life is that, for Christians, death is not a tragedy.

Because we live in a death-denying culture, we want to believe we are immortal. Our hearts tell us so with every beat. *Lub dub*; I am. *Lub dub*; I always will be. So we believe we will live forever until something happens that causes us to remember what we have not yet experienced.

But we also know that, for Christians, life began with the death of Jesus on the cross. It begins again every time someone recognizes the brevity of life and the need for salvation and then accepts the grace of God through Jesus Christ.

The writer of Hebrews imagines this beginning as the starting block of a race: "Therefore, since we are surrounded by so great a cloud of witnesses, let us lay aside every weight and the sin which does so easily beset us and let us run with patience the race which is set before us" (Heb. 12:1).

Now imagine, if you will, that you are in a stadium. The game is basketball. There's a full court in the middle of the space, and you are on it, along with four other teammates.

The other team has a six-inch height advantage and a 20-point lead. You are feeling exhausted and hope the coach will pull you out of the game.

As you bring the ball down the court, you glance up. Instead of a mass of undifferentiated faces, you see . . . the Dream Team. Michael Jordan and Clyde Drexler and Larry Bird and Magic Johnson. And that guy waving his elbows—that must be Charles Barkley. They are all shouting and smiling. "You can do it!" they shout. "We believe in you!"

Behind them sits a row of yesterday's heroes: Bill Russell, Bob Cousy, Oscar Robertson, and Jerry West. Behind them are all the great players from your church MYF and your college ball players, too.

Way, way up high on the last row sits the author of the game himself, old James Naismith. He's holding the peach basket he used back in 1891. Even he is smiling and cheering for you.

These people are not passive spectators. They are witnesses. They are as involved in your life as they were in their own.

You begin to hear a song you learned in Sunday school. "They that wait upon the Lord shall renew their strength. They shall mount with wings as eagles." As you run, the music pounds in your ears. "They shall run and not be weary, they shall walk and not faint. Teach me, Lord, teach me, Lord, to wait."

As these words fill your body, you are no longer conscious of being in a stadium. You feel absolutely weightless. You hear the crowd roar, but you don't know why. For a moment, everything is brilliantly clear. You ride for a moment on a particle of light.

I have never known such an experience on the basketball court, but I have at other times. In recent years, these moments come to me in memory and in the presence of others.

I call this great cloud of witnesses my dream team. It includes in some way every person reading this article, all the spiritual ancestors who are with us also, and hundreds of other people scattered all over the globe.

In my youth my parents helped me construct a dream team of my own out of the ingredients at hand. They used to speak unabashedly of the saints of our congregation.

They loved our minister, Melvin Lauver, and considered his wife, Mary, to be a full partner in ministry. Mary, in fact, devoted so much energy and creativity to children that all of us who knew her remember her as one of our early images of God's love.

My parents and ministers instructed me in wisdom and tried to help me learn to detect character—a trait which I am coming to believe is one of the most important gifts one generation can give to another.

Then there was Emma Forrey. Emma had character. You won't read about Emma Forrey in J. C. Wenger's book, *A Cloud of Witnesses*, but she's on my dream team.

Emma came to church by herself. Her husband never came along. There was pain in her life, and she was poor. I remember her because she was not particularly pious, but she was faithful. She loved to laugh and to make others laugh.

She loved children. I remember her chasing away a bully from my brother and telling him—in a not-very-pacifistic way, very different from how my mother talked—that she didn't mind helping him to stick up for himself. I don't remember her anger against the bully. I remember her fierce protection of the vulnerable.

The only answer to evil is good. The only solution to death is resurrection. We are the only people to tell these truths to the next generation.

Emma took in laundry and helped other people do housework. Every year we looked forward to the day we worked from dawn to dusk putting up 70 quarts of corn. After all, Emma was coming, and there was sure to be laughter all day.

When my mother visited Emma in her latter days, she would always have a quip. Mother would ask, "How are you, Emma?" And Emma would say, "I always read the paper to see if my name is in the obituaries. It wasn't in today, so sit down and let's talk."

A second person on my dream team is Elmer Eby. My father once told me that Elmer gave so much money to the church and lived so simply that an IRS agent came to investigate him, thinking he must be a tax cheater. That IRS agent walked out of Elmer's house very quietly.

My vocation in life is to run the Christian race. An important part of that task is to teach English at Goshen (Ind.) College and to stand with the young people of our church who are questioning their received tradition, which young people should always do.

I cannot answer the hard questions about evil in the world. And I can't deny the sins of the church and of people in the church. I feel the weight of my own sins when I talk with my students.

What I *am* sure about is that the only answer to evil is good. The only answer to death is resurrection. And we are the only people to carry this truth into the next generation.

Our theologians may stumble and fall, but our theology need not fall with them. Our theology belongs in books, but it is not contained by them. It must be carried into life and beyond the reaches of death by all of us.

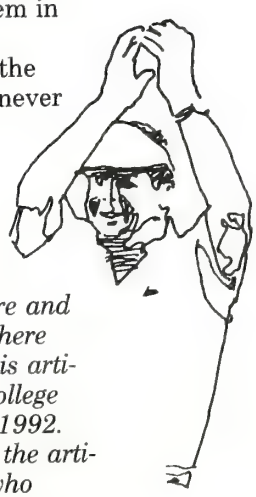
If we are to do justice, we must learn to walk humbly. The ones to learn it from are all around us.

How can we find them? First of all, we need to learn to look. We need to keep alive whatever traditions from our past helped us to first see the great cloud surrounding us. Maybe we invited visitors into our homes for Sunday lunch. Maybe we wrote each other letters and canned corn. Or maybe we just took walks and held hands, sat out on the back porch, and marveled at the moon and stars together.

One tradition we can all create today. We can each choose a saint and tell someone else about him or her. If the saints are living, we can drop them thank-you notes or make phone calls of appreciation.

If all our saints are gone, we need to keep on searching. We are sure to find more of them in surprising places.

They are the ones urging us to get into the race. As long as they are present, we can never be altogether lonely.



Shirley Hershey Showalter teaches literature and writing courses at Goshen (Ind.) College, where she also chairs the English department. This article was adapted from a sermon given at College Mennonite Church, Goshen, Ind., Aug. 16, 1992. The author dedicates both the sermon and the article to the memory of Dr. Roger Unzicker, who died on Aug. 9, 1992.

"He put a new song in my mouth, a song of praise to our God. Many will see and fear, and put their trust in the Lord. Happy are those who make the Lord their trust. . . ."
—Psalm 40:3-4a, NRSV

Gospel Herald

Editor: J. Lorne Peachey

Assistant Editor: Cathleen Hockman

Editorial consultants: George R. Brunk III, Richard A. Kauffman, Martha Kolb-Wyckoff, Stuart Showalter, Diane Zaerr

Gospel Herald (ISSN 0017-2340) is published weekly, except for the third week of August and the first week of December, for the Mennonite Church by the Mennonite Publishing House. Subscription rate (in U.S. dollars): $27.25 per year; outside U.S. and Canada (air mail delivery): $47.25 per year. Group and bulk rates available. Call 1 800 245-7894.

Editorial and subscription address: *Gospel Herald,* 616 Walnut Avenue, Scottdale, PA 15683-1999. Telephone: 412 887-8500. FAX: 412 887-3111.

Second-class postage paid at Scottdale, PA 15683-1999. Lithographed in the United States.

Copyright © 1993 by Mennonite Publishing House.
Canadian subscriptions: second-class postage paid at Kitchener, Ont. Registration No. 9460.

Gospel Herald is available on cassette from Precision Audio, 18582 U.S. 20, Bristol, IN 46507, telephone: 219 295-7493.

Gospel Herald is a member of the Associated Church Press and of Meetinghouse.

Postmaster: send form 3576 to 616 Walnut Ave., Scottdale, PA 15683-1999.

Vol. 86, No. 3: Jan. 19, 1993

Printed on recycled paper

Credits: Cover, pages 2-3 and 6-8 by Dynamic Graphics, page 9 by Jan Gleysteen, page 10 by General Conference Mennonite Church, page 11 by Gwen Stamm, page 12 by Doris Daley, page 15 by Dale D. Gehman.

READERS SAY

Is it time for us humans to live our life honestly and with integrity? Using the Bible to justify excluding women or gays or elders from power is only power play. It is no different from excluding people based on race.

If there is any truth to God's existence, I suspect it is God's caring for us and God's ability to lead us individually—if we listen. Justifying our actions or inaction by words uttered centuries ago, while ignoring God's voice within our lives, is living a lie.

In North America we choose to ignore war taxes (I'll go to jail if I don't pay), economic slavery (keep them out of sight in El Salvador making cheap shoes), munitions industry (ours is the world's largest), species extinction (who cares for a snail darter), and destruction of our own temperate and rain forests (it is much easier to condemn Brazil). Collectively we sigh, saying, "After all, we live in a fallen world."

But let a gay reveal himself in church or a woman seek leadership, and we reveal our claws. After all, our "community" is at risk.

I can show anyone the harm from munitions factories or economic slavery or air pollution. We all can see the concrete damage from bombs, clearcutting, and toxic waste. Yet we ignore the damage. Instead, we harp and argue about sexual preferences and sex role responsibilities. Why?

Jim Leuba
Yellow Springs, Ohio

I hesitated, briefly I admit, to respond to the articles on women and leadership (Dec. 15 and 22). I feel that my response as a professional nurse to a theologian is like comparing Grandma Moses to Rembrandt. But with risk of a label, here goes:

I found the two articles both inspiring and disappointing. They were disappointing because the guidelines from 1 Tim. 3:2, 12 were missing from the discussion.

The omitted verses raise basic questions: Can the word "wife" be translated "spouse"? Does the choice of word establish gender guidelines for leadership? Years ago I was told by a doctoral candidate from Dropsie University, who had written a master's thesis in Aramaic and was proficient in Greek and Hebrew, that "wife" in the original meant woman.

I also found the statement "measured against the amount of biblical material on other subjects, woman and leadership comes up for very little attention" hard to accept as a guideline for decision. To me, two words, "Jesus wept" speak volumes. So does the husband-wife of 1 Timothy. Can a woman have a wife? Of course not.

For the present, I understand and accept gender definition for specific leadership positions according to 1 Tim. 3. In the future, perhaps I will understand otherwise. I hope and pray that the change, if it should occur, would be only through the Holy Spirit and not as a capitulation to commands of a patriarchal system, pressure to destroy a system (or anything), or satisfaction of a cultural demand.

F. Arline Zimmerman
New Holland, Pa.

What Should We Believe About Women and Leadership? (Dec. 15 and 22). The content of these articles indicates an in-depth study of the New Testament. In the church we are not of one mind on this topic. Hopefully these articles will help us reflect more carefully and seriously.

My own study has led me to conclude the issue of women in leadership today is similar to the question of circumcision in the early church. At the Jerusalem conference, this question caused early church leaders to think beyond the immediate concern. If Gentiles needed to be circumcised to be Christians, then they essentially needed to become Jews. This would have turned the gospel into a nationalistic religion, a civil religion, or at best a mere revival movement within Judaism.

But early church leaders, guided by the Holy Spirit and a new experience with the risen Lord Jesus Christ, said the gospel is not any of these; it is the good news of salvation for the entire world! Thus a Gentile did not need to become a Jew in order to become a Christian, nor did the Gentile need to become a Jew to be a leader in the Christian church.

The apostle Paul would not stand for Peter's wavering on this issue (Gal. 2:11-21). In Gal. 3:28 Paul applied this same principle to slaves and females. Just as a Gentile could become a leader in the church without becoming a Jew, so a woman could become a leader in the church without becoming a man. The early church believed and practiced this as its basic understanding of the mean-

ing of the gospel of Jesus Christ.

How then do we understand Paul's command to circumcise Timothy after the Jerusalem conference? Apparently Paul believed that in certain social and cultural contexts an exception could be made to the full gospel rule so the mission of the church is not hindered. Perhaps this insight can give us direction in our own day. Could we not allow congregations in which the social and cultural setting does not permit women in leadership to be an exception to the gospel rule? Where the social and cultural context is ready for the whole gospel, can we not encourage women in leadership?

At the same time, let us continue to teach wisely the New Testament view of the whole gospel in gentleness, as George Brunk's two articles have done so well.

Paul M. Zehr
Lancaster, Pa.

More cards and letters

Response continues to the article, ***Friendship Can Survive 'Ugly'; But Will It Survive Mass Marketing?*** *(Dec. 15). What follows are excerpts from the latest mail on this subject.*
—Editor

I resent being called a liar, and I invite anyone who has received a form letter from me in the past decade to point out my untruths. I also maintain that my form letters have been an important step in fostering intimacy in many of my relationships.

Much prayer goes annually into my composing my reflections on the past year. This has become a valuable tool whereby I can share of myself honestly and our family's everyday Christian, Anabaptist values can speak quietly for themselves without my forcing them on others.

We also send a photo with our form letter! Our family picture (including especially our cocker spaniel puppy) symbolizes life, as does the birth of Jesus. No, we don't smile all year long, but we do rejoice at Christmas as we remember another year of abundant living. And I suspect our family photos don't go out to the trash with the rest of the Hallmark cards.

Joyce Willcox Hunsberger
Telford, Pa.

We have probably written form letters every Christmas of our 28 years of married life. It has become a tradition that is more fun every year.

The day after Thanksgiving, we usually write the letter, sending it first to those who live in a foreign country, then to those in the United States and Canada. As I look back over the years, I am encouraged that, yes, some good things have happened to us. Some years have been especially painful, but the exercise of choosing to write down our blessings built faith for me, a way in which to "in everything give thanks." I reminisce about the richness of the relationships God has blessed us with in every place we've lived as I address those letters. I bless copy machines and computers for making it easier to be in touch with those we live.

Doris Stauffer
Plain City, Ohio

I wish I had a life where: (1) my two preschool children played quietly together; (2) I kept all my personal correspondence up to date; (3) I lived in the same place all my life with only a few long-distance friends. Then I would make creative Christmas cards with personal notes for everyone.

But, alas, my life falls short of that. So—dare I admit it—I send form letters (adding hand-written comments) and boxed Christmas cards!

I enjoy all the Christmas cards we receive. I also enjoy the pictures of children some send. I know what their parents look like, but children change so quickly. I feel closer to my friends when I can picture their families.

Linda Huber Mininger
Thomas Mills, Pa.

We do not put our duplicated Christmas letters in the same class as junk mail, nor are we out to be tricking someone. We have been sharing family information with many relatives and friends in duplicated form for many years. We will continue to do so. If the readers are turned off by duplicated letters, that is their problem, not mine.

I read with interest the many duplicated letters we receive. I find them interesting and enlightening (more of the time). If I want to keep in touch more intimately, I would rather use the telephone than a return letter.

Paul Isaak
Rocky Ford, Col.

Please, to my friends and relatives who read *Gospel Herald*, keep those wonderful form letters coming. I look forward to them all year, knowing your lives are busy. But I also know you'll take the time at Christmas to compose one big letter that will tell me everything! And a letter like that is far superior to a quick note of "we are busy—the kids are fine."

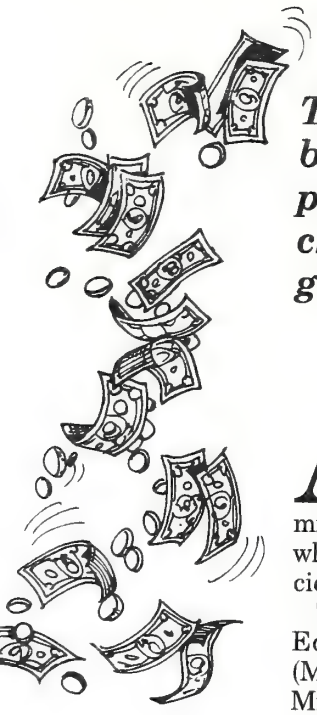
Carolyn Locy
Phoenix, Ariz.

Let those who want to write Christmas form letters write them. Let those who do not care to read them quietly set them aside. Form letters are nothing more than an honest effort by a soul for whom Christ died to share a little of their life story at Christmas. Not all are as gifted at writing as the author of this article.

Clyde Durham
Houston, Texas

Pontius' Puddle

How we're giving, where



The church says it wants boards to continue current programs with only minor changes. But that's impossible given current giving trends.

Across North America, most Mennonite Church congregations are allocating greater percentages of their budgets to local ministries. That's great for local ministries. But what does this mean for our churchwide agencies?

That's the question facing Mennonite Board of Education (MBE), Mennonite Board of Missions (MBM), and Mennonite Board of Congregational Ministries (MBCM) these days. The questions for the other two Mennonite Church programming boards—Mennonite Mutual Aid (MMA) and Mennonite Publication Board (MPB)—are different, since they derive their revenue from sales of services and products.

According to Stanley Kropf, churchwide director of finance with Mennonite Church General Board, Elkhart, Ind., financial support of churchwide ministries has been steadily decreasing over the past ten years.

"Even though the amount of money given has actually increased, the increase has been less than the cost of inflation," Kropf says. "So in 1992 the churchwide agencies really can buy fewer goods and services than they could a decade ago."

Of the nearly $110 million that Mennonite congregations spent in 1991, 4.8 percent went to churchwide agencies and 14.4 percent to conferences. This is down from 1990 reports, which show 5.5 percent and 15.8 percent were sent to churchwide agencies and conferences respectively. Kropf says 9 percent of Mennonite congregations do not support their conferences, and 35 percent do not support churchwide ministries.

The decrease in giving clearly has an impact on the budget of the three boards.

- MBCM is anticipating a $30,000 to $40,000 shortfall for the year ending January 31, 1993.
- Church offering plate contributions to MBE—and to Minority Leadership Education, and churchwide colleges and seminaries, all MBE programs—were 1.25 percent less for the year ended June 30, 1992, compared to the previous year.
- At MBM, contributions have increased less than 2 percent annually for the past three years. When those increases are adjusted for international inflation, a negative trend in resource levels is apparent.

With contributions decreasing or failing to keep up with inflation, these churchwide agencies are being forced to cut back.

Mennonite Board of Education. The relationship between church and school is weakened when the church asks administrators to get their support elsewhere, according to Loren E. Swartzendruber, associate executive secretary of MBE. This is the long-term effect of financial cuts—and the most important factor for the long-term health of our church schools, he says.

"It costs something to have an MBE; it costs more not to have a churchwide board," Swartzendruber states. He says that the board focuses education efforts, reduces unnecessary duplication of programs, and establishes policies which provide for healthy schools, not only for now but for years to come.

Healthy church schools produce congregational leaders and members who are committed to be a part of the Christian movement in the world as expressed by Mennonite Anabaptists, Swartzendruber explains.

"Those students who come to our church schools from healthy families and congregations

Anticipating a shortfall at MBCM

In anticipation of a $30,000 to $40,000 shortfall this year, MBCM has done the following:

- Cut staff time.
- Instituted charges to pastoral ministry candidates for listing with the Ministerial Information Center.
- Asked congregations to provide a contribution for the pastoral candidate résumés they receive.
- Become more assertive about asking for contributions when MBCM staff provide seminars and workshops to congregations.

—*Everett Thomas*

it's going, and what . . .

are most likely to be involved in the life of the church in North America and around the world," he says. "Many have and will give significant years of service in mission and relief efforts." Mennonite mission and relief agencies have said that they depend on the church schools to provide personnel.

As Swartzendruber puts it, our schools are not parallel to the church—they are an integral part of the church. "If the church wants to sponsor schools, it must be ready to pay for them," Swartzendruber concludes.

Mennonite Board of Congregational Ministries. MBCM serves 1,145 congregations and 21 conferences across North America. To meet the agency's financial needs, the General Board adopted a formula in the spring of 1990 that was to be factored into the churchwide Partners in Ministry fundraising effort. That formula called for an increase in offering plate contributions to MBCM over a five-year period, explains Everett Thomas, MBCM executive secretary.

"If we would realize those increases, we could provide more of the ministries assigned to us by the church," he says. "Unfortunately our first year's experience is showing us that the Partners in Ministry process is not providing such an increase in financial resources, and in fact may actually be providing fewer financial resources."

Thomas predicts a $30,000 to $40,000 deficit this year. But this is always a guess, he adds, "because we receive approximately 20 percent of our total annual income in the last month of the year. We could 'get well' in a hurry or we could be in a big hole in a hurry."

Thomas estimates that 88 to 90 percent of MBCM funding comes from contributions.

Mennonite Board of Missions. Placing people in mission and service assignments is of highest priority at MBM. Yet this is being stymied by a lack of funds.

Financial supports for three missionary assignments in Europe will conclude in 1993, says Pat Swartzendruber, MBM vice-president for administration and resources. Although there is opportunity for 10 new missionary assignments, none of them will likely be filled this year.

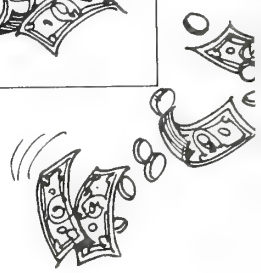
Partners of MBM also feel the effect of budget cuts, Swartzendruber adds. These include agencies with which MBM work in planting churches or initiating new ministries, including conferences wishing for more church planting funds or more MBM personnel.

MBM response to recession funding

During the past three years of slowing support, MBM has avoided deficits until this past fiscal year. As a result of this trend and of a $336,000 shortfall last year, current year plans have been reduced by $275,000:

- Financial support for three missionary assignments in Europe will conclude in 1993.
- Although there is opportunity for 10 new missionary assignments, none of them will likely be filled this year.
- Reduction of total grants available for Canada and United States church planting have occurred.
- Several video production plans were discontinued in MBM Media Ministries.
- MBM staff has been reduced by five.

—Pat Swartzendruber



From these statistics, one might conclude that dropping financial support of the churchwide agencies indicates that their services are no longer desired by the churches who brought them into being. But this isn't the case, according to Kropf.

Kropf was among the first to detect the trend of decreasing financial support to churchwide ministries. He decided a good place to start was to ask the church representatives what they wanted with regard to the churchwide ministries.

At the Normal 89 General Assembly Kropf put this question to the delegates. "If the church agencies need to start pulling back, which missionaries should be brought home first?" he asked. "Which other services should be curtailed?"

During the next two years, the board executives addressed Kropf's questions. "The findings, simply stated, are that the church wants its boards to continue current programs with only minor changes," he says. But that's impossible, given the current trend of falling financial support.

"If the decreasing financial support of the past

. . . we'll have to cut

decade continues in the same way for the next 12 to 15 years the financial support will be zero," Kropf adds. "If it should happen that the churchwide agencies lose their financial support, how will the church accomplish its mission of nurture, international evangelism, and education?"

The mood in North America at this point is toward more localization," Kropf notes. "I think that's appropriate for the church at this point." However, he continues, "at what point do we become too local?

"I would say that it's inappropriate to be only focused on a local community and congregation now that we are a global community. I think it is just as inappropriate to look out and pay attention to everything around us and not to ourselves. Someplace in between we have to find the balance between our local and our extended emphasis."

Kropf reemphasizes the fact that of every dollar that was spent by a congregation last year, only 5.5 cents went to churchwide ministry. "Our churchwide programs represent really a very small portion of the spending of the church," he says.

Kropf has been visiting strong supporting congregations, asking them the secret to their generosity. He found that the most common reason for strong support is that they have strong pastoral leadership—and often strong finance committee leadership as well.

"The second thing that I noticed is that in many congregations a significant number of the members have had some form of service experience," he adds. Attendance at a Mennonite college is also a factor in strong support of the church.

"Money is fundamentally connected to our spirituality," Kropf observes. "Stewardship for [Mennonites] is wrapped up in discipleship and our spiritual journey. We are created by God in a very beautiful and wonderful world. It is our work to care for it in a way that enhances the life and qualities of life of all of God's beautiful and wonderful creation. We give concrete expression to our relationship to God by giving our money."

This report was compiled by Gospel Herald's assistant editor, Cathleen Hockman, from reports by John Bender, Loren Swartzendruber, Pat Swartzendruber, and Everett Thomas.

Cutting back at MBE

What happens when the church pulls back in its financial contributions? There are immediate and long-term effects. Some immediate effects for MBE include:

- Some qualified college students cannot attend Mennonite colleges when they and their families do not have the larger share they must pay of the total cost of education.
- As governmental funds (for student financial assistance) are cut, too many students graduate from college or seminary with debt loads that make it more difficult for them to consider entering full-time church service.
- Some gifted, prospective Mennonite faculty members read the church's decreasing involvement as an indication of church priorities and decide to teach at places where their gifts are wanted and recognized.
- The schools do not remain current in technological developments, which students and families expect of good educational institutions.
- Schools are tempted to increase the number of other than Mennonite students (to balance budgets in the short-term) which decreases the positive impact of peer learning among those of similar values and theological perspectives. MBE policy is that colleges should have at least 55 percent of their students from the Mennonite Church; peer learning is enhanced while there is sufficient diversity to provide additional learning opportunities.
- In Minority Leadership Education, we cannot support the number of black, Hispanic and Native American students who should be preparing for leadership ministries in the church.

—Loren Swartzendruber

Religious groups decry rape of Muslim women

An ecumenical team of women who recently returned from a fact-finding mission to parts of the former Yugoslavia say they are "absolutely convinced" Muslim women there have been repeatedly raped and killed as a "weapon of war" in the continuing conflict.

The observations of the ecumenical team, representing the Geneva-based World Council of Churches, come at a time when similar voices of outrage are being raised by a variety of religious groups in North America.

Religious leaders are drafting statements of protest calling for international intervention to end the mass rapes. They have also called for rape to be included in the definition of war crimes under international law. (RNS)

Australian women stream to Anglican priesthood

With the floodgates now open, women who had been barred from the Anglican priesthood in Australia are streaming into the priestly ranks, with 80 ordained during two weeks last month alone.

The hectic round of pre-Christmas ordinations has cleared a backlog of women who were theologically trained but barred from the priesthood until the church reversed its male-only policy at a General Synod meeting at the end of November.

Since the Church of England, the mother church of Anglicanism, approved women priests early in November, half of the worldwide Anglican Communion of 30 independent churches have passed legislation that officially permits women priests. (RNS)

Religious freedom act tops legislative wish list

Quick passage of the Religious Freedom Restoration Act tops the short-term legislative agenda of most religious lobbyists on Capitol Hill with the recent convening of the new Congress.

The proposed act is designed to essentially overturn a 1990 Supreme Court ruling, which stripped protection for religious practices by upholding the right of states to bar drug use in religious rituals.

Since the 1990 ruling, more than 50 free exercise cases have been decided, most ruling in favor of the government. They include cases involving Jews who object to autopsies, Muslim prisoners seeking to avoid being served pork, and Amish buggy drivers. (RNS)

900th anniversary observed. *Black Forest, Germany*—The monastery of St. Peter in the Black Forest, Germany, survived countless wars, pillages, pestilences, and disastrous fires to turn 900 years old this year. It was at this monastery that Michael Sattler rose to the position of prior (second in charge, next to the abbot) in the 1520s. By 1525, Sattler was deeply disillusioned with the life within its walls and defected from the monastery to join the emerging Anabaptist movement.
—*Jan Gleysteen*

Government returns cathedrals to Russian Orthodox Church

The gold-domed cathedrals in the Kremlin were returned to the Russian Orthodox Church by the Russian government, and a service—the first in 75 years—was conducted this November in Archangel Cathedral, the main church structure.

Also returned was the brightly colored St. Basil's Cathedral on Red Square. The churches had been seized by the communists in 1917 and used as museums and for other purposes. (NIRR)

Baby boomers will not be reached by traditional churches, says pastor

Baby boomers will set the U.S. agenda during the next 20 years, but most never will be reached by traditional churches, according to baby boomer Rick Warren, pastor of a 6,000 member congregation in Orange County, Calif.

He sees a vast cultural gap between boomers and the average church. There's a great need, he says, for genuinely "contemporary" churches that use "culturally appropriate" forms to reach and minister to the boomer generation.

Warren's characteristics of such churches include: multiple options in programs and ministries; use of laypeople for ministry and small groups; quality single-adult and children's ministries; worship services with a casual, informal atmosphere; use of contemporary music. (NIRR)

Households give less to charity but volunteer more time

Hit by hard times, people in the United States gave less money to charity in 1991 but volunteered a little more time, according to a Gallup survey released by Independent Sector.

The survey found that 72 percent of households contributed to charity in 1991 (down from 75 percent in 1989) with an average contribution of $899 (down from $978). Average hours volunteered per week were 4.2, up slightly from 4.0 the preceding year.

The study found that people who identify themselves as religious and who attend religious services regularly are by far the most generous with both time and money.

People with moderate or low incomes also give proportionately more to charity than do their wealthy neighbors, the study found. (NIRR, RNS)

Churches hold more money, give less outside the congregation

Per-member giving in U.S. churches has increased steadily over the past two decades, but church members are giving a greater share of their contributions to meet congregational expenses and less to charitable pursuits, according to a recent study.

Empty Tomb, Inc., an organization that tracks church incomes, found that per-member giving to congregations increased by $58.06 in constant dollars between 1968 and 1990.

But donations to outside charities, channeled through congregations, was virtually the same in 1990 as in 1968, increasing by only a nickel a year after adjustments for inflation.

The report singles out recession periods for special analysis and concludes that five identified recessions between 1968 and 1990 exerted no predictable influence on giving. (RNS)

International peace tax activists meet in Belgium to compare progress

Brussels, Belgium (GCMC)—Marian Franz was among 60 activists who attended the Fourth International Conference of Peace Tax Campaigns and War Tax Resisters in Brussels, Belgium, Nov. 5-8.

Franz is the executive director of the U.S.-based National Campaign for a Peace Tax Fund (NCPTF).

Conference participants came with at least one thing in common, Franz said: "We all find it a clear violation of conscience to pay the military portion of our taxes; we seek statutory recognition of conscience against paying for arms as an extension of the right to refuse to bear arms."

The conference, which draws primarily European and North American participants, has met every two years since 1986.

The gathering allows participants "to hear stories of resistance and to compare our progress in gaining conscientious objection (CO) status to payment of military taxes within our respective countries," Franz said.

For instance, NCPTF hopes to convince Congress members to pass a law permitting people conscientiously opposed to war to have the military portion of their taxes allocated to peacemaking.

"Most countries have a similar approach to war tax resisters," Franz noted. "The standard response of governments, when they do respond, is to add civil penalties and collect the unpaid taxes forcibly. Imprisonment for war tax resistance is rare."

Court responses to these cases are usually predictable as well. "The issue usually raises a 'political' question which the courts cannot address, or the courts decide that the constitutional guarantees of freedom of conscience or religion do not outweigh the duty of the citizen to pay taxes," she said.

Conference guest Cesar Flores, leader of the Honduran Mennonite Church, spoke about the military oppression within his country (see "Mennonite leader," this page).

Beyond networking and sharing of strategies, conference participants contribute to projects which promote peace. Two years ago they gave $15,000 to the Innu people to help in their fight to stop low-level military flights over their hunting lands in central Labrador, Canada.

This year, the activists plan to donate money to Peace Brigades International for their efforts to de-escalate the conflict in Sri Lanka.

NCPTF began its efforts to introduce peace tax legislation in 1972. "Compared to other countries, we have the longest running campaign," Franz said.

"Most European war tax resisters entered the scene in 1982. The presence of Cruise and Pershing missiles woke them up. They suddenly realized that Europe had become a giant football field on which the two superpowers could bounce their nuclear weapons."

—*Carla Reimer*

Mennonite leader tells of oppression by Honduran military

Cesar Flores

Brussels, Belgium (GCMC)—Honduran Christians who resist the mandatory military service and payment of military taxes "suffer a great deal" for their beliefs, Cesar Flores told participants at the Fourth International Conference of Peace Tax Campaigns and War Tax Resisters.

"The government calls them Communists and marginalizes them and makes their lives difficult," said Flores, who is a leader of the Honduran Mennonite Church. "It's all the same, whether you die of hunger or because you are called a communist."

The military oppression is carried out with the aid of rich countries such as the United States, Flores added.

The difficulties in Honduras began after the Nicaraguan dictator Somoza was overthrown in 1979 and the Sandinista government consequently came into power.

At that time, Flores said, the United States carried out "one of the most flagrant acts of military repression" through its military backing of the Contras, a group that was fighting to topple Nicaragua's Sandinista government.

"From 1979 on," he said, "Honduras was converted into a war base. . . . Joint Honduras-U.S. military bases proliferated, forcing the country into a constantly provocative stance, particularly toward the Sandinista government.

"This whole situation drew Honduras into an absurd war in which Honduras had nothing to gain, and yet taxes for the defense budget tripled."

With the advance of war came increasing unemployment, food shortages, and freezing of human rights, Flores continued. "Grotesque death squads, torture, 'disappearances,' exile, and illegal imprisonment were used against any who even dared to express coherent thoughts against what was going on.

"Against this somber backdrop . . . the Mennonite Church of Honduras began the risky work of caring for large urban groups of displaced, banished, and marginalized people. As expected criticism, disapproval, surveillance, and harassment by the army soon followed."

In response, the Mennonites, Quakers, and other churches drafted a paper which states their principled objections to war and compulsory military service.

It includes alternative forms of service for youth connected with churches. The churches hope to present the paper to the Honduran parliament.

Flores noted that the Guatemala Accord, which all the Central American countries agreed to in the late 1980s, is "an important step on the road to peace."

But he cautioned that the Honduran people are still suffering from the poverty and atmosphere of insecurity which were created in part by the military buildup during the 1980s.

"There is a worldwide trend toward reduction in armed forces which Honduras cannot escape; however, resistance to it from the army is growing all the time," Flores commented.

"Faced with this situation," he continued, "the Mennonite church has reiterated its statement against compulsory military service in the hope that the present decade will see real progress in action for peace in Honduras and Central America.

"We are confident that in this pilgrimage the God of peace will be with us and guide and support us to live and work for peace."

Texan peacemakers start networking at conference

San Antonio, Tex.—Three guest speakers highlighted an active-peacemaking conference sponsored by San Antonio Mennonite Fellowship Nov. 20-22.

The purpose of the gathering was to talk about forming a networking structure for people from the many different agencies and coalitions now existing in San Antonio.

Marion Bontrager, a Bible professor at Hesston (Kan.) College, traced the theological and historical bases of active peacemaking.

He spoke about distinguishing false prophets from true ones. The false prophet sees peace as security in absence of war, he said, whereas the true prophet always shapes an argument or sees issues through God rather than government.

Bontrager also spoke about the biblical shalom—which cannot happen until people love and accept one another, he said. How? From a servant's stance—"making peace from the bottom up . . . from the grassroots."

Oppression and racism are two of the domestic roots of war, said Luz Guerra, peace education secretary for the American Friends Service Committee in Austin, Tex.

She spoke of "piece" and "peace," explaining that we are all a piece of the whole—each person is a piece of the peace. The question is, where do we fit into the whole?

Richard Williams, professor of economics at the University of Colorado in Boulder, talked about communities which have successfully converted closed military bases into civilian use. His studies of 100 U.S. communities have shown that economic conversion of military bases is possible and often more beneficial to the cities affected.

He warned of two mistakes communities make when confronted with the possibility of a base shut-down. One is to exhaust all energy and resources trying to keep the base open.

The other is in believing one or two "Fortune 500" companies can be lured into the area to replace all the lost jobs. Small business "incubators" have had much more success in creating and sustaining new jobs for the communities, he said.

Such an economic conversion was discussed at a roundtable dialogue at the close of the conference. Participants noted that the military must be seen as being part of economic conversion from the beginning.

The peace and justice committee of San Antonio Mennonite Fellowship will initiate future meetings in an effort to continue talk on this issue.—*H. M. Sanger and John Lichty*

EMC Summer Camps

June 21-25, 1993

- **COMPUTERS**
- **GERMAN**
- **MICROSCOPY**
- **ORCHESTRA**
- **PIANO**

For more information, write: **Eastern Mennonite College**, Admissions Office, Harrisonburg, Virginia 22801 or call toll-free (800) 368-2665. Local calls 432-4118.

Experiential learning for high school students!

Guatemalan weaver demonstrates craft and tells life story

Calgary, Alta. (MCC)—Dressed in a handwoven skirt and a colorful hand-embroidered blouse, 31-year-old Gregoria Xinico Cumes de Culpatan jerks down hard on her backstrap loom, using a treasured weaving stick that once belonged to her grandmother.

It's a scene repeated thousands of times daily throughout Guatemala's mountains, but this time Cumes is demonstrating the age-old craft for 30 volunteers in a Calgary, Alta., Selfhelp Crafts shop.

Calgary was one of many stops for Cumes during a month-long trip through Canada and the United States this fall organized by Selfhelp Crafts of the World, a nonprofit job creation program of Mennonite Central Committee (MCC).

Backstrap weaving requires strength and patience—a skilled artisan like Cumes completes only about an inch of fabric per hour.

But strength and patience are not new to her or her people. As Cumes' fingers deftly weave the cloth, she tells of the violence and political oppression that Mayan Indian people throughout Guatemala continue to endure.

"This stick is one of the few possessions I retrieved after soldiers burned our village and ransacked our homes in 1980," she says.

Speaking through an interpreter, she explains that her village was stormed by soldiers who accused the peasants of sympathizing with guerrillas who sought to overthrow the military government.

"It was a night of terror. People were tortured, women were raped, and about 20 men were rounded up at random and forced into a burning building. Anyone who attempted to help them was put into the blazing inferno as well," Cumes relates.

Cumes, her husband, and their two children were among several families who fled into the mountains. The family lived on weeds and roots for three months. Some days they couldn't find a drop of water, and other times they were drenched with torrential rains.

"We eventually found work on a coffee plantation," Cumes continues. "It was four years until it was safe for us to return to our home village."

Now Cumes and her husband are involved with Tienda Winak, a cooperative of 160 families who weave belts, bags, and tablecloths that are marketed to organizations including Selfhelp Crafts. "Winak" is an Indian word meaning "all together"; "tienda" is Spanish for "store."

Despite the danger that still exists for community organizers and church lay workers, Cumes and her husband continue to work for better living conditions for their village.

"Each time I tell my story it brings back painful memories," Cumes says. "Sometimes on this trip I haven't been able to eat or sleep properly because it brings me such sadness.

"But both my husband and I felt it was important to come. Not just to show how we weave, but to tell you about our lives in Guatemala."

"We know selling Gregoria's weavings won't bring about dramatic reforms in Guatemala," says Vera Isaak, director of Selfhelp Crafts Canada. "But it is a way of helping people hang on until peace and economic reforms do come. There are many ways to work at justice; a fair-paying job is just one small thing we can do. But it's an important first step for many people."

In 1992, Selfhelp Crafts created the equivalent of 12,000 full-time jobs in 30 countries.—*Doris Daley*

Alberta Selfhelp Crafts volunteers watch as Gregoria Xinico Cumes de Culpatan, a Mayan Indian woman from the Guatemala highlands, demonstrates the backstrap weaving her people have practiced for centuries.

Churches growing in post-revolution Romania

Salunga, Pa. (EMBM)—Pastor Joseph Stephanutzi, from southeastern Romania, reported Eastern Europe's hunger for spiritual food to Eastern Mennonite Board of Missions staff and guests here on Nov. 24.

Stephanutzi and other pastors were at the center of the peaceful revolution which transformed Romania from a communist state to a democracy.

As a pastor, Stephanutzi has known much suffering under communism. Many times he was interrogated, imprisoned, and had his house searched as a result of spreading the gospel during the communist rule, he said.

"God not only gave us the gift to work, but also to believe," he said. Despite the turmoil, Stephanutzi was able to start five churches and a seminary with 12 students while communists were in power. The churches survived through persecution from the government. All 12 seminary students are now senior pastors in various Romanian churches.

The revolution started in Bucharest on Dec. 22, 1989. The very next day, Dec. 23, Stephanutzi was invited by the new leaders of the country to give his testimony to the people. He addressed a crowd of 30,000 from the same balcony that was used previously by the communist ruler.

This ruler "was very careful to always have an army of security guards to protect him," Stephanutzi said. "But his army wasn't strong enough to keep him alive. It was then that I realized that God took care of me without security guards."

Since the communist government has fallen, Romania has opened its gates to the world. Romanians are hungry for spiritual teaching, Stephanutzi reported. The Bible is even taught in public schools. Since the revolution, he has helped to plant 24 churches in the country.

In response to the need for leaders, Stephanutzi began a training program for 120 people. He is now a Baptist overseer for churches in southeastern Romania. The parent church of this cluster of Baptist churches was planted by Mennonite missionaries from the former Soviet Union in the mid-19th century.

According to Galen Burkholder, director of discipleship ministries for Eastern Board, plans are underway for a Youth Evangelism Service team to serve next year within Stephanutzi's district in outreach to university students.
—*Julie Hershey*

• **Global church celebrated.** International praise songs, a parade of costumed children, and foods from around the world were part of the Fall Festival of Missions at Hopewell Mennonite Church, Elverson, Pa., Nov. 7. The day ended with a youth rally featuring rap artist J. T. Tool (Just the Tool) who, according to Atlantic Coast Conference administrator Miriam Martin, stretched a few adults in the audience with his contemporary presentation of the gospel. The event was cosponsored by the conference and Mennonite Board of Missions.

• **Computerized card catalog coming.** Libraries at Goshen (Ind.) College and Associated Mennonite Biblical Seminaries, Elkhart, Ind., will soon be linked to 22 other private colleges, universities, and seminaries through the Private Academic Library Network of Indiana (PALNI). The schools will also be linked to Internet, a worldwide network of commercial, academic, and government databases. Records of over 4.4 million volumes will be available to PALNI users. A $4.8 million Lilly Endowment grant is financing the project, which is scheduled to be in place next fall.

• **Brazilian woman ordained.** Ana Luzia Neufeld is the first woman to be ordained by a Brazilian congregation from the Evangelical Mennonite Association. Neufeld had been licensed for pastoral ministry in 1987. Of her calling, she wrote, "I was very frightened because how could I, a woman, do such a thing? But God was patient with me. . . One day while reading Jer. 1:1-12, where it says 'I am only a child,' I thought, 'Lord, I am only a woman.' Then the Lord responded just as to Jeremiah: 'You must go to everyone I send you to and say whatever I command you. Do not be afraid . . . for I am with you.' "—*MWC*

• **Pastor transitions:**

Ken Seitz was ordained as pastor of Peace Mennonite Fellowship, Burlington, Vt., on Dec. 5. Hubert Schwartzentruber, Franconia Conference overseer, conducted the ordination. Prior to coming to Vermont, Ken and Kass lived in Jerusalem. Their address is 53 E. Terrace, S. Burlington, VT 05403; phone 802 865-3951.

Church holds charter membership service. *East Greenville, Pa.*—Shalom Christian Fellowship held its charter membership service here on Nov. 1. Some 20 persons covenanted together in membership after completing a series of classes on the basics of Christian life and church membership. Richard Moyer and David Benner are serving as pastors of the new Franconia Mennonite Conference congregation.

Omar B. Stahl was installed as pastor of the Lyndon congregation in Lancaster, Pa., on Dec. 13. He had previously served the congregation as pastor for eight years, and then spent five years in Germany under Eastern Mennonite Board of Missions.

• **Missionary transitions:**

Mike and Cindy Brislen and their children Jessica and Jordan returned to Djibouti Sept. 14 following a three-month home leave. The Eastern Mennonite Board of Missions workers will serve a three-year term as English teachers. Brislens' address is B.P. 3468 Djiboutiville, Republic of Djibouti, "via Paris."

Allen and Mary Ellen Eshelman returned to Guatemala Aug. 15 after a nine-month home leave. They plan to serve three years in church planting and nursing through Eastern Mennonite Board of Missions. Their address is Apartado 1, San Pedro Carchá, 16909 Alta Verapaz, Guatemala.

Trula Gingrich left for Peru on Oct. 8 for a three-year term serving as a nurse through Eastern Board. Her address is Apartado 708, Cusco, Peru.

Clair and Beth Good and daughters Rebekah, Esther, and Hannah returned to Kenya Sept. 21 following a four-month home leave. The Eastern Board workers will serve a three-year term working in church development. Their address is PO Box 512, Suna-Migori, Kenya.

Glen and Elizabeth Good left Aug. 15 for France after a three-month home leave. They will serve one year in leadership training through Eastern Board. Goods' address is 20, Allee de la Liberation, F 57100, Thionville, France.

Bruce and Joyce Heckman and their children Nathan, Elisa, and Andrew returned to the Middle East Aug. 31 following a two-month home leave. They will serve a two-year term with Eastern Board.

Mark and Audry Hinton and their children Nathaniel, Anne, and Samuel returned Aug. 19 from Kenya, where they coordinated theological schools and programs. Their address is WEC, Box 1707, Fort Washington, PA 19034-8707.

Cindi Kanagy left for Kenya Aug. 9. She will be serving for two years as a teacher through Eastern Board. Her address is Rosslyn Academy, PO Box 14146, Westlands, Nairobi, Kenya.

Katrina Lehman left for Honduras in August for a two-year term of service through Eastern Board. She will be serving as an English teacher. Lehman's address is Academia Los Pinares, Apartado 3250, El Hatillo, Tegucigalpa, D.C., Honduras.

Ken and Laura Litwiller and their daughters Esther and Marta Joy returned to Ethiopia Sept. 8 following a one-month home leave. The Eastern Board workers will serve a three-year term working as administrators of CARE International. Their address is C/O CARE Ethiopia, PO Box 4710, Addis Ababa, Ethiopia.

Mark and Jean Martin and their daughter Andrea returned to Kenya Aug. 15 following a two-month home leave. The Eastern Board workers will serve as construction supervisor and teacher at Rosslyn Academy. Their address is PO Box 14146, Westlands, Nairobi, Kenya.

Lucinda Oberholtzer arrived in the United States on Aug. 12 after two years of service in China as an English teacher through Eastern Board. Her address is Rt. 6, Box 9, Hagerstown, MD 21740.

Eugenio and Aurelia Romero left Sept. 29 for Mexico where they will serve three years with the Mexico Missions Committee of the Spanish Council. Their address is Apartado #113, Huatabampo, Sonora, 85900 Mexico.

Beth Schlabach left for Honduras on Aug. 16. She will serve for two years as a teacher through Eastern Board. Her address is Academia Los Pinares, Apartado 3250, Tegucigalpa, D.C., Honduras.

Kevin and Anita Warfet and their son Evan returned to Burkino Faso in January after a nine-month home leave. The Eastern Board workers will serve a three-year term with Wycliffe Bible Translators. Their address is DIL, 01 BP 1784, Ouagadougou 01, Burkina Faso, West Africa.

• **Coming events:**

Civilian Public Service reunion, Bay Shore Mennonite Church, Sarasota, Fla., Feb. 1. A carry-in meal will be served. More information from Roy Bucher, 813 351-9854.

• **New books:**

Cities and Churches: An International Bibliography by Loyde H. Hartley traces writings about urban religion from the year 1800 to 1990. "Cities cradle religion," he says. "New religious groups are nurtured by the city and challenged as they grow." Available from The Scarecrow Press, 52 Liberty St., PO Box 4167, Metuchen, NJ 08840; phone 800 537-7107.

• **New resources:**
C. H. Wedel Historical Series, volumes 5 and 6: *Nonviolent America: History Through the Eyes of Peace*, edited by Louise Hawkley and James C. Juhnke, and *Mennonite Literary Voices Past and Present* by Al Reimer. Available from John Thiesen, Bethel College, 300 East 27th St., North Newton, KS 67117.

• **Job openings:**
Computer teacher, Academia Menonita, San Juan, Puerto Rico. The school will be adding a new computer laboratory by the 1993-94 year. Qualified persons with expertise and training in the use of computers in education who could assist in the design of a creative laboratory setting would then serve as classroom instructor. Contact the director of the school, Bryan J. Stauffer at 809 783-1295.
Religion/ethics teacher, Goshen (Ind.) College. Full-time, tenure-track position begins September 1993. Ph.D. in religion or Bible preferred. Responsibilities include teaching courses in theology, Christian ethics, Bible, and related courses. Processing of applications will begin Feb. 1 and continue until the position is filled. Send letter of application and résumé to John W. Eby, Academic Dean, Goshen College, Goshen, IN 46526.
Research staff, Congregational Resource Committee of Lancaster Conference. Several full-time staff positions available beginning summer 1993. Qualifications include a commitment to Mennonite/Anabaptist beliefs, training and/or expertise in congregational ministries, public relation and communication skills. Masters degree preferred. Send résumé to Congregational Resource Committee, Box 5, 2160 Lincoln Hwy. East, Lancaster, PA 17602.
Resource room teacher, Locust Grove Mennonite School, Smoketown, Pa. Position starts Feb. 1. Responsibilities include instruction to students who are developmentally handicapped. Contact Dave Helmus at the school, Box 37, Smoketown, PA 17576; phone 717 394-7107.

• **Change of address:**
Moorepark Community Church, formerly Moorepark Mennonite Church, from 54002 Wilbur Rd. to 55701 Wilbur Rd., Three Rivers, MI 49093.

NEW MEMBERS

Bossler, Elizabethtown, Pa.: Gregory Hess and Shannon Shultz.
Cazenovia, Low Point, Ill.: Jim Birkey.
Charlotte Street, Lancaster, Pa.: Lisa Enck, Lena Miller, and James Wheeler.
Mt. Vernon, Grottoes, Va.: Daryl and Bea Heatwole, and Richard and Sharon Shank.
Mt. Vernon, Oxford, Pa.: Kendra Hollinger, Katrina Hollinger, and Terry Fyock.
Park View, Harrisonburg, Va.: Virginia A. Shenk.
Salford, Harleysville, Pa.: Karla Ann Alderfer, Margaret Laura Harris, Sarah Elizabeth Harris, Maureen Hood, Marla Sue Hostetter, Jesse Kropf, Katrina Landes, Joanna Elizabeth Moyer, Amanda Sue Musselman.

BIRTHS

Chupp, Edwin and Janice Thoman, Sarasota, Fla., Erika Joy (first child), Dec. 10.
Gingrich, Dwight and Darlene Albrecht, Waterloo, Ont., Cynthia Tralee (second child), Dec. 10.
Good, Jeff and Kendra Kemmer, Fisher, Ill., Caleb Leroy (second child), Dec. 19.
Hammen, Joe and Cindy Unternahrer, Wayland, Iowa, Alyx Kalyn (second child), Dec. 18.
Hartzler, Gene and Esther Diaz, Belleville, Pa., Josiah Ezekquiel (first child), Dec. 8.
Hertzler, James and Diane Schrock, Goshen, Ind., Melanie Elsa (fourth child), Dec. 18.
Koehn, Donavon and Charlene Sommers, Sarasota, Fla., Dillon Marcus (second child), Dec. 9.
Kruger, Chuck and Linda Eby, St. Jacobs, Ont., Matthew Paul (third child), Dec. 14.
Kuepfer, Mike and Marlene Streicher, Listowel, Ont., Sheldon Sam (second child), Oct. 9.
Kuepfer, Raymond and Laurann, Milverton, Ont., Julie Elizabeth (fourth child), July 7.
Kreider, David J. and Heidi Regier, Gainesville, Fla., Benjamin Regier (first child), Dec. 18.
Lambright, Michael L. and Rosemary Kay Hooley, Blooming Glen, Pa., Emily Rose (second child), Dec. 18.
Lapp, John Franklin and Sandra Shenk, Jerusalem, Israel, Eva Madeline (second child), Dec. 1.
Miller, Donald and Patty Horner, Sarasota, Fla., Garrett Reed (first child), Dec. 24.
Poole, Robert and Brenda Metzger, Kitchener, Ont., Michelle Dawn (fourth child), Nov. 4.
Raber, Donnie and Nanci LeCount, Sarasota, Fla., Molly Marie (second child), Nov. 24.
Steckly, David and Tammy Williams, Listowel, Ont., Brittany Hope (first child), Nov. 3.
Steckly, Edward and Rosemary Wagler, Listowel, Ont., Benjamin Joel (first child), Oct. 31.
Steckly, Randy and Karen Steckle, Brunner, Ont., Daniel Lee (first child), Dec. 23.
Troyer, Terry and Connie Haarer, Sarasota, Fla., Karla Ann (fourth child), Dec. 4.

MARRIAGES

Clauson-Miller: Randy Joel Clauson, Lakewood, Colo. (Glennon Heights), and Julianne Miller, Lakewood, Colo. (Glennon Heights), Nov. 8, by Mark Miller.
Kauffman-Mosier: Kevin Kauffman, Middlebury, Ind. (Forks), and Marti Mosier, Union, Mich. (Forks), Dec. 19, by Eugene Bontrager.
Stuckey-Collins: Chad Stuckey, West Unity, Ohio (Lockport), and Tammi Collins, West Unity, Ohio, Dec. 26, by Allen Rutter.
Willberg-Harmon: Dean Willberg, Pasadena, Calif. (Pasadena), and Laurie Harmon, Los Angeles (Pasadena), Dec. 27.

DEATHS

Burkhart, Mary Ann (Bauman), 97. Born: Nov. 25, 1895, Southhaven, Mich., to Owen and Esther Bauman. Died: Dec. 12, 1992, Elmira, Ont. Survivors—children: Venerva Martin, Amasa, Orvie, Elmer, Eli, Walter, Lorne; 26 grandchildren, 48 great-grandchildren, 4 great-great-grandchildren. Predeceased by: Simeon Burkhart (husband). Funeral: Dec. 15, Floradale Mennonite Church, by Fred Redekop. Burial: North Woolwich Mennonite Cemetery.
Burkholder, Clarence A., 87, Goshen, Ind. Born: Nov. 7, 1905, Lancaster, Pa., to David and Emma (Hess) Burkholder. Died: Dec. 17, 1992, Goshen, Ind. Survivors—wife: Doris (Blodgett) Burkholder; children: John Richard, Harold E., Charles A.; 11 grandchildren, 11 great-grandchildren, 3 stepgrandchildren, 5 step-great-grandchildren. Predeceased by: Blanche (Herr) Burkholder (wife). Funeral: Dec. 20, College Mennonite Church, by James Waltner and Nancy Kauffmann. Burial: Elkhart Prairie Cemetery.

Mennonite Central Committee Canada
invites applications for the position of

Executive Director

Starting Date: July 1, 1993
For more information, including
job description and qualifications required
write to:

Search Committee,
134 Plaza Dr., Winnipeg, MB R3T 5K9

Application deadline: February 28, 1993

YES teams leave for five countries. *Salunga, Pa. (EMBM)*—Five Youth Evangelism Service (YES) teams sponsored by Eastern Mennonite Board of Missions left Jan. 4 for service assignments in Belize, Hawaii, Honduras, Lithuania, and Tanzania. The teams spent the past three months in orientation at YES Discipleship Center in Baltimore, Md. Team members are: *front row, left to right*—Rick Castaneda, Karen Geissinger, Darrel Reinford, Christian Lindsay, Glen Okidi; *second row*—Sunshine Erdman, Tiffany Book, Daryl Hoover, Nathaniel Bomberger, Cindy Detrow, Deus Tumbago, Wanda High; *third row*—Sheila Schmucker, Eric Eidson, Tom Roes, Sean Sims, Doug Hoover, Chris Good, Paul Weaver, Jeremy Martin, Trisha Moyer; *back row*—Cheryl Souders, Jennifer Beck, Valonda Kropf, Chris Mummau, James Moffitt, Trace Oberholtzer, Ranae Bender, Grace Nyamhgata, Crystal Lloyd.

Buzzard, Harold I., 82, Goshen, Ind. Born: Dec. 28, 1909, Washington, Ill., to A. L. and Cora (Shoemaker) Buzzard. Died: Dec. 4, 1992, Goshen, Ind. Survivors—son: Robert L.; brothers and sisters: Milton, Joseph, Lois, Ruth. Predeceased by: Alpha (Yoder) Buzzard (wife). Funeral: Dec. 7, College Mennonite Church, by James H. Waltner. Burial: Prairie Street Cemetery.

DeBoer, Bernard, 83, Fort Dodge, Iowa. Born: April 27, 1909, Oldeboorn, Friesland, Netherlands, to Sietse and Theatske (Holtrop) DeBoer. Died: Dec. 27, 1992, Fort Dodge, Iowa, of cancer. Survivors—wife: Elisabeth (Brouwer) DeBoer; children: Aaltje Zehr, Sietse; 4 grandchildren, one great-grandson. Funeral: Dec. 30, Manson Mennonite Church, by Brad Schantz. Burial: Rose Hill Cemetery.

Hoover, Harlan M., 73, Elizabethtown, Pa. Born: Feb. 18, 1919, West Earl Twp., Pa., to Harry O. and Bertha (Martin) Hoover. Died: Dec. 12, 1992, of a stroke. Survivors—wife: Virginia O. (Sauder) Hoover; children: Carl L., Janet M. Habecker, Clifford D., Nelson C., Nancy H. Baggi, Jeffrey L.; brothers and sisters: Lester M., Abram N., Alta M. Ronk, Erla M. Bentley; 14 grandchildren.

He was ordained in 1959 and served at Bossler Mennonite Church until 1985. Funeral: Dec. 17, Elizabethtown Mennonite Church, by Fred Garber, Russell Baer, Enos Martin, Simon Kraybill, and Marvin Beachy. Burial: Bossler Mennonite Cemetery.

Hoover, Jane L., 62. Born: Dec. 28, 1929, Manheim Twp., Pa., to Simon H. and Elizabeth H. (Leaman) Landis. Died: Dec. 13, 1992, Akron, Pa. Survivors—husband: Eugene G. Hoover; children: Joyce Seibel, Evan Eugene, Donald Lee, Shirley Marie, Loretta Sue Eby; sister: Miriam Denlinger; 10 grandchildren. Funeral and burial: Dec. 16, Landis Valley Mennonite Church, by Thomas Horst, Lester M. Hoover, and Paul Weaver.

Jutzi, Marvin Peter, 40, Kitchener, Ont. Born: April 14, 1952, Kitchener, Ont., to Merlin and Grace (Bast) Jutzi. Died: Dec. 23, 1992, Kitchener, Ont., of cystic fibrosis. Survivors—wife: Helen (Jensen) Jutzi; son: Jake; brothers: Calvin, Kevin, Robin. Funeral and burial: Dec. 26, First Mennonite Church, by Amsey Martin and Brice Balmer.

Peachey, Oliver B., 87. Born: Aug. 29, 1905, Belleville, Pa., to David S. and Sarah (Glick) Peachey. Died: Dec. 25, 1992, Lewistown, Pa., of pneumonia. Survivors—son: Richard; 2 grandchildren, 2 great-grandchildren. Predeceased by: Bernice (Harshbarger) Peachey (wife). Funeral: Dec. 28, Maple Grove Mennonite Church, by Ivan E. Yoder and Erie Renno. Burial: Locust Grove Mennonite Cemetery.

Rupp, Lydia E. (Stuckey), 84, Archbold, Ohio. Born: Sept. 28, 1908, Archbold, Ohio, to Sam C. and Mary Ann (Freyenberger) Stuckey. Died: Dec. 25, 1992, Archbold, Ohio. Survivors—husband: Eldon E. Rupp; children: Donald, Leon, Leroy, Doris, Velma Horst, Arlene Short, Ruth Ann; 24 grandchildren, 37 great-grandchildren. Funeral: Dec. 28, Central Mennonite Church, by Charles Gautsche and Dale Wyse. Burial: Pettisville Cemetery.

Stahly, Sevilla (Miller), 82, Goshen, Ind. Born: Oct. 5, 1910, Howard-Miami County, Ind. Died: Dec. 18, 1992, Elkhart, Ind., of cancer. Survivors—children: Don, Janice Stahly Yoder; brothers and sisters: Kenneth Miller, Alice Bontrager, Ima Troyer, Mervanna Weihe; 7 grandchildren, 3 great-grandchildren. Predeceased by: Ralph Stahly (husband). Funeral: Dec. 21, North Main Street Mennonite Church, by Ken Bontreger and Kevin Farmwald. Burial: Union Center Cemetery.

Weaver, Paul E., 80, Akron, Pa. Born: March 3, 1912, East Earl Twp., Pa., to William H. and Lydia Z. (Good) Weaver. Died: Dec. 16, 1992, Ephrata, Pa. Survivors—wife: Ada B. (Huber) Weaver; children: Kenneth L., Donald L., Paul E.; sister: Anna B. Reed; 10 grandchildren, 5 great-grandchildren. Predeceased by: James L. (son). Funeral: Dec. 22, Ephrata Mennonite Church, by J. Elvin Martin, A. Richard Weaver, and Leroy W. Martin. Burial: Hammer Creek Mennonite Cemetery.

Weyandt, Harold E., 74, Archbold, Ohio. Born: March 12, 1918, Altoona, Pa., to Clarence C. and Marie (Clifford) Weyandt. Died: Dec. 23, 1992, Archbold, Ohio, of a heart attack. Survivors—wife: Fern E. (Goldsmith) Weyandt; children: Elaine, Sandra Schnarre, James; sisters: Jean, Mary DeArmitt; 4 grandchildren. Funeral: Dec. 27, Central Mennonite Church, by Charles Gautsche and Wayne Goldsmith. Burial: Pettisville Cemetery.

Yoder, Alpheus D., 98, Orrville, Ohio. Born: Feb. 7, 1894, Reedsville, Pa., to Joseph Z. and Nancy (Plank) Yoder. Died: Dec. 26, 1992, Orrville, Ohio, of pneumonia. Survivors—children: Chester J., Stella Blosser, Margaret Oyer, Melvin A., Vera Kurtz, Effie Geisinger, Ivan D., Helen E., Luella Leighty; 20 grandchildren, 25 great-grandchildren. Predeceased by: Elnora (Horst) Yoder (wife). Funeral and burial: Dec. 30, Crown Hill Mennonite Church, by Ernest J. Hershberger.

Newspaper

**********CAR-RT-SORT** CR-23
390300 51X $123 300
RICHARD A KAUFFMAN /CONSULTANT
ASSOC MENN BIBLICAL SEM
3003 BENHAM AVE
ELKHART IN 46517-1999

THE LAST WORD

Thank God I'm not a baby boomer

God, in that infinite wisdom that I've found characterizes the divine, made a good decision in not having me born between 1946 and 1964. I don't think I could take the pressure.

Now I admit occasional envy of the generation we have come to call the "baby boomers." Born in 18 years of exuberance following World War II, these were the offspring that were supposed to have the world (and the church) by the tail—by sheer force of numbers, if for no other reason.

Many of those predictions have come true. When the boomers were young, we were subjected to Dr. Spock; they became adults, and we got Dr. Ruth. We learned about financial aid when they went to college and about family values when they had children of their own. Now the first ones are facing 50, and *Newsweek* does a cover story on the big five-oh.

Ah, yes, as a member of what's been called the "silent generation"—that nondescript group born between the Great Depression and the Great War, a generation with the uncanny ability to slide through life without being noticed—it's hard not to envy the boomers and their knack for attracting attention.

Even sometimes when they really don't want it. For if the baby boomers are garnering attention, they are also getting their share of the blame.

I can't go to a church meeting these days without hearing about the boomers. The argument goes something like this:

"Giving to unified budgets and churchwide organizations is down. So are volunteers for church work. Since the boomers are the latest generation that should be moving into the church, something is wrong—either with the boomers, or with the church."

A lot of the argument focuses on the church. If we are to survive, we must find ways to cater to the characteristics of the boomers:

"These are the people who take a 'cafeteria' approach to the church. They pick what they want and leave the rest. They give to what appeals and don't worry about what's left."

At first glance, it's an attractive argument. If the responsibility for our problems is in one generation, we are that much closer to a solution.

Not so fast, says Darrell Fast, the new moderator of the General Conference Mennonite Church. At a December meeting of Mennonite leaders, he pointed out that historically it has been the older generation—that is, those people over 50—to whom the church has looked for the bulk of its support, both financially and as volunteers. If Darrell is right, if giving is down and if people don't have as much time to work for the church, then the place to begin finding solutions is not with the baby boomers.

As I look at my "silent" generation, I find the same characteristics that are supposed to make it difficult for the church to relate to baby boomers. My generation too picks churches based on what they have to offer. We are the ones with the freedom (and the resources) to take long vacations and extended weekends—around which we expect our local congregations to build their programs. We are the ones who argue loudest for giving to special projects—impersonal unified budgets have so little "emotional appeal."

As a church we must not view the baby boomers as the solution for (or the cause of) our problems. The boomers are no more a problem than the rest of us. Nor are they more of a solution.

Helmut Harder, executive secretary of the Conference of Mennonites in Canada, put it this way at the same gathering of leaders: "We shouldn't let the boomers get away with what they are depicted as being. We need to call them to be the church with the rest of us."

If the boomers aren't giving to the church or volunteering to work for it, Helmut said, it's because those of us in older generations haven't been teaching them: "We have forgotten to talk with our children about stewardship and the meaning of tithing."

It's time to take the pressure off the baby boomers. We do them a disservice when we scapegoat them too easily for what people of all generations fail to do. That is, to put everything under the lordship of Jesus Christ: time, and when we volunteer; money, and to what we give.

Then together, we of all generations must work out what recognizing Jesus as Lord means for our day. Regardless of the year in which we were born.—*jlp*

January 26, 1993

Gospel Herald

THE WEEKLY MAGAZINE OF THE MENNONITE CHURCH

At a time when Mennonite unity is near the top of our denominational agenda, we need to set aside stereotypes for a clearer view of past and present.

Mennonites are forever splitting, aren't they?

The common myth is that Mennonites are prone to disunity. But that's a stereotype only half true. It is not supported by statistics, nor out of our history.

by John D. Thiesen

Mennonites are prone to schism. That's an entrenched part of our folklore. If someone asks for a description of Mennonites, many of us are inclined to say something like, "There are *n* different kinds of Mennonites" (where *n* is usually more than 15). The *Mennonite World Handbook* (1990 edition), for example, lists 25 different Mennonite conferences for North America. So a letter to the editor of a Mennonite newspaper describes Mennonites as "the world's most fragmented Christian denomination."

As with most stereotypes, this one is only half true. In this day of discussion of Mennonite identity and possible integration of two Mennonite groups—the Mennonite Church (MC) and the General Conference Mennonite Church (GC)—we must take another look at the common myth that Mennonites are prone to split.

The myth is false in two ways. First, it is wrong numerically. Many other religious movements are splintered into more antagonistic frag-

ASSOCIATED MENNONITE BIBLICAL SEMINARIES
JAN 26 '93
ELKHART
LIBRARY

ALSO IN THIS ISSUE

Lessons Mennonites can learn from the Lutheran merger 6

Bringing hope and peace to the people of Haiti 8

Peacemaker team joins fasting Haitian refugees 9

We can't have unity without schism or schism without unity. Splits in our history have joined the like-minded. Unity has set boundaries and excluded people.

ments than Mennonites. There are far more than 25 different kinds of Baptists, for example. And a book on Mormon splinter groups lists 167 breakaway and renegade movements, this in a denomination a third as old as the Mennonites.

More important, the myth is untrue to Anabaptist and Mennonite history. We are a group that has paid much attention to its history, at least during the past 50 years. A frequent reference point in presentations of our Anabaptist origins is the Schleitheim Confession of 1527.

Schleitheim represents one of the first attempts at unity in our history. It grew out of a coming together of representatives of many of the early Swiss Anabaptist congregations. They agreed on seven matters of practical importance, rather than on abstract theology: baptism, church discipline, communion, separation from the world, congregational leadership, nonresistance, and oaths. A desire for practical unity was evident at the beginning of the Anabaptist movement.

Another unification point in Mennonite history has had a greater influence in our history, the Dordrecht Confession of 1632. When it was written, Mennonites of the Netherlands were divided into two main factions: the Flemish and the Frisians. A Flemish church leader in the city of Dordrecht composed the confession as an attempt to bring the two factions back together, and 51 Flemish and Frisian clergy signed it. Twenty-eight years later the Dordrecht Confession brought another group into its unifying fold when Mennonite leaders in the Alsace adopted it.

Other Mennonite groups in northern Europe and southwestern Germany also began to use Dordrecht. Emigrants from these areas, especially Alsatian and Palatine Mennonites and the Amish, brought Dordrecht to North America, where it was the dominant written description of Mennonite belief until the latter 19th century.

Persecution and migration were also arenas in which Mennonite divisions were submerged. The Mennonites who moved to Russia in the late 1700s and early 1800s, for example, gradually forgot the Flemish-Frisian schism they brought with them. This rigid line of separation lost importance in the face of new practical challenges and new religious influences. (New divisions did arise to replace the old ones, however.)

There are other examples of unity coming out of persecution and migration. Many Amish who emigrated to North America eventually came to think of themselves as Mennonites, turning their backs on Jakob Ammann. In the 20th century, the division between the *kirchliche* (church) Mennonites and the Mennonite Brethren was set aside in the crisis of refugee flight from war-torn Europe (only to be redrawn by North American aid-givers).

Mennonite migration is of particular importance to discussions of Mennonite unity. A common misunderstanding among GCs and MCs is that the General Conference Mennonite Church traces its origins back to 1847, when John Oberholtzer and his followers broke away from the Franconia Conference in eastern Pennsylvania to form what eventually became the Eastern District Conference (GC). In reality the General Conference Mennonite Church had its origins among Mennonites who came to southeastern Iowa from Bavaria and the Palatinate in the 1840s and 1850s. In 1859 the two congregations they had formed united to promote home and foreign mission work and invited other Mennonites to join them. In their 1860 meeting, with "marvelous audacity," as Theron Schlabach describes it in *Peace, Faith and Nation...*, they named themselves the "union of All Mennonites of North America." With optimism they believed in unity in essentials and freedom in non-essentials.

Is the myth of Mennonite disunity symptom of another stereotype: lack of self-esteem and an unhealthy humility?

The Bavarians dominated this new organization for the next 15 years, although Oberholtzer sympathizers from Pennsylvania, Ohio, and Ontario also participated. Then in the mid-1870s, a new wave of Mennonite immigrants from Russia and Prussia arrived. Many of their congregations, totaling thousands of members, joined the tiny General Conference to cooperate in missions and education.

But first they had to overcome differences among themselves. In Kansas, for example, there were eight subgroups among the arrivals, each with its own slightly different church practices and language dialect. It is probably safe to say that by 1900 the General Conference brought together the most diverse group of Mennonites ever up to that point in Mennonite history.

Mennonites and Amish who were already in North America when the 19th-century immigrants arrived followed the immigrants' pattern

of organizational unification only two or three decades later. In 1898, representatives of several of the "old" Mennonite regional conferences organized another General Conference. So for several decades Mennonites had to keep straight "General Conference A" (the GCs) from "General Conference B" (the MCs).

Once again, the motivation was cooperation in missions, education, and publication, although the 1898 conference forming Mennonite General Conference (MC) held to a much stricter view of "essentials" than did the 1860 conference (GC). At first, less than half the "old" Mennonite regions supported the new organization. Most important, the large eastern conferences did not. Over several decades, though, the new conference achieved a remarkable feat of unity by drawing in the majority of the Amish (those who didn't choose the Old Order option) and the "old" Mennonites.

Obviously these stories are selected with a bias toward unity. But they do illustrate that the myth of Mennonite disunity is a half-truth. Unity is also an important element in Mennonite history. I don't mean to argue that we need to see unity as more important than schism in Mennonite history—or to see disunity as more important than uniting. The glass is neither half-full nor half-empty; it's both, and neither.

We can't have one without the other—unity without schism, or schism without unity. Schism in Mennonite history has rarely been for the purpose of standing in sublime isolation but rather for the purpose of joining together the like-minded (the right-minded) and calling the rest (the ones separated from) to follow to a higher vision. Likewise, unity hasn't been for anyone and everyone; unity usually has boundaries and excludes some. Even now, the General Conference Mennonite Church and the Mennonite Church are writing a joint confession of faith, which by definition says what we believe and what distinguishes us from others.

Perhaps the myth of Mennonite disunity is a symptom of another Mennonite stereotype: a lack of self-esteem and an unhealthy approach to humility. At a time when Mennonite unity is near the top of our denominational agenda—whatever our individual opinions on the current integration proposals—we need to set aside stereotypes for a clearer view of past and present.

John D. Thiesen is archivist for the Mennonite Library and Archives at Bethel College, North Newton, Kans.

Persecution and migration have been important influences in our history in the submerging of our differences and the bringing together of various groups of Mennonites.

"The people who sat in darkness have seen a great light, and for those who sat in the region and shadow of death light has dawned. . . . The kingdom of heaven has come."
—Matt. 4:16, 17b, NRSV

Gospel Herald

Editor: J. Lorne Peachey

Assistant Editor: Cathleen Hockman

Editorial consultants: George R. Brunk III, Richard A. Kauffman, Martha Kolb-Wyckoff, Stuart Showalter, Diane Zaerr

Gospel Herald (ISSN 0017-2340) is published weekly, except for the third week of August and the first week of December, for the Mennonite Church by the Mennonite Publishing House. Subscription rate (in U.S. dollars): $27.25 per year; outside U.S. and Canada (air mail delivery): $47.25 per year. Group and bulk rates available. Call 1 800 245-7894.

Editorial and subscription address: *Gospel Herald,* 616 Walnut Avenue, Scottdale, PA 15683-1999. Telephone: 412 887-8500. FAX: 412 887-3111.

Second-class postage paid at Scottdale, PA 15683-1999. Lithographed in the United States.

Copyright © 1993 by Mennonite Publishing House.
Canadian subscriptions: second-class postage paid at Kitchener, Ont. Registration No. 9460.

Gospel Herald is available on cassette from Precision Audio, 18582 U.S. 20, Bristol, IN 46507, telephone: 219 295-7493.

Gospel Herald is a member of the Associated Church Press and of Meetinghouse.

Postmaster: send form 3576 to 616 Walnut Ave., Scottdale, PA 15683-1999.

Vol. 86, No. 4: Jan. 26, 1993

Printed on recycled paper

Credits: Cover, page 10, 12, and 13 by Dynamic graphics, page 9 by José Antonio Santiago, page 11 by Douglas H. Kaufman, page 12 (left) by Jim Bishop, page 12 (right) by Dale D. Gehman.

Thank you for the article ***What Is the Relation of the Creator to the Created?*** by Willard Swartley (Nov. 17). It had a spirit of love and, yet, a sense of authority as one read. We need a powerful voice in our day like this.

Byron Shenk
Newburg, Ore.

Will Peace Survive Past the Year 2000? (Jan. 5). I would like to add one more condition on which peace depends. This condition perhaps overarches the others David Schroeder has so ably articulated. A peace witness in the Mennonite Church depends on whether we can achieve a stronger, more lively hope in God's kingdom.

Last winter I had the privilege of visiting Central America where some Christians have withstood unimaginable oppression. Their hope is grounded in the deep conviction that God's kingdom is both here and still to come. I covet that hope for my own life and for the Mennonite Church. Hope is the highest and strongest motivation there can be for continuing in the path of Jesus.

We need to realize that the witness for Jesus' way of peace will continue whether or not we Mennonites carry the banner. It doesn't all depend on us. We do need to choose, though, whether we will be on the side of the Lamb or the beast.

Steven G. Gehman
Souderton, Pa.

In both the Dec. 22 and Dec. 29 issues, "Church News" gave significant space to financial problems in church agencies. In ***Mission Agencies Tackle Issue of Declining Contributions*** (Dec. 29), James Harder of Bethel College notes that during the '50s and '60s incomes went up by 30 percent but that Mennonites had little desire to spend on personal consumption. Those were the years I was growing up. One teaching in the church that was frequently repeated was that stewardship relates to how one uses money, that generous giving was equated with good stewardship. That teaching is still prevalent in the church today. I have come to believe that such teaching is far from biblical stewardship; in fact, it is false teaching if stewardship is taught as primarily related to one's financial giving.

Denominations Face Common Problems: Stewardship, Membership, Leadership (Dec. 22) is a case in point. Nowhere does the article speak of stewardship, only of money management and financial problems. The next news item reports that mission workers terms are being cut short. It is followed by a report that North American Mennonite churches cannot abide by the equitable funding proposal that was established for the worldwide Mennonite church.

Stewardship requires the attitude that God is owner and I am caretaker of God's resources. God's resources include the entire universe! In our Western world of private property, we find it difficult to give ownership to God. It is more comfortable to denigrate stewardship to management of our property. This allows us to control our use of natural resources and our finances. Stewardship becomes generous (or benevolent) management of our possessions.

I believe that the church would not be in such financial crisis if we were taught biblical stewardship. Everything belongs to God, from the air I breathe to my entire bank account. Stewardship calls for wise use and management of all that is God's. Good stewardship directly contradicts a consumptive lifestyle. All people, all natural resources, all manufactured goods, and, yes, even "my" bank account belong to God.

If we really believed that this is stewardship, the church would be doing well at meeting current needs. The church would also be a model of positive environmental responsibility. My call to the church is to take seriously biblical stewardship. We have little time to waste!

Lester Lind
Harman, W.V.

I write this letter with a certain sense of trepidation, lest I be labeled a fanatical member of the women's movement (I'm merely a liberated woman, not a fanatic) and dismissed. However, a small practice of *Gospel Herald's* has been a thorn in my side for years now.

This has to do with the listing of the parent's names in the "births" section. It irritates me that the husband's name is listed first and then the wife's. I'm sure it's done that way because that is typically how society lists names when referring to both members of a couple. However, the heading "births" has a distinctly physiological tone; therefore, my preference would be to list the wife's name first, since she is the one who gave birth. Physiologically, men don't give birth; they only take part in conception.

Or maybe I would find this less offensive if the heading were changed to something more oriented to the family unit, like "new children" or "new family members." Since my husband and I share equally as heads of our household, the fact that the husband's name would remain first would still be irksome to me. However, I am also aware that we work within the constraints of our society's traditions, and that not all things can or need to be changed. It's just that, currently, the heading juxtaposed against the order of the names doesn't seem appropriate.

At any rate, now you have my opinion. Maybe I'm the only woman who feels this way, but I doubt that's the case. Are you willing to make a change to give us credit for our work during the birthing experience? I can't wait to find out.

Rebecca Zehr
Goshen, Ind.

No one likes to have their writing called "fundamentally dishonest." Certainly I don't. So I found Christopher Melchert's letter (Dec. 15) troubling. In my article, ***How Do We Take Up Our Cross and Suffer***? (Oct. 27), I was not intending to set up a straw man with my characterization of a positive view of suffering as romantic. I do not feel I was characterizing an "extreme view."

I tried to make it clear I was arguing against a position numerous responsible Christians do take. These include many Mennonite teachers and writers. They have portrayed suffering as something "out there," something we seek out, something *external* to our own hearts and souls. One consequence is that many of us actively seek to be faithful disciples while being totally unaware of stored up pain and grief in our own souls. I recommend the writings of Alice Miller as a resource for understanding the cost of such internal numbness.

Ultimately, being a disciple has to do with loving other people as God loves us (and them). We can only love freely when we *know* ourselves, when we are free to feel and grieve and be angry, as well as be merciful and compassionate.

We will not be able to do this until we pay attention to the pain each of us has as part of life. To talk about seeking suffering outside ourselves as the essence of discipleship, which is what I have been taught, short-circuits the process. It allows us to remain numb to our own souls.

I am beginning to wonder if maybe it is possible to be radical disciples, even in the Anabaptist sense, and not actually know ourselves. This may happen when external actions take priority. I would like to see us have more confidence that God, more than our radical discipleship, will move history appropriately. When we focus on knowing God and knowing ourselves, then I suspect that our external lives will take care of themselves.

Ted Grimsrud
Eugene, Ore.

Still more cards and letters

Response continues to the article, ***Friendship Can Survive 'Ugly'; But Will It Survive Mass Marketing?*** *(Dec. 15). These are excerpts from the latest mail about this article.*—Editor

Six communities in 10 years. I don't defend this as a healthy track record. I've often cried over the separation from close relationships that were just beginning to bloom—and the hard work of waiting for new friendships to grow in the thin soil of a new community. In this context a form letter with some news, some glimpse of changes and growth, some hints of hardship, and some heralding of successes never seems impersonal.

I am reminded that significant parts of the Bible, especially the New Testament letters, were written as form letters. Paul expected his letters to be passed around among the various Christian communities and read by many people. And, thank God, they're still being circulated today. Numerous times Paul writes that he longs to pay a personal visit, but his letter will have to suffice for the moment.

I believe it is in that same spirit that many people send a duplicated letter once a year. To quote from one that we received this year: "They are a pleasant change from the catalogs and bills that seem to fill up the mailbox for most of the year."

Joetta H. Schlabach
South Bend, Ind.

The thesis of this article on Christmas greetings seems to be: technology determines the value as well as the friendliness of information. But I recall from an article earlier in the year (***Eating Out on Sunday***, Aug. 25) that the author does use a car and a telephone. Apparently, there are qualities beyond the technology of communication that are important.

When I started supervising a computer lab, many people wanted to print only on an impact printer so the output looked like it had been done on a typewriter. Today dot matrix is acceptable because it shows that the originator has a computer.

Like computer people say: "Garbage in, garbage out."

David Alleman
Harrisonburg, Va.

A few years ago, after reading a similar disparaging article about form letters, I had a guilt attack. I wondered if our friends saw our letters this way. I wavered, wondering if I had been insulting them. So after much thought, I wrote an early letter, same as usual, and apologized. If that was indeed how they felt, I would take them off my address list for our "form" letter.

We got more letters that year than we had for a long time. Even the signed cards that year had a note: "Please don't stop sending your letters!"

So please, I beg of you, for the sake of those who hunger and thirst to hear from friends (some of whom find letter writing a difficult chore and for whom modern conveniences like photocopiers and computers make it possible), don't discourage them. And don't spoil it for us who like to get their letters.

Ruth Smith
Ailsa Craig, Ont.

PS: Shame on you, *Gospel Herald*, for not thinking before publishing this one!

In 20 years of marriage, my husband and I have lived in seven different locations in seven different states. We have left many friends through the years. So we welcome all news—form letters, pictures of children or pets—whatever. A few penned lines are wonderful but not necessary for a greeting to be appreciated.

Linda Miller
Maumee, Ohio

This morning I received a long-distance telephone call from a friend thanking me for my annual letter (form, that is, with a small note at the bottom). I agree that handmade cards could be superior to "boughten" ones, and handwritten notes or letters (preferably with a quill pen and India ink) might seem more artistic; but, alas, not all of us are artistically inclined.

Can friendship *survive* mass marketing? Of course it can. I hope it not merely survives but also *thrives*.

Thanks for jolting our thinking about our customs and traditions.

Sarah Yoder Scott
Newark, Del.

On a scale of 0 to 10, Shirley Kurtz represents 0 and I represent 9+. Perhaps I should write "An Open Letter to Form Letter Lovers and Writers" for 1993.

Elizabeth Showalter
Harrisonburg, Va.

Pontius' Puddle

Anatomy of a merger:

Lessons Mennonites can learn

In spite of gestation pains and infant colic, the story of the merger of three major Lutheran denominations into one is a story of faithfulness and hope.

by Alice M. Roth

It took place by telephone. On August 29, 1986, three Lutheran denominational assemblies—meeting in Milwaukee, Minneapolis, and Chicago—were hooked together by telephone lines. Delegates at each of the assemblies voted on whether to merge the three groups, with the final tally overwhelmingly in favor. Then all three assemblies responded in a way we Mennonites would understand: they sang.

To understand the importance of this event for Lutherans, we have to know that the 20th century had begun with 13 different Lutheran churches of German, Swedish, Norwegian, Danish, and Finnish background. It would end with these joined into one church. Each church in the merger brought particular strengths: the American Lutherans their emphasis on congregations; the Lutheran Church of America their emphasis on the universal church and its worldview; the Association of Evangelical Lutheran Churches their emphasis on lay leadership.

In *Anatomy of a Merger* (Augsburg, 1991), Lutheran editor Edgar Trexler dissects nine years of formal merger proceedings. He also looks at the first three years of the new Evangelical Lutheran Church of America (ELCA), which officially began in 1988, two years after the merger vote.

At the heart of the Lutheran merger process was strong congregational involvement. Major headaches developed around quotas (representation), ecumenism, structure, and headquarters location. Financial problems threatened the life and health of the infant church.

But in spite of gestation pains and infant colic, this is a story of faithfulness and hope. At the third churchwide assembly of the new church, the pains and failures of the first three years after the merger were noted. Herbert W. Chilstrom, first bishop in the ELCA, declared that the "big ship" had taken a long time to turn. But he declared confidently, "We are called to be a servant church. Maybe a few will go back to the desert, but they go without me. I see a church so deeply and confidently rooted in the gospel of God's grace that we are free to give our life joyfully in witness and service."

Trexler, who is editor of the ELCA's official publication, *The Lutheran*, is well qualified to examine the anatomy of this merger, one that produced the fourth largest Protestant denomination in America. He was present at the meetings in each stage: the Committee on Lutheran Unity, 1979-82; the Commission for a New Lutheran Church, 1982-86; the Transition Team, 1986-87. And he manages to write about merger proceedings with a sprightly style! I confess that I enjoyed the book.

Strong input from congregations. As a member of the MC/GC Integration Exploration Committee, I was particularly interested in the way congregations and synods (comparable to Mennonite conferences and districts) were involved in the merger process. I was also intrigued by what was actually the motivating basis for merger.

The whole process began in 1978 when the three Lutheran denominations acted to establish the Committee on Lutheran Unity (CLU). The Lutheran Church of America was the largest, with nearly 2,875,000 members. The American Lutheran Church was smaller, with 2,315,700 members. The Association of Evangelical Lutheran Churches, with its 100,500 members, was a newly formed spin-off from the Lutheran Church, Missouri Synod.

The task of the CLU was to provide a process for the three denominational assemblies to respond to proposals for the structure of a unified body and to propose theological underpinnings for a merger. Delegate response to the proposals would determine if planning for merger should proceed and which of several directions it should go. Early on, the principle of grass roots involvement was established. Trexler says, "The principle served both the CLU and the future merger commission well. The grass roots response was listened to more than it wasn't."

The CLU did not meet for a year while congregations studied the proposals, preparing for their delegates to vote on moving ahead with plans for merger. Church publications issued a joint editorial. "Never before have church members of any denomination had such an opportunity to discuss and plan their future," writes Trexler. "Every member of every congregation had the chance to invest personally in contributing at this point to the shape and direction of the Lutheran church of the future."

The first vote was called an "opinion poll." In addition to votes from delegates at the three denominational assemblies, the unity committee gathered comments from 3,480 individuals and

from the Lutheran merger

717 groups in the churches. Response was overwhelmingly in favor of the process that would lead to the formation of the 5.3 million-member denomination.

Two years after the "opinion poll," congregations responded to interim documents on theology and other aspects of the work of the Commission for a New Lutheran Church. Finally, in 1986, delegates to the three denominational assemblies adopted the final report of the Commission, which included the provision to bring the new church into being two years later.

Efficiency, mission, or a theology of oneness? Trexler hints that the average Lutherans-in-the-pew were most concerned about location of a new church headquarters and the name for the new denomination. Debate among Lutheran leaders and those directly involved in merger meetings was different, however. In fact, their concerns have a ring familiar to readers of Mennonite publications.

Were Lutherans working on merger for more efficient structures? No, said one clergyperson, who "didn't want to give the impression that we are tinkering with structure because of reason or efficiency. We want people to know that the considerations are coming out of our theological commitment to oneness." Others argued that oneness is not expressed in organization.

Throughout the process, concern for the church's mission was evident. When the new denomination officially came into being in 1988, there was fairly unanimous agreement that the new body would "be in a stronger position to establish new churches at home and abroad." One of the bright spots of the difficult first years was the participation of 96 percent of the ELCA congregations in some aspect of Mission-90, an emphasis on Bible study, partnership, and witnessing. Every synod in the ELCA soon had a "companion synod" relationship overseas.

Tough spots before and in merger. Debate, negotiation, and compromise surrounded tough issues. One surfaced late in the process. The American Lutheran Church (ALC) tradition placed more emphasis on the congregation while the Lutheran Church of America (LCA) emphasized the importance of the larger church. LCA leaders charged that the Commission had dealt only superficially with issues around the nature of the church. "The authority of the congregation," they protested, "is derived from the whole church."

Even as the Commission met for its tenth and final marathon session in 1986, crucial issues hung in the balance: relationship to other denominations (ecumenism), details of the ministerial pension plan, defining ministry (who is credentialed?), mandated quotas for representation by gender and race, location of the new church's headquarters.

But momentum for union could not be reversed. The ceremonies of union at the Constituting Convention in 1987 became a joyful backdrop to the tears and good-byes later that year as old offices were closed and new offices—and many new staff—were initiated.

Trexler minces no words about the most troubling aspect of the new denomination's first three years—red ink. Neither does he allow an easy placing of the blame on merger. He points to the troubled societal context: loss of confidence in institutions, individualism, gay issues, minority demands. These would have their impact on the churches whether or not the merger took place. And (oh, familiar words!) congregations and synods were keeping more of contributed dollars for their own staff, buildings, and mission programs.

Trexler also points to the great emphasis on "newness" as a liability for the ELCA. Too many new staff and too little continuity with the past meant too much "loss of memory" of how things were done. Expectations were unrealistically high; every interest group expected a share of the new pie, creating a "wish list" kind of church.

But by the third churchwide assembly, in 1991, corrective measures were being implemented, and delegates were upbeat and positive, eager to go home with the message of a church come of age. "If that euphoria translates into confidence, vigor, and morale from Alaska to the Virgin Islands and 11,087 congregations in between, it bodes well for the church's cohesion."

There is a lesson for us all in a "typical letter" which Bishop Chilstrom quoted in the first issue of the ELCA's magazine. A member of the new church had written to him, "Your plea for prayer has been heeded by me. I have tried to pray for you every day, and I hope to continue to do that—and also for all the other servants and leaders of our new church."

The average Lutheran was more concerned about headquarters location and denominational name than about theology and practice of the new church.

Alice M. Roth, Elkhart, Ind., is a member of the committee exploring possible merger of the Mennonite Church and the General Conference Mennonite Church. She is also vice-president of overseas missions for Mennonite Board of Missions.

Bringing hope to the people of Haiti

We can urge our government to change its policies toward Haiti. We can give more to MCC. And we can join delegates visiting the oppressed in this country.

by Elaine Stoltzfus

Two posters hang on either side of a large crucifix above the altar in the Church of St. Gerard in Port-au-Prince, Haiti. One says: "There is a gospel that humiliates and kills." The other: "There is a gospel that nourishes, that gives hope, that liberates."

I heard both these "gospels" during a week-long stay in Haiti at the end of September. I was there as part of a 10-member delegation representing several peace and justice organizations in North America. What I learned provoked in me sadness and horror.

Haiti held the first democratic presidential election in its long history on Dec. 16, 1990. Over 1,000 U.N. observers monitored the event, in which Father Jean Bertrand Aristide was elected, carrying 67 percent of the popular vote. President Aristide held office for little more than seven months, during which emigration from Haiti to the U.S. almost ceased. A spirit of hope and celebration reigned. Then, on Sept. 30, 1991, a bloody coup was staged by the Haitian army, and the Aristide government was overthrown.

Since that time, the army has been ruling by violence and threats of violence. Many Haitians say the current repression is even worse than what they knew under Francois "Papa Doc" Duvalier. In that era the poor were ignored, but under the present regime the poor are intentionally targeted for repression because they are the most ardent Aristide supporters.

A priest who is now in hiding told us that in the past year 3,000 people have been killed by the military government, 50,000 have tried to leave the country, and 400,000 have had to leave their homes and flee to other parts of Haiti. "In Haiti right now soldiers are the law," he said. "They can enter wherever they wish and arrest whomever they wish." The Canadian ambassador in Port-au-Prince estimated that some 10 to 40 people are being shot in that city daily.

What is the international community doing about this flagrant disregard for human rights? One potentially helpful action taken by the Organization of American States was to place an embargo on all but humanitarian aid to Haiti. The embargo was strictly enforced for two months following the coup, and many Haitians believed it would bring down the military government if it were enforced a few months longer. But that did not happen. Larger leaks opened up, and now weapons, petroleum, almost anything gets in.

The embargo exists only in name, but it is used to justify raising prices, which means more suffering for the poor. Several Haitians remarked that the U.S., who easily notices a small boat of refugees, could just as easily notice and stop a large oil tanker, but it does not. Time and time again poor people told us they would gladly accept the suffering caused by the embargo if it were a true embargo.

So much of what our delegation heard reflected "the gospel that humiliates and kills." But there was also evidence of the nurturing, liberating gospel. Haitian resistance of repression takes many forms, all of them nonviolent. Sometimes priests have refused to conduct a mass because the military has ordered it; sometimes courageous clergy preach to their congregations about the true meaning of justice.

What should be our response as Christians to the suffering people who are victims of injustice, people who are our brothers and sisters in Christ? What is the gospel we bring?

One action we can take is to urge our own government to actively support the return of the democratically elected government to Haiti. Justice is the issue. We can also urge the U.S. to accept the refugees who are fleeing repression. At the same time we can press the government to make sure the embargo is strictly enforced as a way of bringing an end to military rule.

We can give more financial support to the work of Mennonite Central Committee in Haiti. MCC is increasing its activities in the areas of peace and justice there and would welcome contributions specifically for that work.

And we can volunteer to be part of a delegation going to Haiti to be present in solidarity with the people who are suffering. Many times during my week's visit I heard Haitians say they need foreign delegations there to witness what is happening in their country. The presence of such delegations frees the people to share their stories. Repression is reduced when North Americans are there. When we are on their soil, we become a source of hope to the Haitian people.

Elaine Stoltzfus, Ages, Ky., was a member of a Christian Peacemaker Team visiting Haiti last September. Elaine is also a member of the Mennonite Publication Board.

Christian Peacemaker Team joins fasting Haitian refugees in Miami

Miami (CPT)—"When I told them we were fasting it was like a light came on in their tired faces," reports Joe Arbaugh, a member of the Anabaptist peacemaker team which came to Miami to work for the release of Haitian refugees.

The 10-person team—of persons spanning an age range of 20 to 74—was recruited quickly when word of a hunger strike came to the attention of Christian Peacemaker Teams (CPT), sponsored by Mennonite, General Conference, and Church of the Brethren churches.

"Within 48 hours we had a group of 10 from all over the United States ready to travel to Miami," says Jane Miller, a CPT staff person.

The team spent Jan. 8-17 interviewing Haitians, talking with media, writing letters, and holding a daily worship service and vigil outside of the Krome Detention Center, just outside of Miami. Each member of the team also fasted throughout the week as a way of standing in solidarity with the 160 refugees in Krome.

The refugees began a hunger strike on New Year's Eve in response to the inhumane treatment Haitians have received as refugees to the United States.

A CPT member who interviewed the fasting refugees inside Krome found that they have been held in detention for four to 11 months. The ones who were fasting were put in solitary confinement and at one point were reportedly refused water for a 24-hour period.

Even Haitians with relatives or friends in Miami are not allowed to visit or live with them. Cuban refugees, by contrast, are given special status because of a policy developed during the Castro regime. They are allowed to live outside the detention centers while their request for political status is processed.

"The United States is deporting Haitian refugees back to a country and a government we don't even recognize as legitimate," explains Elayne King, a CPT participant from Carlisle, Pa.

"The U.S. government must stop denying what it very well knows: the rule of law meted out in Haiti is with a gun followed by extortion. Haitians are political prisoners. The United States needs a positive policy to restore democracy to Haiti."

According to CPT members, the U.S. Immigration and Nationalization Service has occasionally resorted to threats in order to make the fasting refugees eat.

Eight days after the fast began the 160 refugees reportedly were told that they would be sent to a federal penitentiary if they did not eat in five minutes. Some 110 men gave up the fast at that time. The ones who continued were put in isolation, CPT says.

The delegation believes this was a strategy to make the other refugees think they had been taken away and to insure that the refugees who maintained the fast couldn't encourage others to join them.

The Krome Detention Center then told the press that the fast had ended, CPT members say, even though 39 women and six men continued to refuse food.

The Miami CPT members were: Joe Arbaugh, Jr., Stuarts Draft, Va.; Joanne Benner, Ambler, Pa.; Jonathan Martin, Harrisonburg, Va.; Jane Miller, St. Paul, Minn.; Laura Short, Archbold, Ohio; Conrad Snavely, Claypool, Ind.; Gene Stoltzfus, Chicago; Grant Verbeck, Manchester, Ind.; Melanie Yoder, Harrisonburg, Va.

Feb. 7-13 has been named Haiti Solidarity Week to call attention to the chaotic events in the country.

Church leaders meet. *Santo Domingo, Dominican Republic*—Some 17 leaders representing six Anabaptist church groups, four leadership training institutions, and two church agencies met here Sept 10-12 for a consultation on theological education for the Caribbean.

The group approved the following motion: "Given our shared beliefs, limited resources, and present needs which unite us, and since we want to be more effective in obeying the command of our Lord to 'go and make disciples . . . teaching them,' we propose that the Seminario Evangélico Menonita, the Instituto Bíblico Menonita (Puerto Rico), and the Instituto Bíblico Faro Divino (Dominican Republic) study the possibility of integrating all the Anabaptist groups in their respective countries into their boards, faculties, and student bodies."—*Ron Collins*

College dean reflects on experience in Haiti

Hesston, Kan. (HC)—The eyes of a Haitian child still haunt Hubert Brown. A seven-day trip to Haiti this December revealed to him the effects of an oppressive illegitimate military government, he says.

"One of the most poignant scenes for me was when I saw a 10-year-old boy whose large eyes showed the sadness of many people in Haiti," explains Brown, who serves as dean of students at Hesston (Kan.) College.

"The boy's father had been in hiding for 13 months because of his feelings about democracy. I asked the child, 'What do you want us to do while we are here in your country?' The boy looked at me and said, 'I just want my father back.' "

Brown and 15 other delegates of a Christian Peacemaker Team (CPT) returned to North America Dec. 17.

"Your presence brings us hope," the team heard while listening to stories of beatings, rapes, arrests, torture, kidnappings, imprisonments, and killings.

"The country is under siege," Brown says, as he recounts the injustices that daily affect the Haitian people. "People are being persecuted simply because they stand for pro-democracy."

Besides talking with individuals and participating in a prayer vigil at the U.S. embassy in Port-au-Prince, Brown was part of a group that traveled by truck to Hinche where a number of peasant movements began in the early 1970s.

"It was eerie," Brown says as he describes the feeling of fear he sensed among the people in Hinche. "They were afraid to even look at us. They didn't know what we represented or if our presence would endanger them."—*June Krehbiel*

MBE board studies how to keep Mennonite colleges Mennonite

Elkhart, Ind.—A majority of colleges in the United States once were church-affiliated. Today, church colleges are a rapidly disappearing species. What causes the "secularization" of church schools? And how can Mennonite colleges resist the trend?

Discussions exploring these questions highlighted the Mennonite Board of Education (MBE) quarterly meeting held here Jan. 7-9.

"There is a pervasive attitude that church-related institutions are by definition second-class," noted guest speaker George M. Marsden, editor of *The Secularization of the Academy* and professor of history at the University of Notre Dame, South Bend, Ind. This prejudice has its roots in a belief that religious schools restrict academic freedom.

Faculty is key. "Once the commitment to pluralism is made, the college is pressured to extend that commitment to hiring practices," Marsden said. "It is here that the church is most in danger of losing its tradition."

Faculty hiring is the crucial issue, agreed Goshen (Ind.) College president Victor Stoltzfus, who studied how church-affiliated colleges resist secularization during a sabbatical last summer.

Both Stoltzfus and Marsden spoke about maintaining a "critical mass" of Mennonite faculty and students in order to resist secularizing forces.

"I would like to see sectarian schools built up in such a way that they can compete [with secular schools]," Marsden added. And, he said, Mennonites are in a better position than some denominations to do it.

Mennonites have an antiestablishment heritage, one that makes a strong distinction between serving the church and serving society in general, he noted. "It's time to find modern ways of defending the Mennonite tradition of standing against the national culture and providing alternatives to the national culture."

Secularization outside the school. Beyond external forces affecting church schools, Mennonite colleges face challenges from within.

Stoltzfus observed that increasing numbers of students are coming to Mennonite colleges with unresolved family problems. He is concerned, he said, that the church continue to nourish families who want to live in Christian community. The comment immediately drew murmurs of agreement from discussion participants.

Gerald Kaufman, chair of the Goshen College board of overseers, noted, "The real weakness is going to be at the level of the student. We can control curriculum, hiring faculty, selection of trustees and college presidents . . . but student peers—we can't control that."

"The real work is out there at the other end, preparing people for the colleges," agreed Joseph L. Lapp, president of Eastern Mennonite College and Seminary (EMC&S), Harrisonburg, Va. While concern for secularization is appropriate within the schools, we should also "concentrate the effort out there in the church," he said.

Secularization is not limited to colleges, but is also affecting families and churches, summarized MBE executive secretary Albert J. Meyer. "We have a feeling all is not well in the larger culture, and unless [we provide an alternative] we're in trouble."

Finances. In Meyer's annual report, he observed that 1991-92 was a "better than average year." The Mennonite colleges and seminaries are in relatively good financial shape, board members concluded after reviewing financial reports.

The exception is Goshen Biblical Seminary (GBS), the Mennonite Church owned part of Associated Biblical Seminaries (AMBS) in Elkhart, Ind. GBS has been losing about $100,000 per year in the operating fund in each of the past three years.

The 1992 shortfall "resulted partially from decreased tuition income, but primarily from less contributions from churches and individuals than budgeted," according to a report by AMBS president Marlin E. Miller.

New MBE calculations showed that the annual Mennonite Church investment in EMC&S, Hesston (Kan.) College, Goshen College, and AMBS runs at about $10 million—not including additional funds provided through congregational student aid (see "Church invests," this page).

Minority students. The total number of full-time African-American, Hispanic, and Native American students at Mennonite colleges—128 last fall—is an all-time high, reported MBE associate executive secretary Orville Yoder.

"We don't have enough—but we are

Church invests $10 million in schools annually

Elkhart, Ind.—New Mennonite Board of Education (MBE) calculations show the annual total cost of educating each full-time equivalent (FTE) student—at any of the Mennonite Church colleges or seminaries—is about $13,000; this figure includes both operating costs and capital.

Student tuition (including loans, scholarships, and congregational student aid) covers about $8,000.

The remaining $5,000 comes from outside sources, including "perhaps $4,000 from Mennonite Church sources," according to Orville L. Yoder, MBE associate executive secretary.

With some 2,400 FTE students at Associated Mennonite Biblical Seminaries, Eastern Mennonite College and Seminary, Goshen College, and Hesston College, the Mennonite Church investment in its schools runs at about $10 million per year—not including additional funds provided through congregational student aid.

If attendance was to increase—say between 17 and 25 percent—the cost to the Mennonite Church would be up to $14 million, Yoder said.

"People think that if we had more students, the costs would go down," noted Albert Meyer, MBE executive secretary. "In the short run, that's how it works." But a long-term perspective, as shown by the figures above, show that having more students isn't ultimately more cost effective, he said.

This doesn't mean Mennonite schools want to limit their attendance rates. On the contrary, educating Mennonite students is a vitally important investment for the church, MBE board members said.

While recognizing that educating non-Mennonite students can be seen as a mission of the church, the board said attracting those students shouldn't be a priority, given the high cost.

In the words of MBE board president Elvin J. Kraybill, "Getting students from beyond the church isn't going to save the church dollars." It's a fact colleges should keep in mind when tempted to recruit more non-Mennonite students to boost their student bodies and short-term finances, board members agreed.

—*Cathleen Hockman*

pleased about the direction we're going, particularly with African-American students," he said. The number of full-time African-American Mennonite students has doubled to 30 since 1980.

Recognitions. The MBE board noted its appreciation to Kirk Alliman, who served more than 11 years as president of Hesston College. The board, led by new president Elvin J. Kraybill, also took time to honor Charles Gautsche, who served as board president since 1980. Kraybill is an attorney from Lancaster, Pa.; he previously served as a trustee of EMC&S.

Among other agenda were interviews with school presidents and the matter of plowing through two blue sheet studded dockets which included some 130 pages of charts and graphs.

One of those graphs showed that the Mennonite college-age population, which has fallen since 1973, is now anticipated to increase until 2001.

According to another graph, the percentage of Mennonite Church students at the three Mennonite colleges has been steadily dropping from the high 70s in 1965 to about 60 percent in 1992. MBE policy is that colleges should have at least 55 percent of their students from the Mennonite Church.—*Cathleen Hockman*

Church is classroom for seminary students

Elkhart, Ind. (AMBS)—Have you ever wondered where pastors learn what to say when visiting someone battling cancer? Or when dealing with young people on drugs? Or how they manage to preach Sunday after Sunday?

Most seminary students wonder the same thing. Associated Mennonite Biblical Seminaries (AMBS), Elkhart, Ind., provides a setting for students to find out how they might answer these questions.

The program—Congregationally Supervised Pastoral Education (CSPE)—is an internship lasting from three to 12 months. Hosting congregations across North America include the student on their pastoral staffs and provide someone who can supervise the student.

This winter, several CSPE participants shared their experiences with first-year students who are considering this way of testing their call to pastoral ministry.

Gord Alton, Lucknow, Ont., worked with First Mennonite Church in Kitchener, Ont., for his internship. He worked half-time with church youth and half-time with House of Friendship, a ministry to street youth supported by First Mennonite.

The AMBS students who participated in Congregationally Supervised Pastoral Education during the 1991-92 year included (left to right): Ron Diener, Philip Mininger, Gordon Alton, and Louise Wideman.

"The kids off the street didn't want to hear anything about God or Jesus, but they still had tremendous needs. It was difficult at first to think of ways to get them to reflect on the spiritual realities of issues they were wrestling with," Alton said. "It also made me think through some issues of relating to God for myself."

Louise Wideman, Listowel, Ont., did her internship at Kern Road Mennonite Church near South Bend, Ind. During the nine-month term she roomed with a couple where the husband was retired and the wife was working. They had just found out that the husband has cancer.

"It was a time of many firsts for me," Wideman noted. "I performed my first baby dedication, and had my first office to sit in. I watched my role with my host couple evolve from being a live-in young adult to being a live-in pastor.

"I discovered some of the ups and downs of being a pastor," Wideman continued. "Having my day off during the week limited the kind of socializing I could do, because my friends were all at work then.

"It was, however, also a time of growing awareness of God at work. The way people in the congregation shared with me showed me more of God's way of working. And I was thankful for the affirmation they gave me."

Ron Diener worked in the congregation where he is a member, Pleasant View Mennonite Church, Goshen, Ind.

"The way the board of elders and the pastoral team got me involved right from the beginning was encouraging. Besides preaching regularly, my main assignment was to visit with senior citizens in the congregation whom the other two pastors didn't have time to visit as often as they would have liked.

"At first I wasn't sure what to do on these visits," Diener said. "I didn't want to be just playing pastor. On those visits, the counseling skills I've learned started to really make sense and were quite helpful."

For all the CSPE participants, the issue of forming a pastoral identity was key, they said. CSPE provided an opportunity to take the knowledge and skills learned in the seminary classroom and apply them to a real-life congregational setting.

One of the participants summed up his experience this way: "During my time in CSPE I didn't learn any new facts. I became a different person."

—*Mark Jantzen*

New fellowship unites evangelicals, Mennonites

Lancaster, Pa. (EAF)—A new association of Anabaptist evangelicals was formally chartered in an Oct. 12 meeting here at Neffsville Mennonite Church. Some 21 pastors and church leaders became charter members of the Evangelical Anabaptist Fellowship (EAF) at that time; the number has since increased to around 50.

According to Eric Kouns, a Virginia pastor and acting executive secretary of the EAF, the organization's purpose is to highlight the compatibility of Anabaptism with much of contemporary evangelicalism.

"We believe that Anabaptists and evangelicals have more to unite them than to divide," he said.

"The desire of EAF is to be proactive, not reactive. Our goal is to provide encouragement, instruction, and support for evangelical Anabaptists.

"It's true that we are disturbed by some of the theological trends we observe in contemporary Anabaptism," Kouns added, "but our approach will be to emphasize the things we stand for, not simply the things we oppose. We want to be a channel for spiritual renewal in our communion. In that, we believe we are following in the footsteps of our Anabaptist forebears."

A series of meetings designed to introduce EAF to the Anabaptist community is being planned for the late winter and spring in several locations nationwide.

Harrisonburg celebrates alcohol-free New Year's

Harrisonburg, Va.—Several Mennonites from the Harrisonburg, Va., area gathered to help make this New Year's Eve a fun and safe one for the people of their community.

Music of just about every variety, dance, theater, food, and jovial fellowship filled the bill of fare at "First Night," an alcohol-free celebration of the arts held outdoors around Court Square and in surrounding storefronts and churches nonstop from 6:30 p.m. until midnight Dec. 31.

Planners had hoped to sell 2,000 admission pins to the inaugural event. But between 4,000 and 5,000 people—young and old alike—showed up, drawn perhaps by a mix of curiosity and temperatures in the mid-50s (following a record high 70 degrees that day).

A standing-room-only audience enjoyed the offbeat comedy sketches of Ted Swartz and Lee Eshleman of Theatre AKIMBO, an Eastern Mennonite College (EMC)-related group.

One concert featured organists John W. Fast and Julia White of EMC's music department along with a handbell choir directed by Maretta Hershberger, an Eastern Mennonite Seminary student.

Members of The Few rock band, specializing in 1960s and 70s music, included Dale Hess, an EMC admissions counselor, and Trevor Parmer, an EMC senior.

And the Valley Playhouse entourage presented a one-act comedy about the gifts of the 12 days of Christmas. The youngest cast member was Bethany Blough, 11, of Community Mennonite Church.

Just before midnight, the crowd formed a processional to the parking area behind the Municipal Building for the final countdown, capped by a fireworks display.

"We're excited and overwhelmed by the public response to First Night," said Barb Graber, a steering committee member and associate professor of theater at EMC. "It was gratifying to see so many local people come out for an arts emphasis. No doubt about it—we'll do it again next year."—*Jim Bishop*

Lee Eshleman (left) and Ted Swartz of the AKIMBO theater company presented original comedy sketches to an overflow audience at "First Night," a New Year's Eve celebration in Harrisonburg, Va.

Lederach to assist mediation in Somalia

Akron, Pa. (MCC)—John Paul Lederach, a Mennonite Central Committee (MCC) mediator, and an agriculturist are headed for Somalia to assist peace and reconstruction efforts there.

Lederach, MCC's international conciliation specialist, first went to Addis Ababa, Ethiopia's capital, where 14 leaders of Somalia's warring clans met.

The mediator is not participating in the formal United Nations-sponsored meetings, but is "corridor facilitating"—helping clan elders, poets, women, and other Somalis gathered in Ethiopia, but excluded from the discussions, talk with each other.

A lasting peace settlement in Somalia must include the counsel of people such as these who were traditionally voices of authority in Somali society, Lederach says. He fears the process leading to the formal UN talks was hastily and poorly prepared.

An earlier peace conference in Djibouti suffered from this weakness and ultimately led to increased conflict and division, according to Eric Olfert, MCC Africa co-secretary.

After the conference Lederach will spend a week in northern Somalia, making contacts and participating in interclan talks there.

Steve Elzinga of Lambertville, Mich., a former MCC Kenya agriculturist, left for Somalia Jan. 18. He will work with various relief agencies, including Lutheran World Relief and Catholic Relief Services.

MCC is currently recruiting three workers to go to Somalia to work in education, peacemaking, and agriculture assignments.

Not home alone for the holidays. *Manheim, Pa. (EMBM)*—Mark Stauffer learns where Taiwan is on his puzzle of the world from Sabrina Jen, an international student who spent Christmas here with Mark, his two siblings, and his parents, Deb and Mark Stauffer. The Taiwanese Virginia Tech student was among 75 international students from 18 different countries who had a Mennonite "home away from home" for the holidays through the Christmas International Homes program of Eastern Mennonite Board of Missions.

Phase one of AIDS research completed

Salunga, Pa. (EMBM)—The first phase of AIDS research in Tanzania has been completed, reported research supervisor Glen Brubaker, a physician serving in Tanzania with Eastern Mennonite Board of Missions.

The purpose of the study is to determine the percentage of people infected with the HIV virus in a northwest Tanzania district, and to discover the rate at which the infection is spreading.

The first phase of the study has involved more than 4,000 people from rural and urban areas where 7.3 percent of the population is infected with the HIV virus. Data has connected possible risk factors with sexual or social habits, syphilis, and oral fungal infections.

The second phase of the study—which is currently underway—will determine how many of those who were not infected two years ago have now become infected, and how many who had been infected have developed AIDS.—*Julie Hershey*

• **MCC worker killed.** A Mennonite Central Committee worker was killed and two other MCC workers were injured in a Jan. 4 vehicle accident in Bolivia. Rita Wall, 33, Eric Buller, 25, and Zaida Alvarez, 27, were among some 30 people traveling in the open back of a truck when it flipped over while negotiating a traffic circle in the town of Warnes, about 20 minutes outside of Santa Cruz. Wall, a Baptist, died seven hours after the accident. Buller, of Bethel (General Conference) Mennonite Church in Mountain Lake, Minn., suffered several crushed vertebrae and a broken wrist. Alvarez, of Cochabamba, Bolivia, suffered several broken ribs. Five Bolivians were killed and 22 injured in the accident.

• **Businessperson honored.** E. Lewis Leaman, president of Menno-Haven, Inc., in Chambersburg, Pa., was named the 1992 Business Person of the Year by the Greater Chambersburg Chamber of Commerce. "His pursuit of excellence in health care, combined with his mission of caring has helped make Menno-Haven the community of choice in the area," noted the letter nominating Leaman for this award.

• **Relief sale grosses $74,000.** The Oregon Fall Festival grossed $74,000 for the mission of Mennonite Central Committee this October, organizers report. Pledges from the annual walk-a-thon and 191-mile Mt. Hood to Coast relay totaled more than $1,000 each. The auction, which included quilts, a garden gazebo, and Adirondack chairs, brought in $4,500 more than last year's earnings. But preparations for Festival 93 are already underway. Over the Christmas holidays, volunteers finished roofing the first Oregon "House Against Hunger" in Salem.—*Linda J. Dalke*

• **Salaries below average.** Mennonite Mutual Aid has released a report from the "1992 Church Pensions Conference" which includes minister compensation statistics from most Protestant denominations as well as Jewish movements, the Mormon Church, and the YMCA/YWCA. Average for the 30 groups was $30,303. "Mennonite Conferences" were reported as paying slightly below the average at $29,000. The highest salaries were the Jewish Conservative Movement at $39,530; the lowest was $10,000 paid by the African Methodist Episcopal Church and the Christian Methodist Episcopal Church.

• **Violinist ranks first.** Jessica Yoder, a sophomore at Goshen (Ind.) High School, won the Student Concerto Competition Jan. 9 hosted by the Elkhart (Ind.) County Symphony Association. She will give solo performances with the symphony Feb. 7 at Concord High School, Elkhart, and Feb. 14 at Goshen College. Yoder attends College Mennonite Church in Goshen.

• **New appointments:**

Katherine G. Grusy of Goshen, Ind., central region representative, Mennonite Foundation. She will work with individual, church, and institutional clients in Indiana, Illinois, and Michigan, areas previously served by Randall Jacobs. Jacobs remains with the foundation as central region manager and legal counsel.

Jose M. Ortiz of Goshen, Ind., director of field education, Eastern Mennonite Seminary, Harrisonburg, Va., effective Sept. 1. Ortiz has been associate professor and director of the department of Hispanic ministries at Goshen (Ind.) college since 1983. He succeeds John R. Martin in the position.

• **Pastor transitions:**

David Greiser has announced his resignation as pastor of West Philadelphia (Pa.) Mennonite Fellowship, effective August 1993. He has served the congregation since its beginning in 1984.

Linford Stutzman was installed as pastor of Immanuel Mennonite Church, Harrisonburg, Va., on Jan. 3. He is filling in for the six months that Immanuel's pastor, Sara Wenger Shenk, accompanies her husband, Gerald, and their family for service to Yugoslavia under Mennonite Central Committee.

• **Missionary transitions:**

Isaac and Rosanna Burkholder and their sons Nathaniel and Stephen returned to Venezuela Jan. 7 following a six-month home leave. They will serve a three-year term working in church development through Eastern Board. Their address is Apartado 63475, Chacaito 1067A, Caracas, Venezuela.

• **Coming events:**

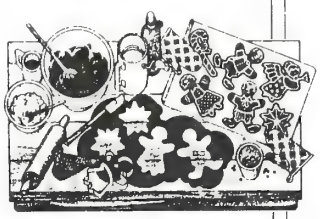
Dialogue 93, Mennonite Health Association, Anaheim, Calif., Feb. 13. Key speakers Thomas A. Droge, Willard Swartley, and Willard Krabill will speak on how Mennonites can respond to the economic, ethical, and spiritual challenges of health care. Information from 219 533-9069.

Peace and justice assembly, New York City, March 4-7. The event, titled "Lament and Hope: Following Jesus in a Violent World," brings together advocates from across the United States to share experiences, be exposed to New York realities, and find inspiration and renewal. Sponsored by Mennonite Central Committee U.S. and the New York City Council of Mennonite Churches. Information from Diane Gehman, MCC U.S., 717 859-3889. To ensure lodging, registrations must be received by Jan. 25.

Narrative and theology conference, Laurelville Mennonite Church Center, Mt. Pleasant, Pa. Moderator Scott Holland will lead discussions and presentations on how story impacts our faith. Speakers include Denny Weaver, Michael King, Levi Miller, Julia Spicher Kasdorf, John Stahl-Wert. Information from Laurelville, Rt. 5, Mt. Pleasant, PA 15666; phone 412 423-2056.

Church Planter Discernment Days, the International Conference Center, Chicago, April 1-4. Interviews and seminars are designed to help participants reflect on their vision and life experience and to discern their potential for church planting ministry in the Mennonite and General Conference Mennonite churches. Registration deadline is Feb. 26. Information from Melba Martin, Box 370, Elkhart, 46515-0370.

Each Christmas time, a Sunday school class at Bayshore Mennonite Church, Sarasota, Fla., participates in a project for prison inmates. The class of nine women bakes around 45-47 dozen cookies, which are distributed to inmates in various state correctional facilities following a music program presented by Jordan Ministries. This year Lowell and Helen Brubaker wrote the following poem to commemorate the experience:



'Twas just before Christmas in Bay Shore Church kitchen,
The Sharing Sisters Class was stirrin' and mixin'
Flour and sugar and all kinds of spices,
Making cookies for those caught in their vices.

Mary Ann Jordan gave us the vision—
Bake "Dozens of Love" for people in prison.

The oven was hot and we readied our pans,
The batter was dropped from spoons in our hands.
Row upon row like a marching parade
The cookies were baked to a golden brown shade.

At just the right moment we threw open the door,
Aromas erupted from cookies galore.
Large ones and small ones, some dark and some light,
All cooled on the counter, a baker's delight.

Dozens and dozens of love, too many dozens to count,
Hands working in unison produced an abundant amount.
To test their perfection we ate some with tea—
This was our annual testing, you see.

They were counted and packaged and handled with care,
'Tis Christ and cookies at Christmas we share.
As we said our "good-nights" and walked out the door,
The consensus of all, "Next year we'll bake more."

• **Job openings:**

Administrative assistant, overseas ministry department of Eastern Mennonite Board of Missions, Salunga, Pa. Part-time position for a bilingual (Spanish-English) applicant. Contact Bob Brubaker at 717 898-2251.

Director of student programs, Eastern Mennonite College, Harrisonburg, Va. Full-time position is responsible for new student orientation programs, campus activities supervision, leadership education programs, and commuter and married student services. Will also assist in procedures for discipline for commuter and married students. Master's degree preferred; bachelor's degree and experience in youth and young adult ministries accepted. More information from the personnel office, 703 432-4108.

Faculty for the new M.A. in Counseling program at Eastern Mennonite College and Seminary, Harrisonburg, Va. Responsibilities include instruction and supervision of master's level counseling students. Expertise in marriage/family, child, or geriatric counseling will be viewed positively. Applicants must have a doctorate in clinical psychology, counseling psychology, counseling, or clinical social work, and have the potential for psychology licensure or counselor certification in the state of Virginia. Send vita, scholarly papers, and three letters of recommendation to Dr. P. David Glanzer, EMC&S, Harrisonburg, VA 22801-2462.

Office administrator, National Campaign for a Peace Tax Fund, Washington, D.C. Full-time position to start in May 1993. Qualifications for position include previous office experience, the ability to handle responsibility without close supervision, computer competence (preferably with Apple Macintosh), and a concern for the focus of the campaign: legislation that would allow persons conscientiously opposed to war to direct their taxes to be spent for nonmilitary purposes only. Information from executive director Marian Franz, 2121 Decatur Pl. NW, Washington, DC 20008; phone 202 483-3751.

Provider contracting manager, Mennonite Mutual Aid, Goshen, Ind. Manager responsible for developing, implementing, and maintaining arrangements with providers in Mennonite communities. Desired qualifications include: a minimum of five years' experience, knowledge of health insurance, leadership and organizational skills, degree in business or related field, willingness to travel. Send résumé to MMA, Box 483, Goshen, IN 46526; information from Human Resources at 800 348-7468.

Mennonite Central Committee Canada
invites applications for the position of

Executive Director

Starting Date: July 1, 1993
For more information, including
job description and qualifications required
write to:

Search Committee,
134 Plaza Dr., Winnipeg, MB R3T 5K9

Application deadline: February 28, 1993

NEW MEMBERS

Bethel, West Liberty, Ohio: Debra Byler and Margaret Haner.

Ephrata, Pa.: Sidney Good, Cynthia Good, Kimberly Martin, William J. Martin, and Lisa Petersheim.

First, Indianapolis, Ind.: Marilyn Lucchini.

Forest Hills, Leola, Pa.: Dean Stoesz, Marcia Stoesz, and Paul Payne.

Harrisonburg, Va.: Meu Damdouanthavong.

Hartville, Ohio: Norma Byler, Chuck Airy, and Ioli Airy.

Hildebrand, Waynesboro, Va.: Allen, Sylvia, Merle, and Benjamin Swarey.

Peace, Elyria, Ohio: Virginia Behner.

Warwick River, Newport News, Va.: Jackie Merkt.

Wood River, Neb.: Mathew Boshart, Mikele Boshart, and Stuart Hostetler.

BIRTHS

Bucher, Don and Lois Frank, Harrisonburg, Va., Caitlin Nicole (second child), born March 22, 1992, received for adoption Dec. 10.

Delp, Gary and Julia Swartzendruber, Sellersville, Pa., Jacob William (second child), Jan. 6.

Delp, Michael and Donna Denlinger, Manheim, Pa., Sara Danielle (third child), Nov. 30.

Delp, Ron and Michele Fitzgerald, Pennsburg, Pa., Audrey Elizabeth (fourth child), Dec. 31.

Derstein, Douglas and Shari Bilbrough, Souderton, Pa., Laura Noelle (second child), Dec. 28.

Erb, Ross and Cathy Smeltzer, Baden, Ont., (twins) Brendan Smeltzer and Aaron Smeltzer, (second and third children), Dec. 22.

Estrada, Martin and Blanca Gonzela, Hanover, Ont., Eduardo (third child), Dec. 12.

Gerber, Brad and Kim Erb, Wellesley, Ont., Megan Lynn (second child), Dec. 30.

Gingerich, Kevin and Christina Sommers, Bunker Hill, Ind., Kathryn Jean (first child), Dec. 9.

Graber, Sid and Dyann Musquiz, Three Rivers, Calif., Cyrus Vere (first child), Dec. 24.

Hershey, Les and Lois Groff, Kirkwood, Pa., Luke Ezra (fourth child), Nov. 26.

Jacobs, Sherwin and Carla Janzen, Harrisonburg, Va., Leah Avery Carlyle (first child), Dec. 26.

Koch, Jonathan and Ruth Anne Jantzi, Gadshill, Ont., Shannon Noelle (first child), Dec. 29.

Landis, Jay and Beverly Reinford, Dublin, Pa., Joanna Rose (second child), Nov. 13.

Landis, Jeffery and Debra Landis, Lititz, Pa., Colleen Marie (first child), Dec. 19.

Lehman, Tim and Jan Miller, Indianapolis, Ind., Magdalena Constance (first child), Dec. 27.

Mast, Roger and Cheryl Yoder, Harrisonburg, Va., Mark Yoder (first child), Dec. 4.

Miller, Bryan and Jodi Derstine, Colorado Springs, Colo., Seth Avery (second child), Dec. 24.

Peifer, Dwayne and Karen Kreider, Kirkwood, Pa., Stephanie Nicole (first child), Dec. 8.

Smucker, Jeff and Faith King, Bird-in-Hand, Pa., Jacob Daniel (first child), Jan. 3.

Spengler, Steve and Lois Rice, Telford, Pa., Benjamin Gabriel (second child), Nov. 17.

Wieder, Gary and Kim Wimmer, Souderton, Pa., Rebekah Nicole (first child), Dec. 30.

Yoder, Doug and Jennifer Knight, Harrisonburg, Va., Tessa Joy (fourth child), Aug. 19.

MARRIAGES

Atkinson-Snyder: Matthew Atkinson, Hanover, Ont. (Pentecostal), and Diane Katherine Snyder, Hanover, Ont. (Catholic), Aug. 15, by Wayne Nafziger.

Bachman-Grasse: Don Bachman, Jr., Lancaster, Pa., and Carolyn Grasse, Lancaster, Pa. (Forest Hills), Dec. 27, by Nevin Miller.

Bartel-Meirowsky: Kelvin Bartel, Newton, Kan. (Emmanuel), and Janel Meirowsky, Newton, Kan., Dec. 19, by Stan Bohn.

Bartel-Zimmerman: Marvin Bartel, Akron, Pa. (Forest Hills), and Monica Zimmerman, Akron, Pa. (Forest Hills), Jan. 2, by J. Lester Graybill and Mark R. Wenger.

Cameron-Darlington: Don Cameron, Yellowknife, N.T., and Kristen Darlington, Yellowknife, N.T. (Riverdale), Jan. 2, by Glenn Zehr.

Hostetter-Rohrer: John J. Hostetter, Oxford, Pa. (Mt. Vernon), and Judy Rohrer, Lancaster, Pa. (Strasburg), Aug. 8, by Vernon Myers.

Kachel-King: Craig Kachel, Shillington, Pa. (United Church of Christ), and Lisa King, Gordonville, Pa. (First Deaf), Dec. 12, by Raymond Rohrer (uncle of bride) and Marlin Martin.

Martin-Lyndaker: Brian Jay Martin, Charlottesville, Va. (Charlottesville), and Cheryl Annette Lyndaker, Grottoes, Va. (Mt. Vernon), Dec. 19, by Milford Lyndaker, Daryl Blyer, and Bruce Martin.

Norr-Bruggeman: Jerry Norr, Shreve, Ohio (Wooster), and Jamie Bruggeman, Findlay, Ohio, Sept. 26, by Wayne A. Nitzsche.

DEATHS

Bender, Alice, 78, New Hamburg, Ont. Born: May 30, 1914, to Joseph J. and Catherine (Kropf) Bender. Died: Dec. 15, 1992. Funeral: Dec. 18, Hillcrest Mennonite Church, by Mary Schiedel and Maurice Martin. Burial: East Zorra Mennonite Church Cemetery.

Bender, Mahlon, 83, New Hamburg, Ont. Born: Oct. 11, 1909, to John J. and Rebecca (Wagler) Bender. Died: Dec. 22, 1992, New Hamburg, Ont. Survivors—children: Ruth Zehr, Cleo, Marjorie Kaethler; 11 grandchildren, 5 great-grandchildren. Predeceased by: Selena Ruby Bender (wife). Funeral: Dec. 24, Hillcrest Mennonite Church, by Mary Schiedel and Maurice Martin. Burial: East Zorra Mennonite Cemetery.

Benner, Timothy E., 66, Lancaster, Pa. Born: Dec. 5, 1925, Onego, W.Va., to Rhine W. and Anna Nice (Stoudt) Benner. Died: Nov. 10, 1992, Lancaster, Pa., of cancer. Survivors—wife: Lois (Weaver) Benner; children: Edward, Judy Frei, Marcia Pusey; brothers and sisters: James, Rhoda Hertzler, Elva Champ, Millard, Evelyn Swartzentruber, Daniel; 4 grandchildren. Funeral: Nov. 13, East Chestnut Street Mennonite Church, by Daniel Miller, Lester Blank, and Marvin Weaver. Burial: Mellingers Mennonite Cemetery.

Collins, Willard Llewellyn, 80, Pinto, Md. Born: Oct. 17, 1912, Pinto, Md., to John and Susie (Llewellyn) Collins. Died: Dec. 24, 1992, Cumberland, Md. Survivors—wife: Thelma (Ward) Collins; son: John Edward; sister: Edna Umstead; one grandchild. Funeral and burial: Dec. 28, Pinto Mennonite Church, by Roy Bender, Mark Parker, and David Pauls.

DeBona, Andrew S., 86, Johnstown, Pa. Born: Nov. 29, 1906, Ortolana, Italy, to Samuel and Mary (DeStefanio) DiBonaventura. Died: Dec. 20, 1992, Johnstown, Pa. Survivors—wife: Lerley DeBona; son: Andrew D.; brother: James; 3 grandchildren, one great-grandchild. Funeral and burial: Jan. 5, Stahl Mennonite Church, by Harold and Mary Grace Shenk.

Deering, John David "Dave," 39, Hesston, Kan. Born: Jan. 28, 1953, Buchanan, Ga., to Elmer and Guyola (Payton) Deering. Died: Dec. 30, 1992, Wichita, Kan., of cancer. Survivors—wife: Sharon (Krehbiel) Deering; children: Christopher Todd, Kristi Kay; brothers and sisters: Gayle, Brenda Wills, Danny, Jerry, Sam. Funeral: Jan. 2, Hesston Inter-Mennonite, by Duane Yoder and Waldo E. Miller. Burial: East Lawn Cemetery.

Eichelberger, Agatha (Huebert) Erb, 95, Beemer, Neb. Born: Nov. 5, 1897, Litchfield, Neb., to Dietrich and Agatha (Janzen) Huebert. Died: Dec. 22, 1992, Beemer, Neb. Survivors—children: Dorothy Oswald, Rachel Wenger, Evelyn Schantz, Albert Erb, Jr.; stepchildren: Lois Schaum, Harold Eichelberger, Marilyn Oswald, Clifford Eichelberger; 16 grandchildren, 26 great-grandchildren, one great-great-grandchild; 23 stepgrandchildren, 48 stepgreat-grandchildren, 10 step-great-great-grandchildren. Predeceased by: Joseph Eichelberger (second husband) and Albert Erb, Sr. (first husband). Funeral and burial: Dec. 24, Beemer Mennonite Church, by Roger Hazen and Ivan Troyer.

Francisco, Leslie II, 63, Hampton, Va. Born: Sept. 11, 1929, Roaring Creek, N.C., to Leslie and Gertrude Francisco. Died: Dec. 13, 1992, Hampton, Va., of kidney failure. Survivors—wife: Naomi Francisco; sons: Leslie III, Steven, Myron; brothers and sisters: Floyd Isom, Lloyd Isom, Peggie Isom, Laura Bailey; 7 grandchildren. Funeral: Dec. 16, Calvary Community Church, by Stan Maclin and Lloyd Weaver.

Gingerich, Mary Ellen, 97, Kalona, Iowa. Born: Oct. 10, 1895, Johnson County, Iowa, to Joel and Nancy (Miller) Gingerich. Died: Dec. 20, 1992, Wellman, Iowa. Funeral and burial: Dec. 22, East Union Mennonite Church, by Michael Loss and Noah Helmuth.

Graves, Lettie Elizabeth (Burkholder), 84, Waynesboro, Va. Born: June 15, 1908, Barren Ridge, Va., to Reuben S. and Effie (Grove) Burkholder. Died: Dec. 4, 1992, Waynesboro, Va., of a stroke. Survivors—daughter: Peggy G. Hiner; brother: Nelson R. Burkholder; 2 grandchildren. Predeceased by: Jack Graves (husband) and Barbara (daughter). Funeral and burial: Dec. 8, Hildebrand Mennonite Church, by Ralph C. Martin, Richard H. Showalter, and Marion Weaver.

Hartzler, Benjamin K., 88, Camp Hill, Pa. Born: July 2, 1904, Allensville, Pa., to Christian B. and Fannie R. (Kauffman) Hartzler. Died: Oct. 9, 1992, Camp Hill, Pa., of cancer. Survivors—wife: Mary (Byler) Hartzler; children: Eugene, Ernest, Lois Runyon, Martha Rohrer, Maxine Zook, Florence Showalter, Bertha Showalter, Alice Hostetter; 17 grandchildren, 20 great-grandchildren. Funeral and burial: Oct. 13, Slate Hill Mennonite Church, by Roger Steffy, Paul Nisly, and Norman Zimmerman.

Landis, Mattie H. (Landes), 92, Harleysville, Pa. Born: July 8, 1900, Franconia, Pa., to Elias G. and Elizabeth (Hagey) Landes. Died: Dec. 29, 1992, Harleysville, Pa. Survivors—children: Minerva L. Godshall, Mary Elizabeth Leatherman, Heber L., Henry L., Floyd L., Mark L., Stanton L.; brother and sister: Cyrus Landis, Alice Heavener; 26 grandchildren, 41 great-grandchildren, one great-great-grandchild. Predeceased by: Dayton C. Landis (husband) and Dayton L. (son). Funeral: Jan. 2, Peter Becker Community, by Willis Miller and John L. Ruth. Burial: Salford Mennonite Church Cemetery.

Martin, Merta A. (Ziegler), 98, Columbiana, Ohio. Born: June 26, 1894, Dalton, Ohio, to Benjamin and Nancy (Shoup) Ziegler. Died: Dec. 29, 1992, Orrville, Ohio. Survivors—children: Ruth Martin, Mabel Nisley, John J., Glenn; sister: Mary Detwiler; 10 grandchildren, 22 great-grandchildren. Predeceased by: John J. Martin (husband). Funeral and burial: Jan. 1, Midway Mennonite Church, by Larry Rohrer and Ernest Martin.

Schlosser, Paul C., 64, Harleysville, Pa. Born: April 19, 1928, Cedars, Pa., to Clayton C., Sr., and Edna (Clemens) Schlosser. Died: Dec. 16, 1992, Sellersville, Pa. Survivors—wife: Phyllis A. (Hoffman) Schlosser; children: Donna A. Burgess, Paul Thomas, Gerald William; brother and sister: Mary Skrzat, David C.; 7 grandchildren. Funeral and burial: Dec. 20, Souderton Mennonite Church, by Gerald A. Clemmer, Steven C. Nyce, and Wallace R. Jantz.

Simons, Esther Ruth (Roberts), 73, Indianapolis, Ind. Born: March 21, 1919, Montgomery, Ind. Died: Dec. 19, 1992, Indianapolis, Ind., of cancer. Survivors—husband: Cecil Simons; son: Richard Troutman; stepson: Larry Simons; 11 grandchildren. Congregational membership: First Mennonite Church. Funeral: Dec. 22, Hermann Funeral Home, by Robert and Margaret Richer Smith. Burial: Forest Lawn Cemetery.

Weaver, Walter B., 80, Blue Ball, Pa. Born: Oct. 7, 1912, Dover, Del., to Jacob and Elizabeth (Buckwalter) Weaver. Died: Dec. 26, 1992, Lancaster, Pa., of cancer. Survivors—wife: Ethel (Wingard) Weaver; children: Ronald G., Louetta Hurst, Leslie C.; brother and sister: Elizabeth Miller, Paul B.; 5 grandchildren. Funeral: Dec. 31, Forest Hills Mennonite Church, by J. Lester Graybill and Mark R. Wenger. Burial: Eby Cemetery.

CALENDAR

Mennonite Publication Board, Pittsburgh, Pa., Feb. 12-13

Mennonite Disaster Service all-unit meeting, Seward, Neb., Feb. 12-13

Dialogue '93, health and the church conference, Anaheim, Calif., Feb. 13

Mennonite Health Association annual assembly, Anaheim, Calif., Feb. 14-17

Mennonite Central Committee and MCC U.S. annual meetings, Niagara-on-the-Lake, Ont., Feb. 18-20

Mennonite Board of Missions board of directors, Elkhart, Ind., Feb. 25-27

New York Conference delegate sessions, Syracuse, N.Y., March 13

Mennonite Church General Assembly and Convention, Youth Convention, Philadelphia, July 27-Aug. 1

Newspaper

**********CAR-RT-SORT** CR-23
390200 51H S124 302
MENNONITE BIBLICAL SEMINARY
LIBRARY
3003 BENHAM AVE
ELKHART IN 46517-1947

THE LAST WORD

Why we might be afraid to merge

This issue *Gospel Herald* wades again into those murky waters we Mennonites have come to call "integration." We look at our history of splits and mergers (page 1) and review what happened to the Lutherans when some of them decided to unite (page 6).

Should the Mennonite Church (MC) and the General Conference Mennonite Church (GC) become one? Contemplating a change as major as this is sure to generate fears.

Take the word we use to describe what we are about. Apparently when we began the discussion more than four years ago, the word *merger* was too loaded, too controversial. So we came up with *integration*, which may have reassured some people but disconcerted others. ("We thought this was our word," our African-American brothers and sisters tell us).

But whatever word we use to describe it, the question of whether or not the MCs and the GCs should become one has raised all sorts of anxieties:

1. ***Fears about change.*** We humans tend to be most comfortable with what we have. Some people may be energized by the prospect of change, but more of us find fear gripping our hearts as we face the new.

What, for example, will a new Mennonite church call itself? We have just learned how to explain the difference between MCs and GCs without using words like "old" or "liberal." Now will we have to start all over?

2. ***Fears about the unknown.*** Change brings us questions we cannot answer. What will really happen in an MC/GC merger? Will we have only one new group? Or will disgruntled MCs and unhappy GCs form new groups of their own—and we end up with three new Mennonite denominations instead of the current two?

3. ***Fears about being unfaithful.*** Is integration where God would really have us put our energies at the end of the 20th century? Is all this activity about organization and structures draining resources from our primary mission: to preach the good news of the gospel to the unsaved?

4. ***Fears about turf.*** As Ed Trexler reports (page 6), headquarters and name were the issues that most concerned Lutherans when they merged. Similar questions will face a united Mennonite denomination.

Where will be the headquarters of a new Mennonite church? Newton, Kan., the current location for much of the GC staff? Elkhart, Ind., home of the staffs of the MC General Board and several of the program boards? Or must we chose a new, "neutral" location so one group does not have an unfair advantage over another?

5. ***Fears about people.*** Perhaps the most difficult thing to talk about in merger discussions is what will happen to people. It hasn't been discussed officially yet in the MC/GC integration talks, but it's there—usually in the corridors. Who will lose their jobs? Who will stay?

It's a legitimate fear, both for those in the discussions, and those who look on. Part of our theology as Mennonites is that structures must never take precedence over people.

If we have so many fears about integration, why do we continue? We continue because there seems to be something in the Mennonite psychic these days that nudges us to unite. Even in those places where there are notes of caution, even in those areas where there is largely indifference, most people will say, when pushed, "Go ahead, but go slowly." Is this the voice of the Spirit?

We also continue because of those who tell us we must. These are congregations already affiliated with both groups, who find duplication frustrating and time-consuming. These are urban communities and overseas churches, who find it impossible to explain current Mennonite groupings to new believers.

Integration offers us a chance to take a stand for unity. It gives us the occasion to demonstrate that being one in Christ is more than words, that it can bring us together even structurally and institutionally.

Can we bring our fears into check? Can we conquer our worries about the unknown? Are we willing to risk that MC/GC integration is of the Spirit?

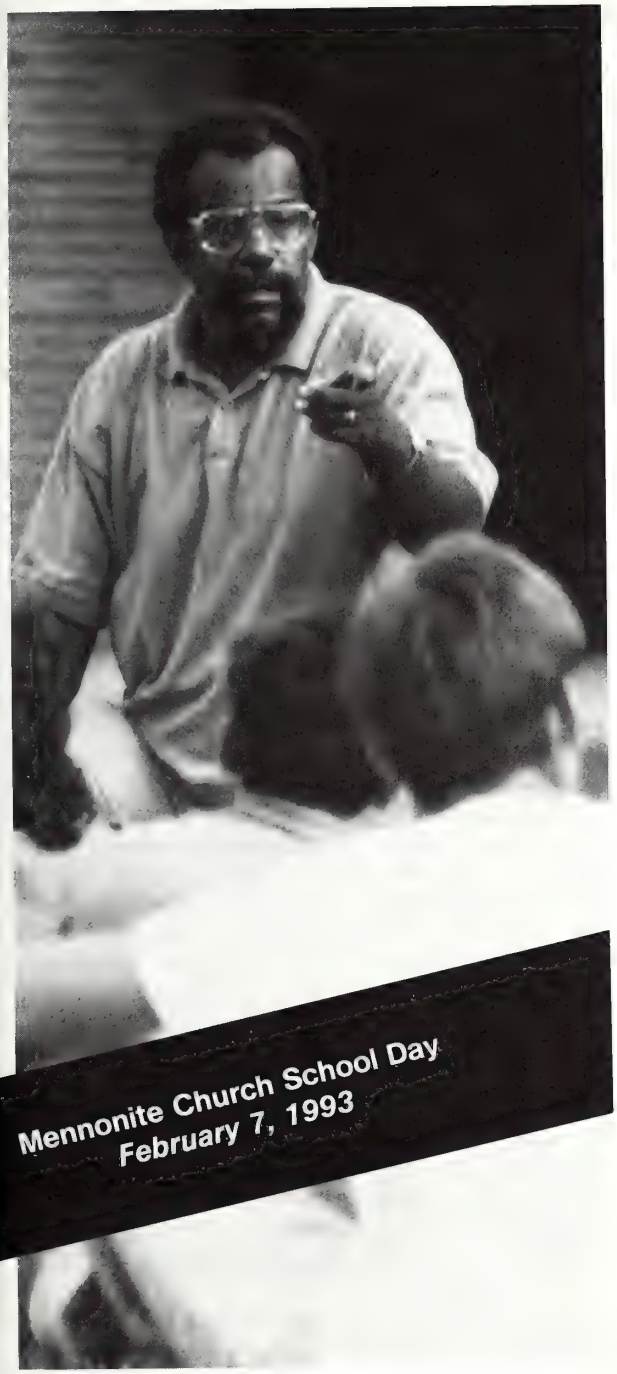
God may have something new for us as MCs and GCs. The only way for us to find out is to try.—*jlp*

February 2, 1993

Gospel Herald

THE WEEKLY MAGAZINE OF THE MENNONITE CHURCH

FEB 5 '93
ELKHART LIBRARY



Hesston (Kan.) College's dean of students, Hubert Brown, leads a training session for resident assistants in preparation for the 1992-93 school year.

ALSO IN THIS ISSUE

How to get ready for the next war 7

Mobile canner survives fire at Indiana plant 9

Arms treaty is promising, but is still only a start 10

What makes Mennonite colleges distinctive?

The Mennonite church spends millions each year on higher education. Does it make any difference? How? And if it does, is it worth the high price tag?

by Donald B. Kraybill

When I entered college in 1963, only two schools flickered across my mental monitor: a local state college and Eastern Mennonite in Harrisonburg, Va. I attended each for two years. I don't recall receiving recruitment brochures from other schools, not even a call from an admissions counselor. Perhaps such lack of interest may reflect my paltry intellectual promise. Nevertheless, the world of higher education has changed dramatically since I entered the "halls of ivy."

Today's youth are bombarded with slick mailings from dozens, sometimes hundreds of schools. Admissions counselors call repeatedly. Alumni assist in the twisting of arms. Schools use a variety of financial aid packages and scholarships as well as posh campus amenities of all sorts to entice students.

And the price tag of education has skyrocketed. The *Chronicle of Higher Education* reports the average comprehensive fee in '92-'93 (tuition, fees, room, and board) at $8,071 for four-year public schools and $17,027 for four-year private schools. The four-year price tag at the *average* four-year private school tops $68,000 and

The Mennonite Church has a distinctive model of higher education. But it will continue only with vigilant support and advocacy from across the church.

exceeds $85,000 at the saltiest 100 private campuses.

Such an investment forces the church—and hundreds of students and their parents—to ask: Does Mennonite higher education matter? Is it worth the price tag? What are the distinctives of Mennonite colleges? Do they have a margin of difference?

I believe they do. I find seven distinctives that make the margin of difference for Mennonite colleges:

1 ***Distinctive governance.*** The landscape of higher education in North America is littered with schools which were established by churches but which for a variety of reasons have dissolved significant ties with a particular denomination. Many have drifted in three different directions. Some, such as Harvard University, became secularized. Others, such as Eastern College in Philadelphia, Pa., developed a generic, evangelical Christian orientation but parted ways with its parent denomination. Still others, moving in a cosmopolitan direction, retained nominal ties with a parent denomination; but the religious content of their curriculum, the religious affiliation of students and faculty, and the campus ethos reveal an unmistakable secular orientation.

1992 graduate, Anita M. Burkholder, Lancaster, Pa., carries her son Conrad through the line at Eastern Mennonite College's commencement ceremonies.

Why does this happen? The search for new dollars, more students, and greater freedom from church governance are three of many factors that have unraveled denominational ties. Many of the colleges initially established by churches were governed by independent boards of trustees who could chart an autonomous course when pressed to find new students and more dollars.

Bucking these trends, a few schools remain strongly identified with their parent denomination. This is true for the three colleges of the Mennonite Church: Eastern Mennonite, Harrisonburg, Va.; Goshen College, Goshen, Ind.; and Hesston College, Hesston, Kan. All three have their own boards, but they are sponsored by the Mennonite Board of Education (MBE) in a unique governance arrangement that couples them closely with the Mennonite Church.

MBE is composed of members elected by Mennonite General Assembly or appointed by Mennonite General Board. MBE staff coordinate the work of Mennonite colleges and seminaries. They also provide special services to high schools and elementary schools which are operated by local church groups. MBE appoints the trustee boards for the various colleges and seminaries and, in concert with each school's trustees, appoints the president of each institution. Moreover, MBE establishes basic policies related to facility construction, faculty appointments, and the proportion of Mennonite students in the student body.

This is a distinctive model of governance, one designed to assure that the colleges are with the church, rather than charting an independent course of their own. Without some form of churchwide governance, schools inevitably drift away from their parent denomination over generations.

2 ***Distinctive mission.*** This unique governance arrangement assures that colleges focus on a distinctive mission: to be educational servants of the Mennonite Church. Although each school pursues a mission of educational excellence in its own right, the paramount mission of the colleges is to serve the educational needs of the church. This means preparing students not only for professional jobs and a variety of careers. It means also preparing them for congregational leadership, mission and service ventures, and leadership in a host of church institutions.

This primary mission can easily be blurred by competing interests. Thus a part of MBE's role is to remind faculty, trustees, and administrators

alike that the educational resources harbored in the colleges are to serve the needs of the Mennonite Church.

3 ***Distinctive values.*** Mennonite colleges offer a high quality academic program. Indeed, they have been frequently cited for their superb academic efforts by accrediting agencies and national school watchers. But they are not unique in this regard. A host of good academic shops are scattered across North America.

Mennonite colleges are unique, however, in the Anabaptist-Mennonite religious values that are embedded in their curriculum and etched into the ethos of the campus. All Mennonite schools require several Bible and theology courses for graduation. They require attendance at weekly chapels and convocations. Spiritual values permeate the curriculum beyond the formal theology courses. Campus clubs, pastoral ministries, student religious groups, guest speakers, and faculty involvements are a few of the many components that cultivate a distinctive campus ethos that echoes Anabaptist-Mennonite values. Such emphases and requirements typically evaporate as schools drift in a secular direction.

Moreover Mennonite four-year colleges have taken leadership in requiring student involvement in cross-cultural service and studies. In all of these ways and more, colleges embody a distinctive commitment to Anabaptist-Mennonite values. These values are not only visible in the formal curriculum but also permeate the "hidden" curriculum in the many conversations and experiences that stretch beyond the classroom.

4 ***Distinctive people.*** Mennonite colleges are perhaps most distinctive because of the educational community that they assemble. To create an identity, to fashion an ethos, and to transmit a heritage requires a critical mass of people with common commitments. The faculty of a college control the agenda of its ideas, shape its curriculum, interpret its values, and interact directly with students on a daily basis. Most long-term faculty members at Mennonite colleges are members of the Mennonite Church. Special procedures are used to appoint faculty who are members of another denomination but supportive of Anabaptist-Mennonite values. Moreover, in the appointment process, faculty members submit a narrative account of their Christian faith, which is reviewed by administrators and trustee committees.

In an academic world where faculty are typically hired only for their academic competence, Mennonite colleges stand apart in their insistence on a clear commitment to Jesus Christ and the Christian faith in faculty appointments. Faculty are hired not merely for their academic expertise but also for their embodiment of role models of Christian faith as well as their active involvement in the life of the church.

Goshen College's assistant professor of physics, John Ross Buschert (right), assists student Frank Pieris from Sri Lanka.

Faculty at all the Mennonite colleges receive rather modest—indeed, very modest—salaries compared to their colleagues at state universities and premier private colleges. For the most part they have made sacrifices and view their teaching as a calling, not a lucrative career.

MBE policy stipulates that 55 percent of the students who attend Mennonite colleges be affiliated with congregations of the Mennonite Church. This policy, in tandem with student commitments to uphold the lifestyle regulations of each school, cultivates a dominant Mennonite identity on campus. Pressures for diversity of all sorts easily erode commitments to a core identity. Nevertheless, careful attention to the composition of faculty and students is essential to maintain a distinctive identity and ethos.

5 ***Distinctive efficiency.*** Many private college campuses today exude trappings of private country clubs—posh buildings, lavish indoor and outdoor recreation facilities, carefully manicured lawns, fine food, colorful sports parades, and high price-tag speakers. All of these tangential amenities have boosted the costs of both public and private education.

By contrast, Mennonite colleges, with modest

For the vast majority who seek a foundational education in the context of a rich heritage, Mennonite colleges offer a distinctive, cost-effective alternative.

but ample facilities, have few frills. Their lean budgets reflect austerity and a remarkably robust output with scarce resources. They produce, in short, a lot of scholar for the dollar. Their ticket price is considerably less than the average of other private colleges. Based on sizable contributions and prudent management, they have been careful stewards of the church's financial resources. Modest faculty, staff, and administrative salaries contribute to their lean efficiency.

Small colleges are obviously limited in what they can offer and need to focus on foundational studies that are essential for later learning. Many students would benefit from a year or two at a Mennonite college before transferring to a highly specialized degree program. Those who want an undergraduate major in artificial intelligence or occupational therapy may need to study elsewhere. But for the vast majority who seek a foundational education in the context of a rich heritage, Mennonite colleges offer not only a distinctive alternative but a cost effective one as well.

6 ***Distinctive connections.*** Good connections are a significant aspect of the margin of difference provided by Mennonite higher education. Students become connected in new ways to their heritage in a conversation that stretches across the generations. Bible and religion courses foster new connections with God's work in history and with the worldwide ministries of the church.

There are the connections with new ideas and with teachers that span across the decades. There are the friendship ties that provide a web of relationships which often grow even more significant after graduation. And there are churchwide connections which link students into the global ministries of the church via visiting speakers and special programs.

These connections anchor students in the fabric of a community for the rest of their lives. They are undoubtedly a significant, yes precious, margin of difference in a world rife with fragmentation and social "homelessness."

7 ***Distinctive commitment.*** Such a distinctive enterprise can survive only if bolstered by a distinctive commitment by its supporting constituencies. Many congregations have supported their students by participating in church grant programs—partnerships between student, congregation, and college. A multitude of friends, alumni, and parents have given generously to the cause of Mennonite higher education.

Mennonite colleges offer a generous resource to the church, not only in the vast body of alumni that are serving around the world, but also as a think tank of sorts for the church. Examples of the latter are faculty publications and direct faculty contributions to a host of churchwide programs—from the preparation of hymnals to conflict resolution.

Mennonite schools are not without their flaws and foibles. Their graduates don't walk on water. But their alumni have made a distinctive contribution to the life and mission of the Mennonite Church. Surely the church would be feebler without them.

The future of church colleges can only be assured by unwavering commitment to a Mennonite model of college education, which is distinctive indeed. Mennonite colleges will only continue to provide a distinctive education if they enjoy vigilant support across the church. Such vigilance will require direct advocacy for Mennonite colleges by parents, congregations, pastors, and friends of Mennonite higher education.

Donald B. Kraybill, Elizabethtown, Pa., is professor of sociology at Elizabethtown College, where he also directs the Young Center for Anabaptist Studies. He has served on the Mennonite Board of Education and currently chairs the board of trustees of Eastern Mennonite College.

Margie Wiens (right), co-director of Hesston College's Peace Scholarship Program, welcomes scholarship recipient Crisanto Saballos of Nicaragua to Hesston's campus.

"God chose what is foolish in the world to shame the wise; God chose what is weak in the world to shame the strong. . . . So that no one might boast in the presence of God."
—1 Cor. 1:27, 29, NRSV

Gospel Herald

Editor: J. Lorne Peachey

Assistant Editor: Cathleen Hockman

Editorial consultants: George R. Brunk III, Richard A. Kauffman, Martha Kolb-Wyckoff, Stuart Showalter, Diane Zaerr

Gospel Herald (ISSN 0017-2340) is published weekly, except for the third week of August and the first week of December, for the Mennonite Church by the Mennonite Publishing House. Subscription rate (in U.S. dollars): $27.25 per year; outside U.S. and Canada (air mail delivery): $47.25 per year. Group and bulk rates available. Call 1 800 245-7894.

Editorial and subscription address: *Gospel Herald,* 616 Walnut Avenue, Scottdale, PA 15683-1999. Telephone: 412 887-8500. FAX: 412 887-3111.

Second-class postage paid at Scottdale, PA 15683-1999. Lithographed in the United States.

Copyright © 1993 by Mennonite Publishing House.
Canadian subscriptions: second-class postage paid at Kitchener, Ont. Registration No. 9460.

Gospel Herald is available on cassette from Precision Audio, 18582 U.S. 20, Bristol, IN 46507, telephone: 219 295-7493.

Gospel Herald is a member of the Associated Church Press and of Meetinghouse.

Postmaster: send form 3576 to 616 Walnut Ave., Scottdale, PA 15683-1999.

Vol. 86, No. 5: Feb. 2, 1993

Printed on recycled paper

Credits: Cover and page 4 by Larry Bartel, page 2 by Jim Bishop, page 3 by Mike Jantzi, page 9 by Pearl Sensenig, page 11 by Ann Fretz, page 12 by Tom Yoder, page 13 by Dynamic Graphics.

READERS SAY

The Bible Would Have Us Live with a Dynamic Tension (Dec. 15). If we were to accept the author's thesis of "conflict," "dynamic tension," and "restlessness" being part of the Scripture, would we also be compelled to accept polygamy, slavery, war, homosexuality, adultery, divorce and remarriage, and materialism? On these the Scriptures also interact and overlap with each other in all areas of life.

I found this article to be more about hermeneutics than women in leadership. Maybe that's the point.

David Gerber
Harrisonburg, Va.

With all due respect for your good reporting in ***Mission Agencies Tackle Issue of Declining Contributions*** (Dec. 29), I must ask for a correction on the quotes attributed to me. In response to the panel moderator's question on what the threats are to mission giving, I said, "The biggest threat is tired programs with little sense of urgency leading to a tired constituency." I did not say, nor do I believe, that all Mennonite mission programs are tired nor that the church has lost its missionary spirit. Increased giving, I am convinced, is based on dynamic programs which are presented in an appealing manner. Finally, congregations form the foundation for an authentic mission program.

Edgar Stoesz
Akron, Pa.

Why Are Radical Christians Such Poor Evangelists? (Nov. 24). If we as radical Christians intend to carry out faithfully Christ's teachings as interpreted through our Anabaptist theology, then we certainly will need to be more intentional in combining personal evangelism with justice and peace ministries. Serving as the director of the Living in Faithful Evangelism (LIFE) project, I am grateful to observe that many congregations are discovering a new vitality as they intentionally reach out to the unchurched. They are finding ways to share the gospel both in deed *and* word.

I sense an underlying conviction that members in our congregations need to be more radical as Christians, and this is one way to be more intentional about it. To date this has prompted 175 General Conference Mennonite and Mennonite Church congregations to be a part of LIFE's three-year process. And it has already been helping us to do what Shenk calls for—"be passionately involved in social concerns and just as passionately interested in personal salvation."

G. Edwin Bontrager
Elkhart, Ind.

Alarming—but a true witness, was my reaction to David Schroeder's ***Will Peace Survive Past the Year 2000?*** (Jan. 5). Our faith in peace and nonresistance is all the more vulnerable because it is so often isolated from a life of discipleship. If we go over to the world in our way of life, with no clear sense of combat with the powers of darkness operating in a secular culture, how can we expect our young people to take a stand on a segmented peace position?

Our Anabaptist forebears did not write books about peace and nonresistance. It was held and practiced within a life of discipleship. Today we surely need books and articles and all the teaching we can give, but let peace and nonresistance *not* be communicated as a vestige of a historic tradition.

Irvin B. Horst
Lancaster, Pa.

Calvin Shenk raises the right concern in ***Who Do You Say That I Am?*** (Sept. 8). Understanding the uniqueness of Jesus within a pluralistic world is an urgent issue for our time. It is a lifetime quest, one that must be redefined within each religious context and in each new time. I believe the Holy Spirit is calling us to new understandings in our time.

Our Western mentality wants to set boundaries. We want to be able to say who is in and who is out. If *we* are right, those who differ from us *must* be wrong. This is one of the causes of our Christian arrogance, which has led to the use of all kinds of violence against others, both within and without the church, in the name of the "gospel."

The Holy Spirit showed Peter that he himself, already a believer in Jesus, needed to be reconverted in his attitude towards the "heathen" (Acts 10:34-36). In the vision Peter was told not to call unclean that which God had blessed. In the context of mission to the "gentiles," Peter rightly understood this to mean, "Don't consider pagan those in whom God is already at work,

even though they aren't of your own religion."

Shenk argues quite rightly for respect of that which is true and "of God" in other religions. However, since in those who follow the other religions "at the same time there is repression, falsehood, fallenness, distortion," Shenk wonders if what they have of the true light can really be salvific. Christianity—even our own Anabaptist spirituality—must certainly be evaluated with the same yardstick. It is so easy to see that conversion "brings a reorientation of values present in other religions," as Shenk observes. It is harder for us to see that following Jesus demands a constant reevaluation of our own Christian and Western values.

Since those searching for God in other religions have only discovered partial truth, Shenk questions whether what they have found is redemptive. We might ask the same about ourselves. Shall we consider our own oft-times faulty perception of the true light as less than salvific, since our salvation is not yet perfect?

The true light that lights every human person became a person in Jesus. Our mission is not to prove to anyone that we are right and they are wrong. Our mission is to share that in Jesus we have come to know the true light in human form. The invitation is to join now in following him, building on whatever truth we may have found before coming to know him.

The urgency of mission in a pluralistic world is not to convert others from "false religions" to Christianity. It is rather to invite others to come to know Jesus, learning together with others just what God's desire to save the whole world might mean for our life together on this planet.

Willis G. Horst
Formosa, Argentina

Reader response to ***Why Are Radical Christians Such Poor Evangelists?*** (Nov. 24) gives me a measure of confidence in the future of our church. I doubt if we can truly claim to be a radical church, though the early Anabaptists were both radical and evangelistic.

During my many years in the church, I have observed that we care about poverty and hunger and are willing to contribute generously to alleviate them. I believe there was a time in our past when we truly cared about spiritual hunger and felt an obligation to witness to the unsaved. Presently it seems we have relegated this basic privilege to other groups and then stand back and criticize them for their methods. We seem to be willing to share our "loaves and fishes" but fail pretty largely to share the love, salvation, and peace that we have in Jesus.

Isn't it about time for us to repent of this imbalance and get back to ministering to the whole person?

J. Kenneth Fisher
Chester Springs, Pa.

Power, Sex, and Now Money (Jan. 5). I agree with your friend that we might well give attention to money in 1993. Your editorial refers to various aspects of cutting the Mennonite charitable contribution pie, including the shape and size of the pieces, and—at least indirectly—into how many pieces it can be cut.

It may be equally important to consider the size of the pie. If it is now large enough, let's celebrate. If it is too small, how can we increase its size? Recessions need to be taken into consideration. But we should look more closely at our earnings and what we share.

If our overall earnings have been on the increase over the years, has our giving increased proportionately? Also, whether our earnings have increased or not, are we satisfied with our present stewardship of our financial resources?

Arthur A. Voth
Akron, Pa.

And still more cards and letters

The mail continues about our Dec. 15 article, ***Friendship Can Survive 'Ugly'; But Will It Survive Mass Marketing?*** *To date we have received more than 20 letters on the subject. Reluctantly, with the excerpts from the latest letters which follow, we will no longer print correspondence on this article. We need to give the space of this column to mail which keeps coming on other topics.*—Editor

I love Christmas mail. I read every word. At least one time a year I get a glimpse of what is going on in my friends' lives. It beats the trying-to-extract-money-from-me advertisements and requests I usually find in the mailbox.

I have written family letters for over 30 years. Why should I write the same thing 50 times? I can add personal notes. I plan to continue the practice. I hope my friends do the same.

Ruth Hollinger
Goshen, Ind.

Form letters are the *most* desirable Christmas mail, right after a personal letter. I do not view them as either an accounting of "enviable adventures and achievements" or a "sob story." Rather, they are a record of family activities over the past year. Some are pleasant and some are not. But that is life.

Rachel H. Frey
Mercersburg, Pa.

One of the things I like best about the Christmas season is the inflow of cards and letters (form and otherwise). Our friends and relatives send us the joyful events of the year—but also the pain. And they ask for prayer to cope with it all.

"A picture of *just* children doesn't count"? But how else does one keep up with faraway tiny tots? Maybe the pictures have nothing to do with Christmas, but they have lots to do with love.

Lois Kauffman
West Point, Neb.

Were Mary and Joseph parenting today, I would enjoy reading their family newsletter: "We were really excited that Jesus made straight A's" (wisdom). "We attend all his basketball games; he plays center" (stature). "We were pleasantly surprised when he was voted 'most popular kid' in his class" (favor) [Luke 2:52].

As to what to do with all those cards, here's an idea for families: Divide the cards into 12 groups. Each month, pray for the card senders. Read aloud their greeting during a family meal or devotional time. Share with your children special memories of times with these friends or relatives.

Shirley Kurtz may have survived "ugly" this Christmas. But will she survive "form bashing"?

Shirley Bustos
Valparaiso, Ind.

How to get ready for the next war

Have we accepted a dualistic nonresistance, more concerned with maintaining our purity than challenging the human institution of war?

by André Gingerich Stoner

Imagine this: A WMSC (Women's Missionary and Service Commission) group from a Mennonite congregation in the Lowville, N.Y., area cosponsors an evening program with the PWOC (Protestant Women of the Chapel) from the Fort Drum army base. The theme is "Extending the Table: Discovering the World Community Through Cooking." The authors of the most recent Mennonite Central Committee cookbook are invited to introduce the cookbook and sign copies. A reception follows featuring piaju from Bangladesh, moussaka from Iraq, barm brack from Ireland, and other recipes from the cookbook.

Or picture this: When Ohio Conference Mennonites are asked for volunteers to join in a Mennonite Disaster Service project following a hurricane, they call the MWR (Moral, Welfare, and Recreation) office at Wright-Patterson Air Base to ask for volunteers. Six Mennonites and again as many GIs rub shoulders for a week as they sort through rubble and pound nails in the service of others.

Or imagine: Chaplains from the Naval Air Station in Willow Grove, Pa., together with Franconia Conference churches sponsor a seminar entitled "Blessed Are the Peacemakers." Two friends are invited as resource persons: Dale Aukerman, author and activist from the Church of the Brethren; and Major General Kermit Johnson, a Presbyterian minister and former Chief of U.S. Army Chaplains (who resigned his post because of opposition to President Reagan's nuclear policies).

Now imagine further: At every major military installation in this nation, Mennonite and Brethren in Christ churches sponsor and support a trained military counselor who provides information to GIs about their rights in the military, how to file a complaint when they are mistreated, and how to seek a discharge. Some of the GIs have questions of conscience about their work; others are tired of the abuse they receive at the bottom of a rigidly hierarchical and authoritarian system. Through this counseling service, Mennonite congregations get in touch with many GIs who are having doubts about their military involvement. As the counseling centers provide information about regulations and procedures, GIs often raise broader questions about U.S. foreign policy or the Christian faith. Readiness to provide counseling and support to GIs is seen as evidence that these people of faith, unlike the military, are committed to human rights and concerned about the well-being of each individual.

But it's time for a reality check: As the military buildup in the Persian Gulf began in the fall of 1990, Mennonites too geared up for war, often in the same ways we have before: draft counselors reread their manuals, Mennonite youth wrote essays on why they cannot fight, and churches held mock draft board sessions.

But we were spinning our wheels. Not a single young Mennonite man was drafted into the military. Meanwhile, hundreds of thousands of troops were deployed—many of them unwillingly—and our neighbors and coworkers in the reserves were being called to active duty. Thousands of soldiers filed as conscientious objectors, often under extremely difficult circumstances. Even more left their units to avoid fighting. Very few received support from Mennonite congregations.

If we Mennonites are committed to conscientious objection, we will diligently support present and future COs in the military, just as we have supported Mennonite COs when they were drafted or imprisoned. If we feel called to minister to our neighbors and communities, we will not abdicate the spiritual teaching and guidance of the millions in uniform to military chaplains (known during the Gulf War as "morale officers"), who bless the slaughter of whoever happens to be the enemy this year.

If we see Jesus in the victims of war, we will persistently seek an earnest dialogue with the men and women who wage war. We will appeal, "Stop the violence, in the name of Christ." And *(continued on page 8)*

The 1990 Gulf War should have taught us we cannot limit our peace teaching to our own youth. We must reach out to those who are already in uniform today.

Anti-homosexual violence increases since Colorado amendment passed

Violence against homosexuals has risen dramatically since the passage of Colorado's state amendment prohibiting special gay-rights legislation, according to members of watchdog groups opposing the law.

Before election day, the Denver Anti-Violence Project said that cases of harassment or violence reported to them averaged 12 per month.

In November, however, they fielded 45 such calls, at least half of which they said were directly related to Amendment 2.

Among the offenses were verbal and physical intimidation, bomb threats, telephone death wishes, and vandalism. (NIRR)

Suicide rates highest among elderly; senior citizens ignored by church

Suicide is a secret decision for most elderly people who decide to kill themselves, a Gallup survey found, and most succeed on the first try.

The elderly, currently 26 percent of the general population, have the highest suicide rate of any age group—at 20.1 per 100,000 people. This is 65 percent higher than the national average. Their self-inflicted deaths are often unreported.

The National Interfaith Coalition on Aging (NICA) says the church ignores senior citizens unless it needs their time or money. While churches will gladly accept financial donations or volunteer work from the elderly, they rarely accept their advice or implement their ideas, NICA said.

The coalition urged churches to appreciate and involve seniors in various church activities, and to assist with their key problems areas: rising health care costs, economic difficulties, and worsening health. (NIRR)

Churches plan comprehensive, $4 million ecology campaign

A massive, $4 million (U.S.) campaign is under way to bring ecology into the pews, one of the strongest signals yet that the U.S. religious community is "greening" after neglecting the environment for decades.

A broad-based coalition supporting the campaign includes support from such divergent faith groups as mainline Protestants, evangelicals, Roman Catholics, and Jews.

The bottom-line goal of the campaign, called the National Religious Partnership for the Environment, is "to secure the permanent commitment of the faith groups of the issue," according to director Paul Gorman.

Efforts are now underway to select some 70,000 congregations across the country for pilot programs. Each of the congregations will get educational kits suggesting projects. (RNS)

Homeless people similar to general population in beliefs and education

Homeless people aren't much different from the rest of the population in beliefs and educational background, according to a Gallup poll commissioned by the Los Angeles Mission.

Of 655 women and men who live on the streets, 96 percent said they believe in God (slightly more than the general population in a 1986 survey), and 26 percent reported that they had completed some college work or had a college degree (the same percentage as the 1990 general population of L.A. County).

The strong belief in God is a basis for hope and change, said mission director Mark Holsinger. (NIRR)

Record number of Germans perform alternative service

A growing "army" of young men feed homebound invalids in Germany, cook for the handicapped, or clean stairs in nursing homes.

"The number of men who perform alternative service to military duty is today higher than ever before," says Ruediger Loehle of the alternative service office in Cologne. The first 340 conscientious objectors were registered for alternative service in 1961. This year the number will reach a record 99,000.

At 15 months, alternative service is now one-third longer than military service. (Deutsche Press Agentur)

How to get ready for the next war

(continued from page 7)

we would do well to remember that true dialogue requires lots of patience, good listening skills, and even sometimes public witness and confrontation to keep it on track.

Why are we hesitant to work with GIs? Perhaps it's because we are out of touch with the minority communities most affected by poverty and the draft. And getting in touch is often not a priority for our congregations. Perhaps we have accepted a dualistic nonresistance, which is more concerned with maintaining our personal and group purity than challenging the human institution of war. And sometimes its's because the GI's world seems so different from ours, and we're just not quite sure where to start.

The 1990 Gulf War was certainly not the last war of this type. What we have learned from it is important in preparing ourselves for the next one. One important lesson, I believe, is for Mennonites not to limit our peace teaching to our own youth. We must reach out to the many young men and women already in uniform today.

André Gingerich Stoner spent nearly seven years with MCC in Germany working with U.S. military personnel: befriending them, sharing his Christian peace theology with soldiers on and off military bases, and providing military counseling through the Military Counselor's Network. André is now living in the U.S. and attending Associated Mennonite Biblical Seminaries, Elkhart, Ind.

MCC mobile canner survives blaze at Indiana meat processing plant

Elkhart, Ind.—A morning fire at a meat processing plant here destroyed about four tons of Mennonite Central Committee (MCC) beef Jan. 14.

The blaze, apparently caused by a short in the main electrical box, gutted Yoder's Butchering and Processing Plant, which has hosted MCC's mobile canner for the last two decades.

MCC's mobile canner, the only one of its kind in the world, is used to prepare beef and pork for distribution around the world. It was not damaged in the fire.

After eight days of canning by hundreds of volunteers from 190 churches, the project in Indiana was set to finish Jan. 14. Some 14 head of cattle, about 8,000 pounds of beef, were hanging in preparation for volunteers to carve, grind, and can. Then the fire struck.

"It was a good thing it didn't happen the night before," said Harley Mast, chair of the six-person canning committee for Elkhart County. "The night before we had a freezer full of meat [in the plant]."

The destroyed beef represented about 9 percent of the 163 head of cattle that were to become more than 28,000 cans of beef chunks. Some 25,000 cans already were packed away in a nearby barn.

Three dozen fire fighters from four neighboring townships fought the blaze for more than three hours before getting it under control.

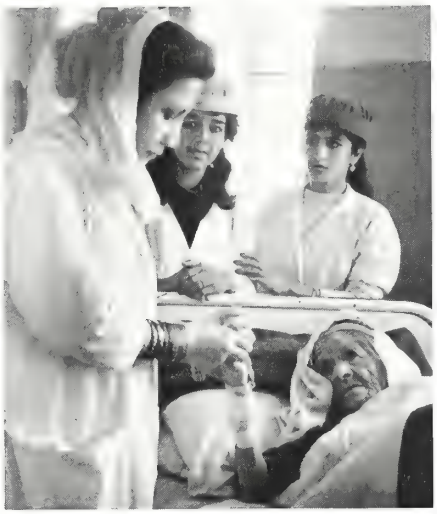
Fire fighters left the scene after about seven hours, but were called back that evening when the fire rekindled. The fire was extinguished again within 30 minutes.

The first mobile canner was developed among Mennonites during World War II (see *Gospel Herald* news, Oct. 27, 1992). In the past decade, MCC-canned beef and pork have fed people in eight countries, including the United States. The largest single amount, 63.8 tons or one-fourth of the total, fed refugees of the Persian Gulf War in Iraq.

The Middlebury stop represented the longest on the canner's winter schedule. The three-person volunteer team that operates the mobile canner—Stan Hofer, Daryl Mack, and Hylen Guerin—left Jan. 16 for Middlefield, Ohio, the next stop on their 87-day tour of 11 states.

In the *Goshen News*, Bob Yoder, vice-president of Yoder's Butcher Shop, says he and his family will rebuild the meat processing plant as soon as possible. The business, owned by Yoder's father, Perry Yoder, includes a larger slaughterhouse and plant in Shipshewana.

—*Tom Price*



Nurses bandage a hospital patient's arm in Kabul, Afghanistan's capital.

MCC sends aid to Afghanistan. *Kabul, Afghanistan (MCC)*—Mennonite Central Committee (MCC) is shipping medicines, intravenous fluids, surgical instruments, and other medical supplies valued at $16,600 (U.S.) for use in hospitals here.

Last April, after 14 years of war, a multiparty Islamic government overthrew the Soviet-backed communist government. Since then rival ethnic or regional groups have been fighting each other, with thousands of deaths. A third of Kabul's population, half a million people, fled the city in the past year.

The International Human Suffering Scale ranks Afghanistan third, just behind Mozambique and Somalia. Babies born in Afghanistan have a life expectancy of 41 years, the lowest in the world.

Israelis halt food relief convoy to south Lebanon

Jerusalem (MCC)—A Mennonite Central Committee (MCC) worker was part of a convoy turned back by Israeli authorities while attempting to deliver relief supplies to 415 Palestinians expelled from Israel late last month.

Selected representatives of international nongovernmental agencies (NGOs)—including MCC worker John F. Lapp—accompanied the convoy Jan. 13, said Ed Epp, who is responsible for MCC programs in the Middle East.

Israeli police stopped the convoy some 650 feet from the border crossing. Convoy members proceeded on foot to the border fence in order to obtain permission to cross.

But despite repeated attempts, the Israeli army officer in command refused to speak with representatives of the mission. The convoy was prevented from continuing to the deportees' camp in south Lebanon.

The deportees have been living in a makeshift tent village on the frigid, mountainous border between Israeli-controlled southern Lebanon and Lebanese government forces. They were expelled without trial after the radical Islamic organization many of them belong to was implicated in the kidnapping and murder of an Israeli police officer in mid-December.

In recent weeks the Israeli government has acknowledged that 10 of the Palestinians should not have been deported; they were allowed to return.

The Lebanon government refuses to allow the remaining Palestinians into the country. The Israelis refuse to allow them back despite the fact many observers say the deportees' situation is critical.

According to Middle East Watch, a U.S.-based group, snow and rain have been falling. The deportees have had to endure sleeping in wet tents on water-soaked mattresses in freezing temperatures.

Also, governments of both countries have severely limited the delivery of food and medical supplies. A shortage of water has resulted in extremely primitive sanitary conditions.

Meanwhile, representatives of the NGOs in the convoy say the Israeli action breaches the rights guaranteed the Palestinians under the Fourth Geneva Convention.

"The expulsions violate the fundamental principles within which the NGO community works. This includes human rights as well as humanitarian and spiritual values," Epp said.

"As members of the international community we must take a united stand in defense of the rights and principles the Palestinians are entitled to under the Fourth Geneva Convention."

The United Nations Security Council reaffirmed in December that the Fourth Geneva Convention applies to all the Palestinian territories occupied by Israel since 1967.

Arms treaty is promising, but still remains only a start

Washington, D.C. (MCC U.S.)—Will nuclear weapons become 20th-century dinosaurs?

With the recent signing of the second Strategic Arms Reduction treaty, known as START II, and the demise of the Soviet Union, people may believe the threat of nuclear war is extinct, says Keith Gingrich, assistant director of the Mennonite Central Committee (MCC) U.S. Washington office.

But now is not the time to be lulled into a false sense of security, Gingrich warns. We are poised at a momentous period—with promise for meaningful arms reduction but with equal potential for proliferation of nuclear weapons to other countries or a new Cold War, he says.

Gingrich participates in a group of about 30 church and nongovernmental organizations that works closely with U.S. Congress and the administration on issues of arms reduction and control.

The interagency group lauds START II and former U.S. President Bush's efforts to advance it before leaving office as a step in the right direction, Gingrich says.

START II, if ratified by the U.S. Senate and by four former Soviet states (Russia, Ukraine, Kazakhstan, Belarus), will eliminate almost 75 percent of the two nuclear giants' 20,000 nuclear warheads by the year 2003.

Further, the treaty eliminates Russia's land-based multiwarhead missiles, termed highly destabilizing for their "first-strike capabilities"—the potential to hit many targets at once.

START II supporters are worried that Ukraine may not sign on for two reasons: the cost to them of implementing it and concern about vulnerability if other Soviet states maintain nuclear weapons, Gingrich explains.

Ukraine says it needs $1.5 billion (U.S.) to dismantle their formidable weapons arsenal. U.S. Congress has authorized $800 million to aid dismantling in the four former Soviet republics with nuclear capabilities.

Because of economic hardship in the Commonwealth of Independent States (CIS), the temptation to sell nuclear material to other countries may be tremendous, says Nancy Myers, member of Oak Park Mennonite Church in Chicago and director of special projects for the *Bulletin of the Atomic Scientists*.

The 500 tons of enriched uranium in all the former Soviet states' weapons is worth about $5 billion.

"The threat of nuclear war between the United States and the Soviet Union is greatly diminished, but the threat of nuclear conflict still exists and is more complicated and dangerous than ever before," Myers says.

She attributes this to political uncertainty in the former Soviet republics and the possibility of other countries developing nuclear potential.

One political uncertainty in the CIS is the Russian parliament—which is taking an increasingly hard-line stance, claiming START II favors the United States.

Gingrich says concerned U.S. citizens can indirectly help democratic forces in the former Soviet Union by writing their elected officials in Washington to thank the government for signing START II and by encouraging U.S. assistance to the former Soviet states.

"If the situation reverses itself, the United States will find itself having to spend much more to defend itself again—more than the amount needed now to help stabilize the former Soviet republics."

MCC executive secretary John A. Lapp congratulated Bush and Russian President Boris Yeltsin "for taking another historical step in the journey toward nuclear disarmament" in a Jan. 11 letter.

Lapp said the experiences of 1,000 MCC workers around the world "[remind] us of the urgent need for bridge-building and utilizing human and material resources in the task of learning to live together.

"START II is a significant symbol of encouragement in this great undertaking."

Lapp also urged further discussions for still deeper cuts in nuclear arsenals, and encouraged including all countries with nuclear capabilities in negotiations.
—*Emily Will*

Iraqi civilians suffer while officials wage war

Akron, Pa. (MCC)—While Iraq, the United States, and the United Nations continue to wrangle over political issues, Iraq's children, the elderly, and the poor suffer from lack of medical care and affordable food.

Ed Martin, Mennonite Central Committee (MCC) Central and Southern Asia secretary, urges "a more creative approach" to Iraq's cease-fire violations than the recent U.S. and Allied air strikes on southern Iraq.

"I can't endorse the Iraqi government's actions but Iraqi people should not continue to suffer because of them," he says.

The Persian Gulf War and the ensuing

Mission festival includes service projects. *Harrisonburg, Va. (VMC)*—Churches of the Harrisonburg District of Virginia Mennonite Conference held a mission festival Nov. 6-8 at Harrisonburg Mennonite Church. The festival, "Living on the Edge," included storytelling by youth who had been on service projects, a 100-voice children's choir, and messages from persons who had served in Washington, D.C., and Yugoslavia. On Saturday, participants were given the opportunity to labor in a variety of projects for community service organizations. Above, Rance Bauman, Isaac Wengard, and Paul Groff help remove a roof as part of their service project.

international sanctions interrupted Iraq's national child vaccination program. Children are now dying of preventable diseases like measles and mumps as well as from diseases caused by poor sanitation.

Martin reports Iraqis also have difficulty obtaining food. Government rations supply a third of people's needs. Food prices have risen as much as 5,000 percent in the past two years, making it almost impossible for poor people to purchase additional food.

MCC has offered 45 metric tons (MT) of milk powder plus 26 MT of MCC canned beef and cheese to CARE International and the Iraqi Ministry of Education for a school feeding program this spring. The goal is to provide each child with a 660-calorie lunch, about 40 percent of primary school children's daily requirements.

In February 1992 a United Nations team found 68 percent of children in low-income areas of southern Iraq were eating only one small evening meal a day.

Last year MCC-donated food fed more than 30,000 children for 24 days in a school feeding program. School officials said the absentee rate dropped dramatically when the program was instituted.

Sanctions imposed by the international community continue to punish ordinary Iraqis who are struggling to survive under difficult circumstances, says Martin. "Iraqi officials who make government policy are not the ones who suffer."
—*Pearl Sensenig*

60-unit housing project underway in Kansas

Wichita, Kan.—Mennonite Housing, a charitable organization which builds and repairs homes for elderly and low-income people, is working to provide economical housing for persons with incomes of $15,000 to $35,000 (U.S.).

"What we're putting together is going to be innovative and make excellent quality housing at a very reasonable rate," says director Tom Bishop.

Plans are to develop 12 acres in north central Wichita into a subdivision with around 60 detached single-family houses. Each would sell for $50,000—about $8,000 less than what is now available in Wichita.

Building smaller houses on smaller lots and combining some of the 14 separate housing inspections required by city laws will lead to more affordability without hurting safety or quality of the new houses, Bishop said.

Groundbreaking for the development is scheduled for this spring. Meanwhile, Mennonite Housing has finished moving four houses to the north central neighborhood, and will attach them to basements as soon as the weather permits. The houses were part of a $230,000 donation by Koch Industries (see "Mennoscope," Oct. 13, 1992, *Gospel Herald*).
—*Susan Balzer*

Mission workers in Nepal reflect on air disaster

Kathmandu, Nepal (MBM)—An airplane crash near Kathmandu in late September caused Mennonite Board of Missions (MBM) workers Mark and Darlene Keller to reflect on Rev. 21:4.

"He will wipe away all tears from their eyes," John wrote in a report recently. "There will be no more death. No more grief or crying or pain. The old things have disappeared."

The passage was read at a gathering of United Mission to Nepal (UMN) workers the day after the air crash claimed the lives of a UMN family of five. The airbus crashed two and a half minutes from landing in Kathmandu on Sept. 28.

Two months earlier, Thai flight 311 overflew Kathmandu and smashed into a hillside, killing all on board, including an adult son of a UMN worker. A total of 280 people died in the two crashes.

The Kellers serve in Nepal with UMN, which is a cooperative effort of 39 Christian agencies (including MBM and Mennonite Central Committee) involved in medical and community health, education, and rural and economic development.

The disasters raised many "why" questions, according to Kellers. "Why did the friends of some UMN workers miss the flight and the Wilkins family connect as scheduled? Why were we Kellers spared? Just six days before, our family was aboard Thai flight 311," they said.

The hope of being with Jesus after death provides courage to continue serving him, Kellers continued. Mark has found a helpful way to remind himself of this while flying in small planes as UMN education project director. (Darlene teaches mission children at the Kathmandu International Study Center.)

"Instead of listening intently to the plane's engines," Darlene said, "he takes his Walkman and concentrates on the songs, prayers, and sermons of Belmont Mennonite Church in Elkhart, Ind." Kellers attended Belmont during their most recent North American assignment, June 1989-August 1990.

"Not only does this help Mark while soaring over Himalayan mountain passes and through monsoon clouds, but it is beneficial while grinding along mountain roads in Nepali buses," Darlene added. "A dramatic point came for Mark when the Belmont congregation sang '606' as the bus reached top speed on a level, straight stretch of road."

"Continue to pray for the development of the community of faith in Nepal," Kellers requested. After two flights and three hours of walking, Mark recently visited a new education literacy project and a tiny new Christian fellowship in that remote place.

"Pray for that group," Kellers said. "It is a great privilege to meet Christian fellowships in such remote parts of the earth."—*Phil Richard*

Book sales scale new heights. *Harrisonburg, Va. (MBM)*—Choice Books director Paul A. Yoder (on top of ladder) celebrates with staff members (left to right) Pam Shank, Dean Williams, and June Lantz, the sale of one million Choice Books in less than one year. The tower of boxes pictured here represents 1,200 books, the number of Choice Books sold in ten hours on 35,000 racks across the United States and Canada.

• **Nurse works in Somalia.** A nurse under Eastern Mennonite Board of Missions (EMBM) has been working in Somalia and Kenya since early December. Verda Weaver of Goshen, Ind., has been in and out of Mogadishu, Somalia, prior to the U.S.-led United Nations occupation. In mid-February, a second nurse, Marilyn Metzler of Springville, Ala., will go to work in the two countries.

• **Peacemakers sent.** Gerald and Sara Wenger Shenk and their three children left Jan. 20 for a six-month mission in the former Yugoslavia. The Harrisonburg, Va., family will reside in Vienna, Austria, while Gerald explores peacemaking efforts in the warring republics of Croatia, Serbia, and Bosnia-Herzegovina. After teaching at a seminary in Osijek, Croatia, Gerald has been an associate professor of church and society at Eastern Mennonite Seminary since 1989. Sara is pastor at Immanuel Mennonite Church.

• **Hymn gets honorable mention.** A hymn by two Mennonites was among three honored by the Hymn Society, based at Texas Christian University. "Our Earth Needs Rest and Peace" was written by Bradley P. Lehman, Ann Arbor, Mich., and Wilmer D. Swope, Leetonia, Ohio. Lehman, who composed six hymn tunes published in the new hymnal, is working on his music doctorate at Michigan State University. Swope is a historian and hymn writer.

• **Church named.** A new church planted in Auburn, Maine, has chosen the name "Friends of the Savior Mennonite Church." The church has started two cell groups, or "home friendship groups," that meet on weekday evenings led by Mark and Wendy Schlotterbeck, workers with Eastern Mennonite Board of Missions. As the groups grow, the Schlotterbecks anticipate holding Sunday morning services. "The church we foresee is a neat place, warm fellowship, and a place to find God," said Mark.

• **Bible conference meets.** The Fellowship of Concerned Mennonites joined forces with Sword and Trumpet to present their annual Bible conference Jan. 8-10 at Bahia Vista Mennonite Church, Sarasota, Fla. Five sessions addressed the conference theme, "Living in the Light of Christ's Return." Some 350 people attended each session, with an estimated 1,000 in attendance for the final Sunday evening program.

• **Leadership strengthens.** The Philippine Mennonite church has made a smooth transition to a new generation of leadership, according to Eastern Board missionaries working in the area. "There are now two young growing Mennonite congregations in [Manila] with capable Filipino leadership," said Earl Zimmerman. "The church has become more urban while maintaining strong rural roots."

• **New courses offered.** A new curriculum is being introduced this term at Eastern Mennonite Seminary, Harrisonburg, Va. "Our Mennonite seminaries have given attention to biblical interpretation, Anabaptism, preaching, and counseling, but we've not had a good handle on how our students can equip their congregations for ministry," said dean George R. Brunk III. "Under the new curriculum, a class in biblical interpretation will offer help in teaching congregations how to interpret the Scriptures." Another new emphasis is to help students develop more cultural awareness and sensitivity and discover how Christian faith is expressed in differing cultural settings. The master of divinity program will require a cross-cultural experience for the first time.

• **Grants offered.** A new financial incentive is being offered this fall at Eastern Mennonite Seminary, Harrisonburg, Va. Every Mennonite student will be automatically entitled to a $500 grant each year. Also, every student will automatically qualify for special no-interest loans.

Learning tour travels to Central America. *Dalton, Ohio*—A group of nine Midwesterners spent two weeks traveling in Nicaragua and El Salvador this winter. During the tour, they met with government and Mennonite church leaders.

Said tour leader Robert Geiser, "We have listened and learned. Centuries-long problems have no easy solutions. But the wars have ended and peace accords have been signed. The 1992 Nobel Peace Prize recipient, Rigoberta Menchu of Guatemala, has said, 'Peace is not signed on paper. It must be cultivated in peoples' hearts.' As we return, we pray that peace will be cultivated and triumph in Nicaragua and El Salvador. They deserve it."

Tour participants are (from left): Tom Yoder, Cara Ulrich, Glen Riegsicher, Eileen Lehman, Earl Sutter, Joanne Souder, Charles Geiser, Mary Wells, and Tom Beachy.
—*Celia Lehman*

• **Cassette service ended.** Precision Audio is no longer recording *Gospel Herald* on cassette because of escalating costs and lack of subscriptions.

• **New appointments:**
Terry R. Burkhalter, executive director, Laurelville Mennonite Church Center, Mt. Pleasant, Pa., beginning June 1. Burkhalter was Laurelville's resident pastor from 1972-75. Since 1990 he has served as director of student life at Eastern Mennonite College, Harrisonburg, Va.
Ron Flaming, principal, Woodstock International School, Mussoorie, India. Flaming and his wife, Patrice, have been serving at the school since summer 1990 with the Commission on Overseas Mission of the General Conference Mennonite Church.

• **Pastor transitions:**
Del Glick, interim pastor of North Goshen (Ind.) Mennonite Church.
Alan Moore-Beitler has announced his resignation as pastor of First Mennonite Church, Hyattsville, Md., effective this January.

• **Coming events:**
Michiana MEDA meeting, Topeka (Ind.) Mennonite Church, Feb. 18. Len Geiser and Michael DeBoni will offer perspectives on healthy business practices. Prior reservations requested. Call 219 533-6230.
MCC Central States annual meeting, Eden Mennonite Church, Moundridge, Kan., Feb. 27. Keynote speaker Peter Dyck will address the theme, "How to Measure Success in Mennonite Central Committee." Information from 106 West 24th St., Box 235, North Newton, KS 67117; phone 316 283-2720.
Public address by Elisabeth Kubler-Ross, Eastern Mennonite College, Harrisonburg, Va., March 1. The presentation by Kubler-Ross, author of *On Death and Dying*, will open National Social Work Month on campus. Information from EMC, 703 432-4211.
Connecting Families Weekend, Laurelville Mennonite Church Center, Mt. Pleasant, Pa., March 12-14. Planned by and for families with gay and lesbian members, the weekend is a time to share common concerns regarding homosexuality as it affects our families and the church. Key speaker is Willard Krabill. Information from Laurelville, 412 423-2056.

Pennsylvania Relief Sale, Harrisburg (Pa.) Farm Show Building, April 2-3. The 37th annual event includes a quilt and "country auction" to benefit Mennonite Central Committee. Auction items include a pedigreed live llama, a scale model Conestoga wagon, and a Winross truck. For the first time this year, a penny drive is being initiated; families are encouraged to collect pennies to be donated. Last year's sale raised $326,000. A cattle auction and homes built through the "House Against Hunger" program raised an additional $357,000. Information from Bryon Shumaker, 717 665-3345.

Annual caregivers retreat for persons dealing with sexual abuse, Massanetta Springs Conference Center, Harrisonburg, Va., April 23-25. Goshen (Ind.) College professor Ruth Krall is featured speaker. Psychotherapist Carolyn Holderred Heggen will also lead workshops on the theme "Professional Abuse: Dynamics and Prevention." Information from the Family Life Resource Center, 2102 Port Republic Rd., Suite C, Harrisonburg, VA 22801; phone 703 434-8450.

• New books:

Cities and Churches: An International Bibliography by Loyde H. Hartley traces writings about urban religion from the year 1800 to 1990. "Cities cradle religion," he says. "New religious groups are nurtured by the city and challenged as they grow." Available from The Scarecrow Press, 52 Liberty St., PO Box 4167, Metuchen, NJ 08840; phone 800 537-7107.

• New resources:

Africa adventure, a children's project, features five traditional activities and five values from Burkina Faso, Lesotho, Nigeria, Tanzania, and Zaire. A supplemental resource box includes music tapes, videos, color photos, maps, and a book. Also available from Mennonite Central Committee, *Changes in Africa* brochure and *Hope in Africa* poster. Call 717 859-1151 (U.S.) or 204 261-6381 (Canada).

A Midwife's Manual by Duane Ruth-Heffelbower is a resource for congregations, providing ideas and models for "birthing" and "adopting" new churches. Available from the General Conference Mennonite Church Commission on Home Ministries, Box 347, Newton, KS 67114; phone 316 283-5100.

Something to Sing About, seven-minute video, features a Youth Discovery Team with members from Botswana, Canada, United States, and Zimbabwe. Team members talk about cross-cultural living and different ways of worshiping God. Available from Mennonite Central Committee at 717 859-1151 (U.S.) or 204 261-6381 (Canada).

A Time to Build, a new 19-minute video, tells the stories of three communities in El Salvador which are recovering from the country's 12-year civil war. Although these communities have suffered terribly, they still have faith that God is with them. Available for free loan from Mennonite Central Committee, 717 859-1151 (U.S.) or 204 261-6381 (Canada).

• Job openings:

Adult health nursing instructor, Goshen (Ind.) College. Tenure-track faculty position. Doctoral preparation preferred, master's degree in nursing required. Application deadline is March 30. Send curriculum vita to John Eby, Dean, Goshen College, Goshen, IN 46526.

Director of Counseling, Goshen (Ind.) College. Responsibilities include counseling students individually and in groups, the administration of the college's institutional testing program, and supervision of the director of the learning resources center. Qualifications include a master's degree (clinical psychology, social work, or psychiatric nursing), doctorate preferred, and five years counseling experience. Position begins Aug. 1, applications accepted until April 15 or until position is filled. Send letter of application, résumé, and three letters of reference to Norman Kauffmann, Dean of Students, Goshen College, Goshen, IN 46526.

Domestic issues staff, Washington (D.C.) Peace Office, Mennonite Central Committee. Qualifications include writing, analytical skills, theological and biblical training, experience working with U.S. poverty, and knowledge of Mennonite institutions and churches. Salaried position available this June. Contact Sherri Ober, 21 South 12th St., PO Box 500, Akron, PA 17501-0500; phone 717 859-1151.

Faculty, Eastern Mennonite College, Harrisonburg, Va. *Nursing*: doctorate preferred; master's degree in medical-surgical nursing required. Responsibilities include clinical teaching and student advisement. Full-time position begins fall 1993. *Business*: teaching in business administration and management. Ph.D. in business or related field and experience in business preferred. One-year position begins fall 1993. Send résumé to Orval J. Gingerich, Acting Dean, EMC, Harrisonburg, VA 22801.

Bike Track patented. *Bridgewater Corners, Vt.*—Motivated by concern for the environment, a Vermont Mennonite has invented a transportation path that can be installed without disturbing the natural surroundings. The latest version of E. Gerry Hawkes' Bike Track is made of structural foam polyethylene which incorporates recycled polyethylene plastic. Hawkes, a forester and member of Bethany Mennonite Church, is pictured on his Bike Track.

NEW MEMBERS

Ambler, Pa.: Ken and Bev Benner Miller, and George and Frocina Kuttab.

Beth-El, Milford, Neb.: Nicole Cook, Katie Fougeron, Holly Roth, Jackson Roth, and Boe Stutzman.

Community Mennonite Fellowship, Milton, Pa.: Dave and Cathie Andreasen, Chuck and Marcia Diehl, Jeff and B. J. Myers, Larry and Janice Seibert, Harold and Ann Hurst, and John and Luci Hartman.

Ephrata, Pa.: Bryan Zimmerman, Lori Weaver, Robert Weaver, and Theresa Zimmerman.

Park View, Harrisonburg, Va.: James Hughes, Joan Hughes, Kirsten Nafziger Parmer, and Trevor Parmer.

Pinto, Md.: Jennifer Jo Kurtz, Kristina Ann Logsdon, Nathan David Light, and Emily Marie Sisk.

Sharon, Plain City, Ohio: Scott Souders.

Stuarts Draft, Va.: Jay, Esther, Melanie, Anthony, and Sherry Eshleman.

BIRTHS

Bauman, Richard and Norma Gingrich, Floradale, Ont., Lisa Nicole (second child), Jan. 8.

Beiler, Brad and Lois Burkhart, Gordonville, Pa., Connor Douglas (second child), Oct. 28.

Benner, Herbert and Melanie Hoover, Gap, Pa., Brad Thomas (fifth child), Dec. 18.

Breidenbaugh, Philip and Kathleen Gochnauer, Lancaster, Pa., Taylor Samantha (first child), Nov. 1.

Downs, Bruce and Josie Shrock, Buchanan, Mich., Daniel Mathew (second child), Dec. 26.

Ebert, Eric and Dana Kinckiner, Morgantown, Pa., Pierce Dalton (second child), Jan. 9.

Ferguson, Mike and Emily Erb, Kalona, Iowa, Mollie Beth (third child), Jan. 8.

Friesen, Paul and Bonnie Carlisle, Goshen, Ind., Natasha Leigh (first child), Dec. 30.

Herendeen, Dave and Cindy, Goshen, Ind., Taylor Joy (first child), born Dec. 22, received for adoption Dec. 24.

Hershey, Lawrence and Barbara Todd, Columbia, Pa., Amanda Lynea (first child), Jan. 1.

Kenagy, Wayne and Anna Peters, Carlsbad, N.M., Ryan Allen (first child), Dec. 28.

Kennell, Dennis and Nelda Bacher, Roanoke, Ill., Nathan Timothy (fifth child), Jan. 9.

Martin, Dale and Janie Wyble, Kinzers, Pa., Michael Jay (third child), Nov. 21.

Montanye, Robert and Sharon Wolff, Lansdale, Pa., Camille Rebecca (second child), Dec. 30.

Newcomer, Christi, Shipshewana, Ind., Briana Nicole, Dec. 16.

Newswanger, Dwane and Karey Becker, Elizabethtown, Pa., Christopher Dwane (first child), Dec. 15.

Peachey, Daryl and Teresa Walters, Vineland, N.J., Nicholas Tyler (first child), Dec. 29.

Prough, Donald and Colleen Sanford, Goshen, Ind., Nola Janette (third child), Jan. 6.

Soltys, Stephen and Delma High, Ephrata, Pa., Adam Paul (second child), Jan. 12.

Stump, Courtney and Chris Herschberger, Goshen, Ind., Jerad Daniel (third child), Dec. 8.

Swartzentruber, Bret and Cheryl Johnson, Northeast, Pa., Jared William (first child), Dec. 2.

Uttley, Steve and Heather Soehner, Elmira, Ont., Kyle Steven (first child), Dec. 23.

Weaver, Darrel and Dana Martin, Shipshewana, Ind., Elissa Jade (second child), Nov. 28.

Yoder, Glenn and Anita Denlinger, New Holland, Pa., Jason Marshall (first child), Oct. 24.

Yoder, Kent and Diane Weaver, Harrisonburg, Va., Bryce Daniel (third child), Jan. 4.

Zehr, Donald and Heidi Baer, Hendersonville, N.C., Anna Christine (second child), Dec. 22.

MARRIAGES

Bontrager-Stutzman: Craig Bontrager, Milford, Neb. (Bellwood), and Karen Stutzman, Kutztown, Pa. (Oley), Nov. 28, by Noah Kolb.

Clark-Knott: Robert Clark, Dayton, Ohio (Huber), and Debbie Knott, Centerville, Ohio (Huber), Dec. 27, by Paul Conrad.

Derstine-Detweiler: Daryl Derstine, Souderton, Pa. (Deep Run East), and Jessica Detweiler, Souderton, Pa. (Deep Run East), Jan. 9, by Tim Weaver.

Kisare-Randolf: Freddy Kisare, Wayne, Pa. (Frazer), and Gail Randolf, Radnor, Pa. (Episcopal), Jan. 9, by Douglas Scott.

Minnich-Cross: Darren Minnich, Greenville, Ohio (Missionary), and Lisa Cross, Goshen, Ind. (North Goshen), Dec. 12, by Rich Studebaker and Harvey Chupp.

Newswanger-Woodring: Greg Newswanger, Chicago, Ill. (Oak Park), and Juji Woodring, Chicago, Ill., Nov. 28, by James Woodring (father of bride).

Petersheim-Frederick: Samuel Mark Petersheim, Cochranville, Pa., and Marta Jo Frederick, Quakertown, Pa. (Salem), Jan. 2, by Phil Kniss and Jane Hoober Piefer.

Troyer-Pursifull: Phil Troyer, Bloomington, Ind. (Shore), and Tracy Pursifull, Jan. 2, by Barry Loop.

Tumiwa-Vandeworp: Samuel Tumiwa, Jakarta, Indonesia (Presbyterian), and Rhonda Vandeworp, Louisville, Ohio (Stoner Heights), Dec. 19, by Gerry J. Vandeworp (father of bride).

DEATHS

Bontrager, Emery, 83, Hutchinson, Kan. Born: March 13, 1909, Yoder, Kan., to John M. and Fannie (Yoder) Bontrager. Died: Dec. 8, 1992, Hutchinson, Kan., of a stroke. Survivors—wife: Bernice (Miller) Bontrager; children: Gloria Hostetler, Emery, Karen Hadley, Barry; brother: Jerry J.; 9 grandchildren, 4 great-grandchildren. Funeral: Dec. 11, South Hutchinson Mennonite Church, by Howard Wagler and Richard Headings. Burial: Yoder Mennonite Church Cemetery.

Bowman, Henry K., 80, Washington Boro, Pa. Born: Feb. 26, 1912, Caernarvon Twp., Pa., to Henry K. and Lizzie (Kreider) Bowman. Died: Jan. 1, 1993, Lancaster, Pa., of coronary heart disease. Survivors—children: A. James, John H., Richard S., Henry K., J. Paul, A. Lois Burkholder; brother: Paul K.; 19 grandchildren, 18 great-grandchildren. Predeceased by: Ruth E. (Sensenig) Bowman (wife). Funeral and burial: Jan. 5, Masonville Mennonite Church, by J. Wilmer Eby, Abram H. Charles, and Aaron H. Souders.

Brubacher, Lydia (Kraemer), 84, Floradale, Ont. Born: Nov. 24, 1908, Peel Twp., Ont., to Noah and Nancy (Martin) Kraemer. Died: Jan. 7, 1993, Floradale, Ont. Survivors—husband: Irvine Brubacher; children: Elaine Bowman, Nancy Smith; 4 grandchildren. Funeral and burial: Jan. 10, Floradale Mennonite Church, by Fred Redekop and Mark Brubacher.

Hofstetter, Cora A., 84, Kidron, Ohio. Born: Oct. 24, 1908, Kidron, Ohio, to David J. and Lavina (Gerber) Hofstetter. Died: Jan. 10, 1993, Kidron, Ohio. Survivors—brothers and sisters: Sylvan, Lores, Willis, and Clair. Funeral and burial: Jan. 12, Kidron Mennonite Church, by Bill Detweiler.

Hostetler, Minnie (Chupp), 78, White Pigeon, Mich. Born: March 9, 1914, Millersburg, Ind., to Henry and Fannie (Weirich) Chupp. Died: Dec. 26, 1992, LaGrange, Ind. Survivors—children: Helen Kresse, Dorothy Miller, Mabel Yoder, Harold, Robert; brother: Ernest Chupp; 10 grandchildren, 16 great-grandchildren, 4 stepgrandchildren, 2 step-great-grandchildren. Predeceased by: Joseph Hostetler (husband). Funeral: Dec. 29, First Mennonite Church, by David Helmuth and Harold Yoder. Burial: Grace Lawn Cemetery.

Jenkins, Rose (Lellet), 61, DeGraff, Ohio. Born: June 22, 1931, Kwajalein, Marshall Islands, to Edikyson and Annie (Zachios) Lellet. Died: Jan. 8, 1993, Columbus, Ohio, of cancer. Survivors—husband: George Thomas Jenkins; children: Cecilia Kabua, Joyce Ann Pruitt, Linda Kay Harford, Cynthia Jean Gildow, Vicki Lynn Adams, Russell "Rusty," T. J., W. Michael, Timothy Lee, Stuart Keith; 25 grandchildren, 2 great-grandchildren. Predeceased by: Annette (daughter). Funeral: Jan. 12, South Union Mennonite Church, by Randy Reminder and Floyd Miller. Burial: Highland Memorial Cemetery.

King, Walter J., 77, Eureka, Ill. Born: Sept. 10, 1915, Eureka, Ill., to Jacob and Emma (Lehman) King. Died: Jan. 10, 1993, Eureka, Ill. Survivors—wife: Helen (Van Scyoc) King; children: James, Joan Leman; brother and sister: Roy, Emma Bucher; 6 grandchildren. Funeral: Jan. 12, First Mennonite Church of Morton, by Glen A. and Thelma Horner. Burial: Olio Cemetery.

Kratz, Irwin L., 84, Telford, Pa. Born: July 29, 1908, Montgomery County, Pa., to Wilson H. and Lizzie (Landis) Kratz. Died: Jan. 2, 1993, Sellersville, Pa. Survivors—wife: Eva L. (Ruth) Kratz; children: Robert R., Ruth R. Long, Mary R. Swartley; brother: Norman L.; 6 grandchildren, 6 great-grandchildren. Funeral and burial: Jan. 5, Franconia Mennonite Meetinghouse, by John M. Ehst, Russel M. Detweiler, and Floyd M. Hackman.

Mast, Mildred Fern (Boyer), 81, Shipshewana, Ind. Born: Jan. 8, 1911, Elkhart County, Ind., to William H. and Emma (Hondrich) Boyer. Died: Jan. 3, 1993, LaGrange, Ind. Survivors—children: Harold L., Dale E., Glen J., Dorothy J. Brenneman, Marylin J. Schwartz; brother and sister: Ethel Burkholder, John William Boyer; 28 grandchildren, 13 great-grandchildren. Predeceased by: Dan H. Mast (husband). Funeral: Jan. 7, Marion Mennonite Church, by Bradley A. Miller and J. Paul Lauver. Burial: Forest Grove Cemetery.

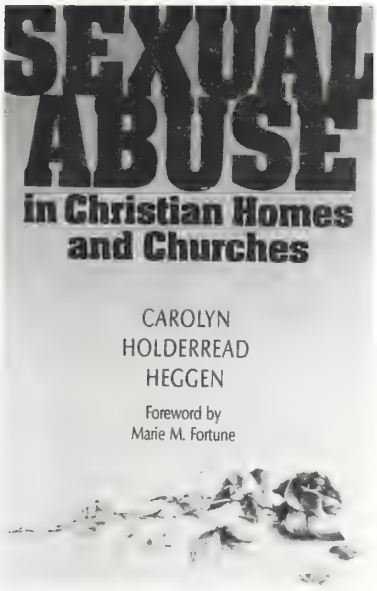
McCracken, Elizabeth "Beth" (Kinzie), 75, Cambridge, Ont. Born: Sept. 8, 1917, Blair, Ont., to Harry and Cathrine (Wismer) Kinzie. Died: Jan. 3, 1993, Cambridge, Ont. Survivors—son: Robert; brothers and sister: Edward, Harry, Ruth Detweiller; 2 grandchildren. Predeceased by: Budd McCracken (husband). Funeral: Jan. 6, Preston Mennonite Church, by Amzie Brubacher. Burial: Hagey Cemetery.

Reimer, Margaret (Lapp), 64, Goshen, Ind. Born: Oct. 7, 1928, Perkasie, Pa., to Norman B. and Mabel (Wismer) Lapp. Died: Jan. 8, 1993, Goshen, Ind., from a brain tumor. Survivors—husband: Gerhard Reimer; children: Paul, Julia, Christine; brothers and sister: LeRoy, Marvin, Gordon, Esther Kempf. Funeral: Jan. 11, College Mennonite Church, by James Waltner. Burial: Violett Cemetery.

Stuckey, Opal Irene (Sauder), 76, Archbold, Ohio. Born: Feb. 26, 1916, Fulton County, Ohio, to William and Emma (Lugbill) Sauder. Died: Dec. 30, 1992, Archbold, Ohio. Survivors—children: Robert, Priscilla; brother and sister: Ray Sauder, Ilva Short; 3 grandchildren. Predeceased by: Earl Stuckey (husband). Funeral: Jan. 2, Zion Mennonite Church, by Ellis Croyle and Dee Swartz. Burial: Pettisville Cemetery.

Obituary correction: Alice Edith (Roth) Reschly (Jan. 5, 1993, *Gospel Herald*) hometown was Hesston, Kan.; the funeral date was Dec. 12.

Resources for Pastors



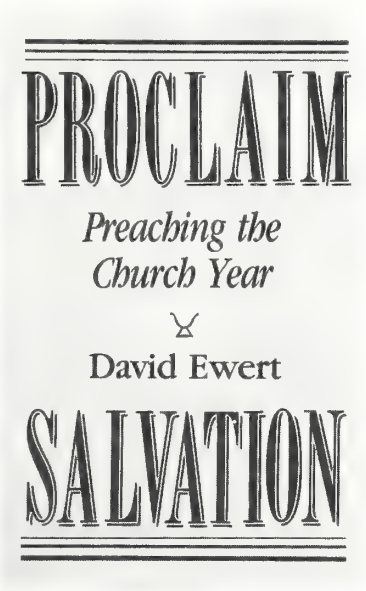
Sexual Abuse in Christian Homes and Churches

by **Carolyn Holderread Heggen**

"Heggen's book is long overdue. For Christians who are willing to stop and listen to victims, this is a valuable resource. For victims or perpetrators who have been waiting for the church to listen, this is a word of possibility."—Marie M. Fortune, author of *Is Nothing Sacred?*

What sets this book apart from the many others on the topic is the emphasis on how a church congregation can begin to work to heal the wounds of sexual abuse and prevent further abuse. Church members often must, at the same time, offer love, understanding, and healing to survivors while confronting (and still loving) the perpetrator.

Paper, $9.95; in Canada $12.50.

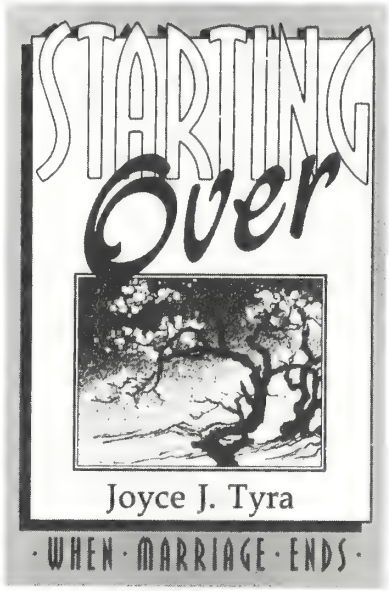


Proclaim Salvation: Preaching the Church Year

by **David Ewert**

High points in the church year provide a framework for retelling the stories of significant events in Jesus' life that form the basis of our salvation. David Ewert offers sermons for Advent, Christmas, Lent, Easter, Ascension Day, and Pentecost. He models expository preaching and weaves into the sermons many stories that throw light on the Scriptures, our spiritual struggles, and the major events of the church year.

Paper, $8.95; in Canada $10.95.



Starting Over: When Marriage Ends

by **Joyce J. Tyra**

Here is an excellent book to offer a woman who is newly widowed or divorced. Joyce J. Tyra offers understanding and practical help to women who must start over, on their own, in mid-life. Drawing on stories (including her own) of women whose lives have been shattered by divorce or death, she describes the recovery process and offers hope that even broken lives can be made new.

"This is great; now we need one for men."—a Herald Press Ministers Book Club member

Paper, $5.95; in Canada $7.50.

Available through your local bookstore or by calling 1 800 759-4447; in Canada call 519 746-2872 (Provident Bookstores—MC, Visa, Discover). If ordering by mail, please include 10% for shipping—minimum $2.00.

Herald Press
Dept. GH
616 Walnut Avenue
Scottdale, PA 15683-1999

Herald Press
Dept. GH
490 Dutton Drive
Waterloo, ON N2L 6H7

Newspaper

**********CAR-RT-SORT** CR-23
390200 51H S124 302
MENNONITE BIBLICAL SEMINARY
LIBRARY
3003 BENHAM AVE
ELKHART IN 46517-1947

THE LAST WORD

Of mice and men

Amtrak, that entity charged with running U.S. passenger trains, is having trouble with mice. Seems that when its sleeper and diner cars sit in railroad yards, those varmints have a way of crawling into the cars and disappearing—until some inappropriate time when the train is en route and full of passengers.

Before last year, Amtrak kept running and took its chances, dealing with the mice as problems arose. But now, in a move to comply with new rules from the U.S. Food and Drug Administration, Amtrak inspects all its cars before each run.

With sometimes disastrous results. According to the January 1993 issue of *Trains* magazine, last September the *Capitol Limited* (one of my favorite trains) "slinked away from Chicago three hours late—without its two sleepers." The problem: someone had found a mouse.

Had I been scheduled for a bedroom on that train, I would have had a few choice words for Amtrak: "Oh, come on now. A mouse? Be realistic. Passengers can handle that. Let's get this show on the road."

Now I realize that I'm not one to panic at the sight of a mouse. I figure a stick or a swift move of the foot takes care of the problem.

But Amtrak knows not everyone is like me. For some people, a mouse in the same room is a major catastrophe. Amtrak has to accommodate these people too. Hence the sometimes-ban on sleepers or diners (Amtrak, it seems, has enough coaches to substitute if the problem happens there).

The church too has its mice—little things that creep in and threaten to upset the operation. One of them is language.

"Oh, come on," I hear someone say. "Language? Worrying about how we say things when there are so many other important issues to occupy our time. Let's get on with the kingdom."

Language, exclusive and inclusive, may not be important to all. But it is to some. Language conveys messages and meanings. Out of life experiences, cultural backgrounds, or current situations, some of us do have trouble with using the masculine pronoun *him* to refer to God. Or the generic *man* to mean both men and women.

Others of us would like to ignore these people. But like Amtrak with its mouse-fearing passengers, we in the church must be considerate of our language-conscious members. We are on this train together. If it is important to some, then it needs to be considered by all.

True, we don't want to derail the whole church over language. But a careful choice of words, a conscious awareness of our language when we address God in public worship can help make the journey easier for us all.

This train is bound for glory. With no mice. And, I hope, with fewer generic men.—*jlp*

The prayer of Jabez

Jabez is not a longtime acquaintance of mine. I first met him a couple of weeks back while reading 1 Chronicles. I liked who I met. Here was indeed a kindred spirit.

"Jabez called on the God of Israel, saying, 'Oh that you would bless me and enlarge my border, and that your hand might be with me, and that you would keep me from hurt and harm!' " (1 Chron. 4:10).

How like mine was Jabez' prayer: "Bless me . . . be with me . . . keep me from harm." Sure, I know a Christian should get beyond such selfish prayers. But how often my prayers come back to my needs and my wants.

What amazes me most, however, about the two-verse description of Jabez is the conclusion: "And God granted what he asked."

Why? What had this man done to deserve getting his "selfish" prayers answered? Was he better than the rest?

Or could it be there was no reason? Maybe God simply gave Jabez what he asked out of wanting to do so. Maybe this is an Old Testament example of God's grace, mercy, and love.

We Christians struggle a lot with why "bad" things happen to "good" people. In the end we have to admit we don't know, though we're sure it has nothing to do with worth or merit.

Perhaps the same is true when what happens is good. Sometimes God grants what we ask. Just because God wants to.

With Jabez, we can do nothing more than be grateful.—*jlp*

February 9, 1993

Gospel Herald

THE WEEKLY MAGAZINE OF THE MENNONITE CHURCH

LIBRARY FEB 8 '93

Soon after receiving the "ten commandments" from Yahweh God, Moses breaks the tablets in anger when he sees the people worshiping other gods. From a painting by Julius Schnorr von Carolsfeld.

The first commandment:

Two-timing God cannot be an accepted practice

The names of rival gods may not be the same today as in Old Testament times. But the allurements they offer and the way humans respond have not changed.

by Ernest D. Martin

"I am the LORD [Yahweh] *your God, who brought you out of the land of Egypt, out of the house of slavery; you shall have no other gods before* [besides] *me* (Exod. 20:2-3, NRSV).

When you think of the Ten Commandments, what are the first things to come to your mind? Although first associations tend to focus on prohibitions such as do not kill, do not commit adultery, and do not steal, we should note God's "Ten Words," or Decalogue, begin with the primary issue of worship. The order is crucial. Disregard and violation of commandments two through ten stem from disobedience of the covenant rule Yahweh placed first.

A striking feature of the Ten Commandments

ALSO IN THIS ISSUE

How does a congregation deal with a triple murder? 6

MCC Haiti workers endure another violent incident 9

Ministerial discipline guidelines clarified 10

The primary issue of the first commandment is worship. The order is crucial. Disregard for commandments 2 to 10 stems from disobedience to the first.

is that they are set in the context of God's grace. Deliverance from slavery had come by way of God's mighty hand, not through human strength. The multitude of Israelites had witnessed many gracious acts of intervention, providence, and guidance in their pilgrimage out of Egypt. Then, at Mt. Sinai, in a fresh self-revelation amidst thunder and smoke, Yahweh offered the people a new covenant, saying, "I am Yahweh your God."

English translations offer several options for the wording of the first commandment. The prevalent rendering, "no other gods *before* me," demands priority of honor. An alternate translation, "no other gods *beside* me" demands an exclusive allegiance. Both should be heard.

The first commandment assumes the worship of "other gods"—but for the covenant people, there shall be no diluted worship. While this precept is considered narrow, it carries the claim that Yahweh's people need no other God.

Time and time again, ancient Israel disobeyed this cardinal rule of covenant relationship; the first episode was with the golden calf (Exod. 32). Later, when Joshua challenged the people to choose whom to serve (Josh. 24), they quickly replied that with all Yahweh had done for them they had no intention of serving other gods.

But Joshua exposed their duplicity, saying it was impossible to serve Yahweh unless the strange gods among them were put away. Jesus made the same point when he said, "You cannot serve two masters" (Matt. 6:24, Luke 16:13).

With this issue Gospel Herald *begins a series of articles on the Scriptures that have come to be called the Decalogue, or the Ten Commandments (Exod. 20:1-17). We've asked ten different writers, one for each commandment, to deal with both historical and modern themes: why God may have given the commandment, what it meant in the life of the children of Israel, and possible practical applications for our day. The series will appear in consecutive issues, with one exception (April 6, our 85th anniversary issue), for the next ten weeks.*—Editor

Yet for centuries the people of Israel persisted in trying to serve Yahweh *and* the gods of their neighbors. They were attracted to fertility cults, such as Baalism, for economic reasons. They also succumbed to the perversion that turned sexual immorality into worship, and drunkenness into praise.

A demonstration on Mt. Carmel of Yahweh's incomparable superiority had little lasting effect (1 Kings 18:16-39). Political and military alliances with powerful nations were major lapses in covenant faithfulness. Those "turnings" were an affront to Yahweh because they acknowledged the Israelites needed the help of other nations—and, indirectly, that they needed the help of other nations' deities.

Prophets warned against such unfaithfulness. Hosea depicted Israel as a wife turned prostitute. Jeremiah likened Israel to a restive young camel in heat (Jer. 2:23-24). At the end of his life Jeremiah pleaded with the survivors of Jerusalem's destruction, calling them to repent and learn from God's judgment. But instead, the people resolved to continue to make offerings to the queen of heaven, regretting the time they had stopped!

One especially offensive practice to which Israel stooped was the worship of Molech (also identified as Baal). The rituals included child sacrifice.

Human sacrifice was practiced in the ancient Middle East. In Hebrew Scriptures, this abomination was cited as a primary reason for judgment on the Canaanite nations when the Israelites entered the Promised Land. The practice may have grown out of a misguided notion of bringing the best to one's deity (cf. Mic. 6:7), but it was far removed from God's will. In fact, Israel had been warned against that particular evil (Lev. 20:1-5).

But apparently warnings weren't good enough. When Jeremiah brought charges against the people of Judah, he listed (1) forsaking Yahweh their God, (2) making offerings to other gods, and (3) filling the place with innocent blood, burning their children in the fire on the altars in the valley of Hinnom (Jer. 19:1-9; 32:35).

It was this combination of offenses that took Jeremiah's generation beyond the point of return. For saying so, God's prophet suffered the violent response of the temple overseer, Pashur (Jer. 20:1-2). Pashur had Jeremiah beaten and put in stocks as a public humiliation.

Yahweh's first commandment touches late 20th-century life at a number of sensitive points. The names of the rival gods are not the same as they were in Old Testament times. The allurements they offer, however, and the responsiveness of human nature have not changed.

We do not encounter Dagon, Baal, Chemosh, Ashtaroth, and Molech these days. Taking their place are the gods of security. The gods of success. Sex. Science. State. And others like these. The enticements of "the other gods" in the first commandment have become more sophisticated and subtle. Misplaced and divided worship takes place almost unconsciously. The impostors bidding for God's place are not easy to recognize.

Rather than asking what is wrong with some activity, we must learn to ask what is right about it for God's kingdom.

The very idea of absolutes and exclusive worship goes against the grain of contemporary culture. Christians are not immune from the virus labeled "freedom"—meaning, "I won't have anyone telling me what I can and cannot do."

Authors such as George Barna (*The Frog in the Kettle*) foresee an increasing drift toward a pick-and-choose kind of religion, called syncretism. As basic Christian convictions wane, a mixture of borrowings take their place—selected aspects of Christianity together with elements of Eastern religions and a generous measure of humanism. As Barna notes, "The result will be a people who honestly believe that they have improved Christianity, and who would even consider themselves to be Christian, despite their creative restructuring of the faith." The New Age movement is a prime example of such a synthetic religion.

A haunting parallel to the ancient practice of child sacrifice is rampant in the world today. Societies that consider themselves "civilized" do not tolerate infanticide. But the sacrifice of the unborn is another story. In the United States alone about 1.6 million babies are sacrificed each year by abortion. That equals about one every 20 seconds.

Those who choose to abort their babies and those who oblige for a fee are not so crass as to call the practice worship. However, killing the unborn is in fact a sacrifice of life to the gods of pleasure, independence, and greed—otherwise known as hedonism, passion, convenience, acceptance, and profit.

Whenever selfish ends are valued above human life, a god other than the Creator-Redeemer God is being elevated and worshiped. As with ancient Israel, the deplorable practice of adding murder to idolatry stems from a rejection of God who is the source of life and love. Abortion, along with all other disregard for the sanctity of human life, is basically a worship issue.

The mire of duplicity is as hazardous as ever. Despite biblical warnings, the notion prevails that it is possible to serve God *and* other objects of devotion. Few Christians would admit to practicing polygamy, and most know how to rationalize their divided loyalties. But the bottom line is that two-timing God has become an accepted practice.

Serving the gods of war and violence is a blatant rejection of Yahweh. However, many of Yahweh's competitors for time, energy, resources, and enthusiasm are relatively benign in themselves. Still they can and do replace service to God. Jesus, in his response to the devil, "Worship the Lord your God, and serve only him" (a paraphrase of Deut. 6:13), reaffirmed the basic rule of worship and life.

What then is the shape of faithfulness to God's first rule? Are all legitimate human interests taboo for people of God's kingdom? Not necessarily. However, rather than asking only what is wrong with this or that activity, we must learn to ask what is right about it: Is it in harmony with kingdom goals? Is it in the name of the Lord Jesus? Priorities need to be set intentionally, not by default. It will not do to give God what is left of money, time, or love.

Faithfulness regarding God's first rule paves the way for faithfulness in the other nine. From the record of experience, both ancient and modern, we should learn that alongside the Spirit of God within, we need the help of a covenant community. Honesty and humility dictate that we are foolish not to rely on the community of faith for discernment, for accountability, and for encouragement.

The formula for life begins with right worship, for we become like what we worship (Jer. 2:5). The first commandment belongs in first place.

Ernest D. Martin, Columbiana, Ohio, is a retired pastor and a Sunday school curriculum writer.

"You are the salt of the earth; but if salt has lost its taste, how can its saltiness be restored? It is no longer good for anything, but is thrown out and trampled under foot."
—Matt. 5:13, NRSV

Gospel Herald

Editor: J. Lorne Peachey

Assistant Editor: Cathleen Hockman

Editorial consultants: George R. Brunk III, Richard A. Kauffman, Martha Kolb-Wyckoff, Stuart Showalter, Diane Zaerr

Gospel Herald (ISSN 0017-2340) is published weekly, except for the third week of August and the first week of December, for the Mennonite Church by the Mennonite Publishing House. Subscription rate (in U.S. dollars): $27.25 per year; outside U.S. and Canada (air mail delivery): $47.25 per year. Group and bulk rates available. Call 1 800 245-7894.

Editorial and subscription address: *Gospel Herald,* 616 Walnut Avenue, Scottdale, PA 15683-1999. Telephone: 412 887-8500. FAX: 412 887-3111.

Second-class postage paid at Scottdale, PA 15683-1999. Lithographed in the United States.

Copyright © 1993 by Mennonite Publishing House.
Canadian subscriptions: second-class postage paid at Kitchener, Ont., publication mail registration no. 128562.

Gospel Herald is a member of the Associated Church Press and of Meetinghouse, an association of Mennonite and Brethren in Christ editors.

Postmaster: send form 3576 to 616 Walnut Ave., Scottdale, PA 15683-1999.

Vol. 86, No. 6: Feb. 9, 1993

Printed on recycled paper

Credits: Page 9 by Dynamic Graphics, page 9 by Jane Miller, page 11 by Ann Martin, page 12 by Michael Hostetler, page 13 by Victor Yapo, page 14 and 15 by Dale D. Gehman.

READERS SAY

Southeast Conference Confesses Failure . . . (Nov. 10). All my life I have read *Gospel Herald*, believing editors would never print less than the truth. Sorry, but now I must read it knowing it may well be less than honest or truthful. I appreciate Eldon Stoltzfus's letter on this matter (Dec. 15).

Edna Mae Scheufler
Sarasota, Fla.

What Should We Believe About Women and Leadership? (Dec. 15 and 22). The author alludes to a tension between two types of texts: "texts of equality" and "texts of role differences." If we are seeking this as a means to justify a theology of women being assigned to high offices in the church, then we could also use the tension that exists between Romans 13 and Luke 6:35 to justify military service (submitting to government) when the popular trend calls for it.

Are we so certain we want to depart from the past centuries of interpretation by our denomination? Do we really need to make Jesus' example of choosing 12 males, Ephesians 5:23, and the other teachings on male headship so difficult? Using the patriarchal argument to dismiss past practices seems rather flimsy. Let's take another look at the Scriptures before we settle for a secular answer.

Melvin L. Weaver
Reinholds, Pa.

In response to the letters by Scott Holland (Dec. 8) and Daniel Hertzler (Jan. 5), I don't quite understand why Bill Clinton's election to the U.S. presidency should be such a great cause for celebration. Although I can sympathize with their feelings about having a more caring and environmentally concerned government, Mr. Clinton's concern obviously does not extend to the 1,500,000 unborn children who die every year from abortion in this country. Can we have any kind of peace witness if we ignore this tragedy happening in our own backyard? Let us not put so much faith in secular politicians.

Ed Hall
Brooklandville, Md.

I found the conclusion of the article, ***Will Peace Survive Past the Year 2000***? (Jan. 5) troubling. David Schroeder speaks with absolute certainty about God's character and the unity of the Godhead. Now while I may know the character of another person, I am not at all sure that I know the character of God.

Looking through Scripture, I see a variety of sides to God's character. And this is as it should be, for this is *God* we are talking about, not man. Humans have unitary characters, God does not. God transcends human characterization. We humans cannot so easily understand God.

Instead, we must stand before the whirlwind with another theologian who oversimplified God's character and say: "But I have spoken of great things which I have not understood, things too wonderful for me to know. . . . I repent in dust and ashes"? (Job 42:3, 6, NEB).

Mitchell Brown
Wilmette, Ill.

Fifty years ago I began receiving *Gospel Herald*. It has been a good investment. I've enjoyed going through well over 2,000 issues. What a wealth of information and inspiration.

I must comment on ***Mennonite World Conference Faces Financial Challenges*** (Jan. 5). Since 1948 I attended most sessions of MWC and at two of them presented a major address. I believe in the importance of these sessions. Now that the focus is moving to the third world, the challenge escalates.

If I read the financial section correctly, we are saying that we would find it difficult to raise $175,699.28 in 1993! Does this not depend on our evaluation regarding how we spend our money? I spent many years raising money for conference and other causes. I found that Mennonites come up to U.S./Canada averages in per capita income. The amount needed for MWC from North American Mennonites is very small when compared to total income.

But my concern goes deeper than this. If the shift of focus going to the third world decreases our participation, what does that say about the authenticity of our Mennonite fellowship? Also, is it not true that through the MWC we can more intelligently meet the challenges we face today? Thus, might it be better to regard the MWC as an integral part of what we do?

Let's change our pitch: "Of course we can and must meet the challenge."

Andrew R. Shelly
Newton, Kan.

When Armed Force Is Used to Make Relief Work Possible (Jan. 12). As a historic peace church, we need to maintain our nonresistant stand. This includes the situation in Somalia. I am not saying that we should not acknowledge the potential positive effects of U.S. military involvement, but we have to realize that often supporting or being apathetic about the use of armed forces can lead to accepting even larger military action. This line of reasoning was used by Augustine (a Christian bishop during the latter years of the Roman Empire) and eventually led to a majority of Christians supporting the idea of a "just war."

We, as Christian pacifists, are a distinct minority in the United States. The Somali situation never can be truly solved by force. Only God can resolve it, and God does not desire violence. But, then again, there are thousands upon thousands of starving people in Somalia. . . . One could go on and on about this.

As a 16-year-old attending a public school, I see firsthand the popularity of pacifism among my age-group. This is a great opportunity for witness by the Mennonite church! The peace stand has a way of attracting teenagers to the possibility of a "shalom world" for Christ. The Mennonite church should stay as pure as possible regarding peace so that it will be hard for the many skeptics that exist to "dig up any dirt" that might damage one of the best chances for missions in North America.

Steven P. Miller
Stuarts Draft, Va.

After assessing the programs of our local congregation, our conference, and the Mennonite Church, I have concluded it requires a 10 percent commitment of our total life to carry out what we feel is needed to faithfully live our corporate life and mission. *This is volunteer time*. That's 2.4 hours per day, 7 days per week, or 16.8 hours per week from each member.

This 10 percent may be given as *time* or *money*. If I work 50 hours per week and tithe, I give the equivalent of five hours. If I attend church and Sunday school from 9:00 to 12:00, I give another three hours. If I teach a Sunday school class and spend four hours in preparation, that is another four hours. Involvement in a church-related small group may be another two hours.

This time is required from every member. If some are unable to give, others must make it up. And there are no vacations, holidays, or time off for illness. It also does not include personal devotions or prayer. It would include reading to remain an informed member of the church.

That's what I think it takes to be a member of the Mennonite church. Are we up to it?

Nelson Waybill
Scottdale, Pa.

I assume Daniel Hertzler's letter (Jan. 5) in response to mine (Dec. 8) must be an intentional misreading of my writing to make a point about drinking. My letter was not about drinking. It addressed the ambiguities and pragmatics of Christian public responsibility in an age of stubborn tribalism and sectarian violence.

No, I am not advocating getting soused. I'm told getting soused dulls the senses and diminishes eros toward the world. Therefore, I'm against it. Neither am I suggesting one must drink to celebrate. In fact, celebration itself is a very personal and subjective matter. As we know, some of our church members pass through life without ever touching or tasting anything celebrative. The cost of discipleship, they say.

My friend Dan does call me to the Scriptures. I'm for that. My earliest studies in the Greek New Testament led me into the second chapter of John's Gospel. I was astonished to learn that the first miracle Jesus preformed was a rather worldly miracle. He didn't heal the sick, raise the dead, or call fire down from heaven. Instead, in the middle of a wedding reception where the punch had run out, he turned the water into wine. The wedding drinking and dancing continued, and the text tells us God was glorified in the process.

I often socialize with Sisters of Mercy—Catholic nuns, holy women. They insist this kind celebration is both useful and necessary. They believe it is impossible to follow Jesus up the hard road to Jerusalem unless we first learn how to celebrate with him and our friends at Cana of Galilee.

What do I think? I think if I feel like celebrating the prophetic virtues of the Anabaptist tradition, I'll drive to Scottdale. However, when I'm thirsty for a taste of the mystical, sacramental cup dripping with the real presence of life, I know I'm always a welcome guest at a convent in Pittsburgh. When the younger nuns lead me past the watchful eyes of the "old girls," it's always the same. They smile and say, "It's all right, Sisters; he's a Mennonite preacher." It's all right indeed!

Scott Holland
McKeesport, Pa.

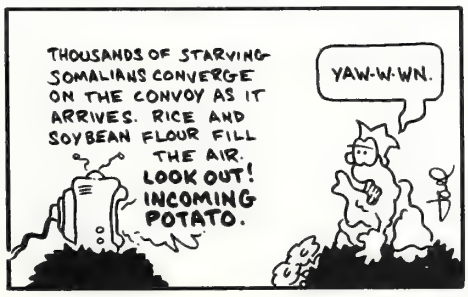
Walk Humbly with Your God (Jan. 12). While in college I learned a definition of humility I have not forgotten: "Humility, the fairest flower that grew in Eden. The first that died. It is so frail that it dare not look upon itself. And he who says that he has it proves by that very thought that he has it not."

In the article, Walter Sawatsky questions whether we can walk humbly with God. He points out that humility should be the central theme of U.S. Mennonite history for the next 75 years.

Yet when we look upon ourselves in the *Mennonite Mosaic*, we find that we have made the transition to the ways of modernity. When we look at the index, we fail to find the word humility. Sawatsky adds: "Maybe the theme of humility belongs to that which has eroded away."

H. Harold Hartzler
Goshen, Ind.

Pontius' Puddle



How does a congregation deal

Two years ago this month, the Landisville (Pa.) Mennonite congregation experienced the murder of three members. Here is how the church came through.

by Andrea Schrock Wenger

Nothing could have prepared the people of Landisville (Pa.) Mennonite Church for the February 1991 murders of three members of their congregation. But within days of the tragedy, the church had established forums to process their grief and support remaining family members.

Keith Weaver, now 15, was found guilty of stabbing to death his adoptive parents, Anna May and Dr. Clair Weaver, and his Korean-born sister, Kimberly. The attacks, which took place in the family's home, have been attributed to his abandonment as a young child in Korea. Surviving family members are Deborah, 24, and Steven, 22.

Sam Thomas, Landisville pastor, and congregational leaders provided structures and forums to help the congregation cope. "Of course none of my seminary courses taught me what to do step-by-step in the event of a triple murder in my congregation," Thomas reflects. "But my seminary experience was crucial in how I looked at the whole experience theologically; it helped me to know how Christ is with us in tragedy."

Within weeks of the murders, church leaders helped establish a legal support group. One of their goals was to support Deborah and Steve during the inevitable tangle of legal proceedings. The group included Thomas; church lay leaders Hershey Leaman and Donna Shank; and Howard Zehr, from Mennonite Central Committee's U.S. Office of Criminal Justice.

The committee was to serve as a channel for information flow between the legal system, surviving family members, and the congregation," says Leaman. The group also tried to understand what it means to forgive, and to help the congregation think about their intent to forgive.

"I learned an immense amount about our legal system on this committee," says Leaman. "The saddest thing I learned is how terrible the system is for 'lifers.' There are minimal opportunities for anyone to make anything happen to keep prisoners human once they've been sentenced to life in prison."

This awareness kept the legal support group lobbying for third degree rather than first degree murder charges for Keith. "A first degree charge would have landed Keith in jail for life with no hope of rehabilitation," Leaman says. A petition, signed by many church members, requested that Keith be tried as a juvenile. The request was denied. But Keith was found guilty of third degree rather than first degree murder. Now the committee is awaiting presentencing investigations, where they will plea for as much rehabilitation as possible.

The defense lawyer was initially hesitant to work with the legal support group, recalls Thomas. "But soon he became interested in us. I think he saw that we could be helpful to him and offer some useful insights at the same time that he helped us. It ended up being an open and mutually beneficial relationship." After Keith's trial, the defense lawyer visited Landisville on a Sunday morning. "He had never encountered people who were interested in rehabilitation of the accused rather than revenge," says Leaman. "I think he was curious to see what these people were all about."

In the days immediately following the tragedy, congregational leaders were challenged to find ways to help people cope. During the congregational viewing and grieving time prior to the funeral, people were encouraged to sit in the church sanctuary and meditate. Paper and pens were available for writing notes to Keith; 186 people took advantage of the opportunity. "I screened the notes for appropriateness before we passed them to Keith," said Thomas, "and we were able to pass on all of them. I think that was a real valuable exercise for people."

Three days after the funeral, one week after the murders, the entire Sunday morning service at Landisville was dedicated to dealing with the loss. Outside resource speakers spoke on the theme of mercy and led appropriate music, readings, and reflections. A skilled therapist or facilitator was in each Sunday school class to help people think about grief and what to expect in weeks to come.

In the following weeks, Thomas used sermons to talk about grieving, forgiveness, and healing. In a sermon on forgiveness, Thomas attempted to dispel the "forgive and forget" mentality. "We may all have had intentions to forgive Keith," recalls Thomas. "But there is an important stage of anger to deal with first that cannot be rushed or ignored. For some it will take longer than others."

with a triple murder?

Looking back on the months since the murders, Thomas reflects that forgiveness was "probably 'easiest' the week of the murders. Many of us stated intentions to forgive then. As time passes, we discover how difficult that really is."

Dealing with local media was a major task in the days following the murders. Jim Bowman, Mennonite videographer of Elizabethtown, Pa., helped Thomas think about the role of the media. "Jim helped us realize this was not only a family and church event," says Thomas. "It was also a community event, and it made sense to allow the media to do their job."

Bowman helped Thomas establish guidelines for working with the media. He invited one television station to cover the funeral with the following stipulations: no extra lights were allowed, they could not approach people for interviews, and they would share the information gathered with other area media. After the funeral a reporter interviewed several selected people.

Similarly, during Keith's hearing and trial, Thomas and the family cooperated with the media, but on their own terms. Before going on a live television talk show, Thomas asked to see the questions that would be asked; he also provided some questions he and the others being interviewed thought would be important to discuss.

"We had an excellent experience working with the media in this way," Thomas reflects. "The reporters we've had contact with were very cooperative, and I think our joint efforts produced pieces with integrity. Audience feedback was generally positive, and people appreciated the honest way in which we communicated."

"Forgiveness was 'easiest' right after the murders. As time passes, we discover how difficult forgiveness really is."

Seven months after the murders, the congregation invited Charlotte Hullinger, co-founder of the Ohio-based Parents of Murdered Children, to spend a weekend in Landisville. She spent Saturday morning with Anna May's and Clair's family members. "This was an extremely important time," says Thomas, "because most of these family members go to different churches and were not finding forums for their ongoing grief. A lot of pain came bursting forth from just under the surface." Hullinger invited individuals to talk, and she shared from her story as a mother of a brutally murdered daughter.

Hullinger spent Saturday afternoon with Deborah and Steve, and Saturday evening with members of Anna May and Clair's Sunday school class, which they had been part of for many years. Sunday morning she preached on grief and provided time for adults to give feedback and ask questions. Over lunch she talked with church leaders about what to expect in the coming months. "Having a whole weekend for different groups of people to focus on where they

(continued on page 8)

The 70 X 7 fund:

A modern response to an ancient command

Within five months of the murders of Anna May, Clair, and Kimberly Weaver by their distraught son and brother, Keith, members of the Landisville (Pa.) Mennonite Church had established the 70 X 7 Fund. The fund was set up to assist with the legal, therapeutic, educational, and personal needs of Keith.

In establishing the fund, the congregation acknowledged their biblical responsibility to have compassion for both victims and offenders and their desire to forgive and continue forgiving, even "seventy times seven," as Jesus called his disciples to do in Matthew 18.

A flyer summarized the intent of the fund: "While the legal system's focus is on determination of guilt and punishment for offenders, we as a congregation are concerned more broadly for victims and survivors, for the larger community which has suffered, and also for the offender. Our aim is restoration of wholeness within brokenness. Like God's compassionate justice, this is based not on what people 'deserve,' but on what they need."

In addition to the 70 X 7 Fund, members of the church youth group, of which Keith had been a part, send Keith money each month to cover personal expenses, such as stamps, snacks, and toiletries.

Native leader requests UN create an advisory group of indigenous people

Mary Simon, a Canadian Inuit leader, asked the United Nations to create a permanent advisory UN body composed of indigenous people from various parts of the world.

Speaking at a ceremony to declare 1993 as the Year of Indigenous Peoples, Simon said that while its declaration is for "a new partnership" the reality is that Natives face discrimination, "exclusion and marginalization." She also said that Natives continue to be dispossessed of their lands in both developing and developed countries. (CMC)

U.S. abortion ratio drops to lowest level since the late 1970s

The ratio of abortions to live births among U.S. women dropped to its lowest level since the late 1970s, according to the Federal Centers for Disease Control and Prevention.

Its latest report covers figures for 1990, when there were 344 abortions per 1,000 live births. Although the ratio has been declining since 1980, the numbers of births and abortions have been increasing. In all, 1.4 million legal abortions were performed in the United States in 1990, an increase of 2.4 percent over 1989. However, the report added, "because the number of live births increased by 3.4 percent, the national abortion ratio declined."

Researchers said it is too early to judge if the reduced ratio means more women are choosing to give birth, if contraceptive practices are more effective, or if abortion services increasingly are less accessible. (NIRR)

***Reader's Digest* attacks World Council of Churches**

The February issue of *Reader's Digest* contains the magazine's third major attack on the World Council of Churches (WCC) in two decades.

The article, titled "The Gospel According to Marx," gives wide exposure to a problem that has dogged the Geneva-based council for years—its relationship with Marxist regimes—and raises the ante by alleging that some of the council's leaders were Soviet KGB agents.

Konrad Raiser, WCC general secretary, charges that the article offers an "extremely distorted" and "one-sidedly negative" view of the ecumenical organization's work.

The rebuttal acknowledged that the council had taken positions on some issues similar to those taken by socialist governments. But the council had formulated those positions independently, "on the basis of Christian convictions and the experience of the churches in third world countries," the statement said. (RNS)

Europeans evangelicals encouraged to adopt "high-touch" style

Individualism and materialism in the West. The collapse of communist ideology in the East. These factors have left society with a vacuum, and it is the challenge of evangelists to go out and fill this vacuum with the caring and loving gospel of Jesus, according to Tom Houston, international director of the Lausanne Committee on World Evangelism.

At a meeting in London, Houston said evangelists should see themselves as agents of a "high-touch" gospel, in contrast to the increasingly impersonal high-tech world.

Houston challenged the audience to follow the example set by Jesus, whose ministry reached down to the most neglected in society. He said the local church is where people can have a sense of belonging to a true community which they can find nowhere else. (WER)

How does a congregation deal with a triple murder?

(continued from page 7)

were at and what to expect was really valuable," says Thomas.

A congregational bereavement committee has picked up the task of helping the congregation deal with grief related to the Weavers' deaths as well as to other losses. "This experience made me realize that we've done a poor job of acknowledging others' pain in the past," says Thomas. Now the committee marks important dates related to congregational and personal losses.

Deborah, Steve, and several church members planned a service of commemoration one year after the Weaver murders. The congregation, extended family members, and others gathered at the church for snacks, sharing, family slides, and assembly of scrapbook pages created by those who attended.

Some ongoing tasks include Thomas' weekly visits with Keith in prison and regular contact with Deborah and Steve to keep them aware of developments related to the case. Thomas also responds to occasional requests from members and others to talk about their feelings and forgiveness. Thomas also helps to counsel young people who Keith contacts through phone calls or letters.

The grieving process is not over at Landisville. "I've seen my job as pastor," says Thomas, "as encouraging people to let their anger surface, to acknowledge it and deal with it. It is not helpful at all to push forgiveness or to give pat answers. I can't judge where people are at; I can only support people where they are."

Andrea Schrock Wenger is on the staff of Mennonite Central Committee, Akron, Pa. This article first appeared in MCC's Crime and Justice Network Newsletter.

MCC Haiti workers endure another violent incident

Port-au-Prince, Haiti (MCC)—Mennonite Central Committee (MCC) workers in Haiti are shocked by yet another violent incident directed against MCC personnel.

On Jan. 16, MCC worker Martin Gingerich, Haitian MCC employee Janel Pierre, and a neighbor were stopped at a military checkpoint in Haiti's central plateau. Gingerich, a member of Lower Deer Creek Mennonite Church in Kalona, Iowa, coordinates an agricultural extension program.

Soldiers thoroughly searched their baggage, including mail being carried to other MCC units. They objected to some of the newspapers in their possession, even though these papers are sold on Port-au-Prince streets, said Gordon Zook, MCC Haiti country representative, in a Jan. 26 phone interview.

The military has tried to squash community-level organization, particularly in rural areas, since the September 1991 coup d'etat.

A senior officer told Gingerich the newspapers' contents could unnecessarily incite people. So while the newspapers are currently allowed to be sold in Haiti's capital, the military does not necessarily want them available to rural residents, Zook said.

Soldiers also listened to a cassette tape which contained some political songs. The officer in charge became infuriated by a song's lyrics. Another officer struck Gingerich in the chest and yelled obscenities at him.

This officer then began to strike Pierre. He bludgeoned Pierre's head several times, and the MCC employee lost consciousness.

The commanding officer ordered Gingerich to drive to the local jail. There, they were questioned but eventually allowed to continue on their way.

Upon arriving at their destination, they sought medical help for Pierre. He appears to have recovered, Zook reported.

Zook said such incidents are difficult to anticipate because they are unpredictable. Although this checkpoint is a sensitive one—it leads to an area where peasant organizations were formerly strong—Zook's family travelled through it five days earlier without trouble.

This incident comes at a time of some apparent growing openness in the country, Zook said.

The Organization of American States and the United Nations are trying to organize observer delegations to Haiti, and hope to start talks to reinstate exiled president Jean-Bertrand Aristide.

The 20 adult MCC workers in Haiti resumed much of their educational work with peasant groups in agriculture and health since October 1992, although "they have to watch their steps carefully," Zook reported.

On Nov. 12, MCC Haiti worker Leres Sidor was arrested while hosting visitors to an MCC agricultural project in Desarmes. In the presence of North American MCC workers, Sidor was beaten at the Desarmes police station. (See the Dec. 8, 1992, *Gospel Herald*.)

Peacemakers in Miami beat swords into bubbles

Miami (CPT)—With soap bubbles, fasting, and a sign reading, "We came by boat too," a Christian Peacemaker Team (CPT) in Miami Jan. 9-16 reached out in support of 160 Haitian refugees being detained here.

Throughout the week, the group fasted, spoke to the press, and participated in a daily worship vigil outside the Krome Detention Center where the refugees are protesting their treatment with a hunger strike.

Although the group included no more than 12-15 protesters, the guards at Krome treated them with great caution, according to team leaders.

Each evening CPT members held a candlelight vigil walking slowly down the lane toward the detention center, singing hymns and reading Scripture. And each evening the group was met, and stopped, by dozens of uniformed guards armed with guns and tear gas.

Near the end of the week, CPT members noticed huge billows of smoke near the guards. Upon inquiry, they were told that this was "smoke practice" just in case anything got out of control.

The next day, CPT team member Elayne King came equipped with plastic bottles of bubble soap. While a few team members were initially skeptical, the bubbles became part of the evening candlelight walk.

The guards were taken aback by the show. Finally one particularly curious guard sheepishly asked what the bubbles were for. "This is our 'bubble practice,' " replied King with a grin.

Team leader Gene Stoltzfus added, "We are the Bubble Brigade—be careful, these bubbles are blessed!" For the first time all week, the vigil ended in laughter and smiles between guards and protesters.

Participants in the worship vigil stationed at the road leading to the detention center received a variety of responses from the afternoon commuter traffic out of Miami.

In addition to honks and cheers of support, some people driving by had more colorful words to offer. "Send them home," or "Who's going to feed them?" were common responses.

CPT created a boat out of cardboard with the words, "We came by boat too," as a way of helping observers think about their own background and the significant role that North America has played in providing refuge for immigrants over hundreds of years.

Christian Peacemaker Teams is sponsored by the Mennonite, General Conference Mennonite, and Church of the Brethren denominations.

Peacemaker team member Grant Verbeck (left back) and team leader Gene Stoltzfus (right back) march to Krome Detention Center along with hundreds of Haitian immigrants.

Discipline guidelines focus on issues beyond sexual misconduct

Elkhart, Ind.—Leaders from Mennonite Church and General Conference Mennonite Church bodies are developing a set of guidelines to help conferences deal with ethical misconduct cases.

Contrary to a common assumption, the guidelines did not emerge from a case of sexual misconduct. Nor are they solely focused on sexual misconduct cases.

Rather, the document is intended "to provide guidelines and discussion beyond sexual issues," explained John Esau, director of ministerial leadership for the General Conference Mennonite Church, North Newton, Kan.

Esau's notes from an ethical misconduct case in his district evolved into "Guidelines for Discipline in Ministerial Credentials"—a document which is hoped to bring greater uniformity to review of ministerial misconduct cases in Mennonite conferences.

Esau has worked with staff at Mennonite Board of Congregational Ministries, Elkhart, Ind., in reviewing remarks from regional conference ministers in preparation for distributing a new version of the document this spring.

"The most far-reaching influence this will have in the Mennonite Church is a renewed sense of discipline for accountability of [ministerial] credentials," said Everett Thomas, executive secretary of Mennonite Board of Congregational Ministries.

The guidelines draw from the experiences regional conferences have had in dealing with ethical matters, including, but not limited to, sexual misconduct. In one cited case, a conference disciplined a minister for sowing seeds of division in his congregation.

The decision to use the guidelines lies with the regional conferences. What motives do these groups have for adopting the guidelines? Legal protection, confidentiality, and uniformity for pastors, according to Thomas.

In Indiana-Michigan Conference church leadership already has incorporated the guidelines into existing policy, said Sherm Kauffman, executive secretary. "It has not changed how we are operating," he said. "Our interest and intent is to work with integrity for both victims and offenders."

Suspending or withdrawing the ordination credentials of ministers "is really the only leverage the church has" to enforce ethical guidelines, Esau said. In both instances, the guidelines recommend public notification of any action.

"These guidelines are slightly skewed in favor of the victim [of sexual abuse]," Thomas said. "However, the general guidelines do call for processes that protect the accused."

When a minister is completely cleared of any allegations, the guidelines recommend destroying all files of the disciplinary proceeding. And the most recent version automatically places a minister facing serious allegations on leave of absence, with full pay and benefits, and without prejudice of guilt or innocence.

"We are in a very difficult period now where accusation has come very close to being assumed already to be a verdict of guilt," Esau said. "We need to find ways to respond fairly, not to presume guilt because accusations have been made."

"The church and all its representative agencies owe a responsibility to restore the good name of the accused," Thomas added.

The current guidelines seek to bring balance in reconciling disputes. In most instances, they urge a pattern advocated by Jesus in Matt. 18:15-17. There, an individual with a dispute first approaches the offending person alone and then with another before bringing the matter before the congregation.

"In cases involving mental illness, emotional illness, and sexual abuse, direct confrontation between the abused and the abuser usually is discouraged," Thomas said. "It puts an abuse victim in an extremely vulnerable position to be expected to go back first, alone to a person in power."

The stance recognizes a history in which churches have looked away while abuse occurred, leaving survivors feeling harmed a second time.

Franconia Conference, which has adopted the guidelines, created an "Addendum" to the document, which sets up a unique procedure which provides a neutral place to process complaints outside the conference power structures. "In this way," according to the *Franconia Conference News,* "there would be no suspicion that the conference was protecting a colleague or its own reputation."

"It's very clear that the day of trying to ignore issues on the part of leadership persons is no longer either possible or desirable," Esau said.

"The church wants to be a place of healing for victims," Thomas said. "It is seeking to hear their stories and . . . to be a church with compassion."

—*Tom Price*

Guidelines for Discipline in Ministerial Credentials

Steps:

1. Solicit a clear statement in writing of experiences and complaint from accuser accompanied by a second person or a congregation. At this point, determine whether complainant requests confidentiality. Investigating committee must know the source of any accusations.
2. A standing or special committee addresses the complaint.
3. Committee as a whole must investigate any complaint, rather than individuals.
4. Within 10 days after written accusations are received, the committee must meet with the accuser to review allegations.
5. Within 10 days after written accusations are received, the accused must be made aware of the charges.

Reasons:

- Violations of confidentiality
- Efforts to cause a congregation to withdraw membership from the conference or to willfully divide the congregation's loyalty
- Intentional deception and dishonesty
- Any act of physical, verbal, or emotional abuse
- Gross neglect of ministerial responsibility
- Major theological deviances from Christian and Mennonite/Anabaptist convictions
- Acts of sexual abuse or sexual violence
- Failure to achieve accountability to the body
- Behavior which undermines the service of another minister
- Conviction of crimes involving moral turpitude

Possible responses:

- Clearance of charges.
- Reprimand and probation, accompanied by a warning about inappropriate behavior and specific details about expectations and timetables.
- Suspension of credentials. Counseling/accountability group will set requirements for restoration. Suspension cannot exceed two years, after which credentials are reinstated or withdrawn.
- Withdrawal of credentials.

Pastor, abuse survivor respond to guidelines

The February issue of Franconia Conference News *offers two perspectives on disciplining leaders involved in ethical misconduct cases. The first is by a woman who experienced sexual misconduct by a church leader. The second is by Richard Lichty, pastor of Plains Mennonite Church. Excerpts from their stories follow.*

A survivor responds: "Sexualized abuse of power within a ministerial relationship."

I did not have those words at hand 15 years ago—no words to name an increasingly disturbing dynamic between a young adult woman and her ordained minister, religious-leader teacher. I had no list of behaviors that signal "inappropriate violations of boundaries. . . ."

Boundaries. It was certainly all about boundaries. He—the ordained minister, the man of stature and acclaim in the church, the intellect and professor, the "man of God"—was actively searching out what boundaries, what limits, *I* would be able to establish in our relationship. I—the student, 20 years his junior, a "grassroots anyone."

For him there was some level of sexual gratification . . . For me there was first confusion and disquietude; then shame and silence and a desire to block it all out. Eventually came anger, a sense of having been betrayed, and a deep sense of loss—of theft, really.

One who had been in a position to encourage, affirm, and strengthen me had instead exploited, undermined, and left me questioning my ability, my instincts, my self. I am still working to disentangle the face of God from the face of this man, a credentialed, highly esteemed representative of God and the church.

A pastor responds: The issue we face . . . is *not* primarily sexual. It is an issue of power—the proper exercise of power and authority.

It is up to me to take the primary responsibility that boundaries are not crossed, that people get the help they need. If I would cross boundaries in an inappropriate way, then I would be magnifying a person's problems.

I have learned a lot as the [Franconia Conference Leadership Commission] task force worked on the documents. I am humbled, because good answers are often elusive. But it is not helpful for us to put our heads in the sand. We need to act on this important issue. . . .

Many of us have valid questions about all of this, questions that need to be voiced. One is that there are many other justice issues to be worked at, so why so much attention to this one?

My response is simply that this one is now at hand in the broader church. Let us face it and learn what we can. We don't learn about justice and healing in the abstract, but by wrestling with issues one at a time.

The church hasn't talked about issues of abuse very well, but we are learning to recognize and name it.

Cambodian refugees return home from Thailand. *Phnom Penh, Cambodia (MCC)*—Refugee children wait on the back of a truck on the outskirts of Phnom Penh, Cambodia's capital. They are about to begin the last leg of a week-long journey to a resettlement area. Over the past 13 years, some 370,000 Cambodians fled their country's civil war and ended up in refugee camps on the Thai-Cambodian border. Now they are returning to Cambodia in the largest United Nations refugee repatriation operation in history. By the end of 1992, about 200,000 refugees had returned to Cambodia. The UN hopes to return all the refugees by early 1993 so they can register to vote in national elections scheduled for May 1993.

Conference accepts Bender resignation

Kitchener, Ont.—The Mennonite Conference of Eastern Canada (MCEC) has received a letter from Urie Bender resigning from his ministerial status, according to a statement released to *Gospel Herald*.

Bender's credentials had been suspended by the conference following investigation of allegations of inappropriate behavior presented by four women.

The conference gave Bender a two-year suspension in January 1992 "for crossing sexual boundaries." According to terms of the suspension, Bender was to enter therapy with a counselor who would report his progress to the MCEC Leadership Commission. By November this year a review was to have been held in order to establish his eligibility for reinstatement.

In his letter informing MCEC that he was relinquishing his ministerial credentials, Bender wrote, "Given the stress levels caused by the continuing disagreements regarding procedure and the devastating aftermath of publicity as well as the need for emotional space to pursue both education and therapy in an aggressive manner, I can see no other option."

The statement noted Bender specifically objected to the request by MCEC that the therapist report his progress.

The conference statement continues: "MCEC believes it is unfortunate that Urie has withdrawn his credentials without completing the process for rehabilitation and healing set out by the Conference." MCEC goes on to urge Bender to "follow through on the conditions set out" by the suspension.

Ghana Mennonite Church elects new moderator

Santram Zorh, Ghana—The Ghana Mennonite Church (GMC) elected a new moderator at the 30th Synod held here.

Daniel Tei Kwabla, who succeeds T. S. Okrah, will serve for a renewable four-year term. He assumed office on Jan. 1.

In a recent interview, Tei Kwabla said that his first priority will be the revival and growth of the church.

He said he regrets that after almost 36 years of the establishment of the GMC, membership is about 1,600—"and we cannot boast of any spiritual growth."

The years ahead "are meant for planting in every region of Ghana so that by the year 2000 every soul would know Jesus Christ as the Savior."

The new moderator has received extensive education, including masters of divinity and theology degrees from Associated Mennonite Biblical Seminaries, Elkhart, Ind., and Fuller Theological Seminary, Pasadena, Calif. From 1977-79 Tei Kwabla served at Olive Mennonite Church in Elkhart.

—*G. B. K. Owusu*

South African churches seek conciliatory role

Akron, Pa. (MCC)—"This Christmas hideous violence is tearing our land apart. More deaths occur now than during the repressive 1980s," says Frank Chikane, general secretary of the South African Council of Churches.

Post-apartheid South Africa continues to be violent and unstable, a place where "the birth of the Prince of Peace is needed literally and looked forward to with hope rather than remembered with nostalgia," say Mennonite Central Committee (MCC) workers.

South Africa's murder rate is now six times higher than that of the United States. AK-47 assault rifles are sold off the street for less than $100 (U.S.), workers report.

In the past some South African church leaders like Chikane and Archbishop Desmond Tutu were leaders in the anti-apartheid movement; they were perceived by some to be partisan to certain liberation groups.

However, with many political parties now vying for power, many churches are choosing to be nonpartisan.

Chikane recently said the only valid role for the church is in "nonpartisan conciliation" during this time of political transition.

"We are called by God to be on the side of justice, not on the side of a political party," Chikane said.

"Our job is to create the climate which would make it possible for the leaders to negotiate."

The synod of Anglican bishops agreed that ordained clergy should not engage in political activities because they need to be pastors to all people.

According to Jim Shenk, MCC Africa co-secretary, local churches are playing an active and central role in South Africa's reconciliation process. MCC assists their efforts.

MCC supports the South African Council of Churches' peace and reconciliation department financially, has provided informal seminars, material, and books on peace; and recently helped fund conflict resolution curriculum for children.

See business as ministry, construction trades told

Sarasota, Fla. (MEDA)—Christians in business would have a dramatic impact on the church if they saw their work as a form of ministry, said speakers at the Construction Industry Conference, Jan. 14-16, in Sarasota, Fla. The conference was sponsored by Mennonite Economic Development Associates (MEDA) in cooperation with the Sarasota MEDA chapter.

"Your business is your ministry; that's just as valuable as any other ministry," said Lee Delp, MEDA president.

"There's no appendix in the body of Christ," Delp said. "All parts are necessary, and that includes business. If we would treat all our businesses as our ministry, we would change the church."

The gathering of general contractors, developers, suppliers, and subcontractors examined common concerns and opportunities for service. Topics ranged from credit and cash flow to job site safety and relations with employees and clients.

Cabinet manufacturer Elvin Hurst of Elizabethtown, Pa., related his company's practice of sharing management information openly with employees. "We have no basement or second floor—we're all on the same level," he said.

Full disclosure of costs, profits, cutbacks or expansion plans are essential to developing team spirit, Hurst asserted. "Employees need to know we trust them, and in return they will trust us.

"Sharing has made our company strong," he added.

Don Augsburger, pastor of the Bahia Vista Mennonite Church in Sarasota, urged a higher level of mutual support between business and the church.

In earlier times, he said, business was frowned upon by many Mennonites. But business activity was necessary to produce resources for human need. "All business ultimately should be kingdom-oriented," Augsburger concluded.

Food-for-work projects bring hope to Zambians

Akron, Pa. (MCC)—Several hundred Zambians, mostly women, some with babies bobbing on their backs, hoed ditches and patched potholes to improve the road to Sikalongo. They received corn, a Zambian staple, for their labor.

This food-for-work project and hundreds of others throughout Zambia helped avert the widespread famine experts predicted following drought and crop failure in 1992, says Harriet Sider Bicksler.

Bicksler, a Mennonite Central Committee (MCC) U.S. board member, visited Sikalongo and Macha, two Brethren in Christ communities in southern Zambia, in December.

A combination of outside resources and local initiative proved highly successful, she reports.

Women earn corn for their labor in this food-for-work project. Hundreds of similar projects throughout Zambia helped avert the famine experts predicted following drought and crop failure in 1992.

Government and private agencies provided food. MCC, in cooperation with Canadian Foodgrains Bank, shipped 1.7 million pounds of corn and beans to Zambia in 1992. The food was valued at about $250,000 (U.S.).

Local committees chose community projects, organized work teams, took attendance, and kept track of food distribution. For every five people in a household, one person worked 15 days to earn 110 pounds of corn to feed the family.

"We thought we would starve," Zambians told Bicksler frequently during her visit. Food-for-work made all the difference, they said.

Most food-for-work took place in the last six months of 1992. By mid-January 1993, some 1,000 people had labored in food-for-work programs in Sikalongo, feeding about 20,000 people. In Macha 18,000 individuals worked, feeding about 100,000 people there.

In addition to getting food to the neediest families, food-for-work programs fostered community spirit.

The rains have started now but people continue working together to finish projects such as bridges and schools, Bicksler says. In some villages people cooperated in planting fields, a task previously done individually.

MCC workers in Zambia report rains are plentiful and at normal levels. Planting is almost complete and crops are coming up.

In the spring and summer of 1992, MCC constituents contributed $294,000 for seeds for drought-stricken African countries.

"These seeds were a sign of hope, a symbol of a new beginning," says Bicksler after visiting several Zambian families as they prepared their fields for planting and began cultivating seedlings.

By February 1992 Zambians had realized lack of rain would damage crops; government, church, and community leaders immediately began planning drought relief programs. This early planning was instrumental in warding off disaster.

Although Zambians did not starve during the drought, they endured many hardships. Wells dried up, livestock died, and food prices soared.

The drought also etched fear in people's minds, making them wonder if it could happen again.

January and February are crucial growing months in the southern hemisphere. Zambians pray adequate rainfall will continue.—*Pearl Sensenig*

Rod Hollinger-Janzen (left to right), Alphonse Kobli Beugré, Daniel Houzandji, and James Krabill visit during a week-long theological education by extension training event in Bingerville, Cote d'Ivoire.

West African leaders address education needs

Abidjan, Cote d'Ivoire (MBM)—"The church in Africa is like an elephant tottering precariously on chicken legs," remarked on African observer recently.

"The elephant is the rapidly growing church itself, with thousands of new converts joining the ranks each day. The chicken legs are the insufficient educational structures currently available to church leaders for equipping them with the biblical instruction and pastoral skills they need to lead the church into the future."

Equipping leaders for the future was the concern of nearly 80 Bible teachers and church leaders who gathered in Bingerville, Cote d'Ivoire (Ivory Coast), Nov. 2-7 for a time of prayer, Bible study, and reflection.

Mennonite Board of Missions ministries in Cote d'Ivoire and Benin were represented by James Krabill and Rodney Hollinger-Janzen, along with colleagues Alphonse Kobli Beugré of the Harrist Church (Cote d'Ivoire) and Daniel Houzandji of the African Methodist Eledja Church (Benin).

The immediate focus of the week was theological education by extension (TEE), a new approach to biblical instruction and leadership training being used with increasing frequency across Africa.

In contrast to more formal, institutional teaching methods which provide instruction from a central location, the TEE approach takes instruction to the villages where students live and work.

Students using this method work at home on their own with textbooks and manuals for a six-hour day. Then they gather for a weekly session with other students living in their area to discuss ways of applying what they have studied.

TEE's decentralized approach to education was first tried nearly 30 years ago as a teaching method for church leaders in Latin America. In 1970, TEE made its way to Africa and has been slowly gaining ground ever since.

Churches in English-speaking zones of Africa have done far more with TEE methods and materials than those located in French-speaking areas.

The week-long seminar in Bingerville was designed in part to correct that tendency. Participants from over 25 mission and church agencies currently at work in eight different French West African countries attended the conference.

Asked at week's end what he had learned from the TEE seminar, one church leader responded, "My head is spinning with new ideas for training leaders in my church back home. I am committing myself to finding more ways of providing more instruction for more leaders in more places."

It is too early to judge the long-range effect of the Bingerville seminar on leadership training possibilities in French-speaking Africa. All signs would indicate, however, that at least some help for the "tottering elephant" is on the way.
—*James Krabill*

• **Service program begins.** A new program in Portland, Ore., gives participants the opportunity to work in and learn about life in an urban environment. Portland Learning, Outreach and Worship, or PLOW, is modelled after the DOOR ministry in Denver, Colo. It is being staffed by long-time Mennonite Central Committee workers Gwen and Les Gustafson-Zook, who also opened the DOOR program. Week-long experiences will be offered in the summer, with shorter commitments available at other times of the year. Information available from Gustafson-Zooks at 1312 SE 35th Ave., Portland, OR 97214; phone 503 235-3094.

• **Scholarship offered.** During the 1993-94 school year, Lancaster (Pa.) Mennonite High School (LMHS) will offer a new $250 scholarship to each LMHS student attending a Mennonite church in the Lancaster and Atlantic Coast conferences. The scholarships are provided by funding through offerings from Mennonite congregations.

• **Retreat brings healing.** "You are not here to work hard, you are here to let God work in your life." Some 40 prayer retreat participants were greeted with this statement by resource leaders Jacqueline Bergan and Marie Schwan at the opening session at Camp Luz, Kidron, Ohio. Said one participant of the experience, "Jackie and Marie made us aware in a special way that God calls us by name. They got us in touch with our belovedness."—*Beulah Steiner*

• **Building project underway.** Construction of Maple Terrace is underway at OrrVilla Retirement Community, Orrville, Ohio, with an aim toward occupancy late this summer. The 36-apartment complex includes services designed to keep residences as independent as possible. Information about OrrVilla available from 216 682-7975.

• **Interested in retreat?** Mennonite Central Committee victim-offender programs in North America are testing interest in a retreat for families of homicide victims. The retreat's main purpose would be to create a safe environment for participants to share their stories, their anger, and sorrow. The weekend would include resource speakers and worship to bring a healing spirit to participants. Interested persons should respond by May 31 to Howard Zehr, MCC U.S., PO Box 500, Akron, PA 17501; phone 717 859-3889. In Canada, contact Wayne Northey, MCC British Columbia, Box 2038, 31872 S. Fraser Way, Clearbrook, BC V2T 1V3; phone 604 850-6639.

• **New appointments:**
Ronald G. Sawatsky, incoming vice-president administration, Conrad Grebel College, Waterloo, Ont. Sawatsky is presently moderator of the Mennonite Conference of Eastern Canada, and is an associate broker with RBA Financial Services. He will begin his work with the college in mid-February.

• **Pastor transitions:**
Jay Hostetter, Harrisonburg, Va., and *Bruce A. Martin*, Richmond, Va., were ordained as pastors of Hope Christian Fellowship in Richmond on Jan. 17. Virginia Mennonite Conference overseer Lloyd Weaver officiated.
Mark Winslow became pastor of Good Shepherd Mennonite Church, Phoenix, Ariz., on Feb. 1. He was previously pastor of First Mennonite Church of Allentown, Pa.

• **Coming events:**
Discipleship Revival: Salvation and Social Justice, Kitchener, Ont., Feb. 19-21. Events include seminars, storytelling, and input from speakers Gene Stoltzfus and Dorothy Friesen. Information from First Mennonite Church, 519 744-6574.
Lancaster MEDA meeting, Mellinger Mennonite Church, Lancaster, Pa., March 4. John Lapp will speak on "Selfless Ambition" and will examine such ideas as "The Profit Motive in the Context of Faith," "Ambition in the Context of Love," and "Selflessness in a Capital-Based Economic System." Make dinner reservations by calling 717 560-6546 by Feb. 26.
Spring meeting, Business and Professional Women of the Lancaster area Mennonite churches, Neffsville Mennonite Church, Lancaster, Pa., March 16. Carol Horning and Christine Ponce Miller will speak on harassment in the workplace.

• **New resources:**
After Sexual Abuse, a 52-minute video, tells two stories about an incest survivor's struggles to deal with her abuse. Also included is "Broken Boundaries," a Mennonite Central Committee-produced resource packet on child sexual abuse. For free loan, contact MCC Akron Resource Library, 717 859-1151 (U.S.) or 204 261-6381 (Canada).
Clip art of the Mennonite Church welcome slogan, "Our family can be your family." Can be used for flyers, newsletters, advertisements, church signs, etc. Available through Mennonite Board of Missions Media Ministries, 1251 Virginia Ave., Harrisonburg, VA 22801-2497; phone 800 999-3534.

• **Job openings:**
Executive director, Mennonite Centre for Newcomers, Edmonton, Alta. Responsibilities include: management of an immigrant and refugee assistance agency with a full-time staff of 25+ employees; development of programs and projects; submission of program and funding proposals. Qualifications include administrative abilities, flexibility, sensitivity to the needs of new Canadians. Cross-cultural experience in a related field and a post secondary degree are assets. Applications accepted through March 15. Information available from Kae Neufeld, 11611 36A Ave., Edmonton, AB T6J 0G1; phone 403 434-1965; or call Doug Zook, 403 450-3984.
Summer staff, Bethany Birches Camp, Bridgewater Corners, Vt. More information from executive directors Aldine and Jim Musser, PO Box 145, Bridgewater Corners, VT 05035; phone 802 672-3488.

• **Change of address:**
George M. Kauffman from Albany, Ore., to PO Box 1223, Crooked Ranch, OR 97760.
Wideman Mennonite Church from R.R. 2 to 10530 Highway 48, Markham, ON L3P 3J3.

LIFE volunteers trained. *Lancaster, Pa.*—Lester Hoover (left to right), Milt Stoltzfus, and Dan Good were among 12 individuals who met at the Lancaster (Pa.) Mennonite Conference Center on Jan. 16 to receive training in the Living in Faithful Evangelism (LIFE) program. The 12 volunteers, along with some 23 others, will serve as LIFE research consultants.

A congregation entering the three-year LIFE process completes a research tool which is then self-analyzed. A research consultant then provides objective feedback on the congregation's self-analysis.

NEW MEMBERS

Belmont, Elkhart, Ind.: Erma Cummings and Vernie Walden.
Old Road, Gap, Pa.: Megan Buckwalter, Cindy Lapp, Jared Neff, Kyle Neff, Kendra Sauder, and Yulie Yost.
Salem, Elida, Ohio: Jared Vandemark, Ryan Saunders, Heather Berry, Craig Bauman, and Dwight Daniels.
Walnut Hill, Goshen, Ind.: Daryl and Tammie Miller, Rohrer Bomberger, and Arloa Bontrager.

BIRTHS

Brunk, Brian and Sue Sverduk, Wyncote, Pa., Madison Naomi (third child), Jan. 19.

Fahndrich, Steve and Sheila McManama, Salem, Ore., Emily Anne (first child), Jan. 4.

Gingerich, Brad and Karen Schnarr, Kitchener, Ont., Tyler James (first child), Jan. 11.

Good, Jeff and Sherry Krunk, Shipshewana, Ind., Tristan Alexander (third child), Jan. 13.

Ludwig, Frank and Julie Christner, Topeka, Ind., Janelle Taylor (first child), Jan. 20.

Richard, Gary and Ann McCrum, Warsaw, Ind., Timothy Paul (first child), Nov. 8.

Ryman, Joel and Cynthia Terry, Winona Lake, Ind., Nathanael Joel (third child), Oct. 8.

Schrock, James and Joyce Mast, Plain City, Ohio, Nathan James (second child), Jan. 12.

Wiebe, Ed and Carmen Houston, Didsbury, Alta., Jared Edward (first child), Jan. 5.

MARRIAGES

Douglas-Willems: Geoffrey Douglas, Goshen, Ind., and Emily Willems, Goshen, Ind. (College), Dec. 29, by Nancy Kauffmann.

Roth-Zook: Virgil Roth, Tofield, Alta. (Salem), and Rosemary Zook, Tofield, Alta., Jan. 9, by Levi Smoker.

Stutzman-Burkholder: Robert Stutzman, Tofield, Alta. (Salem), and Elaine Burkholder, Edmonton, Alta., Dec. 19, by Levi Smoker.

DEATHS

Eberly, Henry, 99, Dalton, Ohio. Born: Nov. 2, 1893, Bauman Twp., Ohio, to Jonas and Amanda (Witmer) Eberly. Died: Jan. 15, 1993, of a heart attack. Survivor—brother: Paul Eberly. Funeral: Jan. 19, Chestnut Ridge Mennonite Church, by Ron Williams and Frank Sturpe. Burial: County Line Cemetery.

Geil, Joseph Earl, 100. Born: Jan. 17, 1892, Linville, Va., to David and Clara (Wenger) Geil. Died: Jan. 16, 1993, Gulfport, Miss. Survivors—children: Dorothy Miller, Maida Hill; Earlin; sister: Maida Carr; 5 grandchildren, 7 great-grandchildren. Predeceased by: Ruth (Bouslog) Geil (wife). Funeral and burial: Jan. 17, Gulfhaven Mennonite Church, by David L. Kniss.

Volunteer workers commissioned. *Lancaster, Pa.* (EMBM)—Six Voluntary Service workers were commissioned Jan. 10 for their assignments with Eastern Mennonite Board of Missions (EMBM). They spent Jan. 11-16 in discipleship training at EMBM headquarters in Salunga, Pa. The workers are: *front row, left to right*—Daniel Horning, Lititz, Pa., to Johns Island, S.C.; Galen Graber, Waynesboro, Va., to Johns Island, S.C.; *back row*—Janell Hershey, Gap, Pa., to Americus, Ga.; Byron Wert, Lancaster, Pa., to New York City; Regina Fritz, Denver, Pa., to Johns Island, S.C.; Sylvia Sager, Englewood, Colo., to Immokalee, Fla.

Nafziger, Mary Louise Crossgrove, 62, Archbold, Ohio. Born: May 5, 1930, Fulton County, Ohio, to Jacob and Edna (Wyse) Crossgrove. Died: Jan. 14, 1993, Archbold, Ohio, of cancer. Survivors—husband: Everett C. Nafziger; children: Randy, Doug; sisters: Florence Crossgrove, Mabel Zehr, Doris Schlabach, Lueen Fetterman; foster brother: Robert Reynolds; 3 grandchildren. Funeral: Jan. 18, Central Mennonite Church, by Randy Nafziger (son) and Charles Gautsche. Burial: Pettisville Cemetery.

Nafziger, Nola Marie Rupp, 79, Archbold, Ohio. Born: Oct. 7, 1913, Archbold, Ohio, to Frank and Lydia (Lugbill) Rupp. Died: Jan. 14, 1993, Archbold, Ohio, of cancer. Survivors—husband: Edwin Nafziger; children: Dean, David, Richard, Kenneth; brother and sisters: Mahlon Rupp, Mabel Wyse, Viola Aeschliman; 10 grandchildren, 2 great-grandchildren. Funeral: Jan. 17, Central Mennonite Church, by Wilmer Hartman, Lois Hartman, and Ellis Croyle. Burial: Pettisville Cemetery.

Newcomer, Floyd I., 75. Born: Nov. 10, 1917, Rittman, Ohio, to W. Ira and Laura (Kreider) Newcomer. Died: Jan. 15, 1993, Seville, Ohio, of cancer. Survivors—wife: Alma (Kreider) Newcomer; children: Lynn, Ruby, Stuart, Geneva Martin; brother and sister: Elban, Doris Hostetler. Funeral: Jan. 18, Bethel Mennonite Church, by Leonard Hershey and Lewis Joachim. Burial: Guilford Cemetery.

Nofsinger, Robert B., 29, Washington, Ill. Born: July 11, 1963, Peoria, Ill., to Ben E., Jr., and Ada (Ulrich) Nofsinger. Died: Jan. 19, 1993, San Francisco, Calif. Survivors—brothers and sister: Loren, Gary, David, Donna Hershberger. Funeral: Jan. 23, Metamora Mennonite Church, by Roger Hochstetler and Gail Fisher. Burial: Union Cemetery.

Shumaker, W. Howard, 94, West Liberty, Ohio. Born: Sept. 6, 1898, Champaign County, Ohio. Died: Jan. 15, 1993, West Liberty, Ohio. Survivors—children: William H., Wanda, Annabelle Hostetler, Jeanette Hostetler; sister: Nina Yoder; 8 grandchildren, 13 great-grandchildren. Predeceased by: Anna Saloma (King) Shumaker. Congregational membership: Bethel Mennonite Church. Funeral: Jan. 18, Kauffman Funeral Home, by Ben Eberly. Burial: Fairview Cemetery.

Steiner, James A., 84, Orrville, Ohio. Born: July 10, 1908, North Lima, Ohio, to A. J. and Martha (Whitmer) Steiner. Died: Jan. 11, 1993, Orrville, Ohio, of cancer. Survivors—wife: Arlene (Amstutz) Schrock Gerber Steiner; children: Geneva Smucker, Gerald W., Eleanor Yoder, Marilyn Eigsti; 9 grandchildren, 2 great-grandchildren, 20 stepgrandchildren, one stepgreat-grandchild. Predeceased by: Ruth (Metzler) Steiner (first wife). Funeral: Jan. 15, Orrville Mennonite Church, by John Lehman and Barbara Moyer Lehman. Burial: Midway Mennonite Cemetery, Columbiana, Ohio.

Thomas, Elmer F., 86, Kidron, Ohio. Born: March 9, 1906, Hollsopple, Pa., to William A. and Susan (Stevens) Thomas. Died: Jan. 4, 1993, Kidron, Ohio. Survivors—children: Coevel, Nada Geiser, Maynard, Paul, Velma Geiser, Mary Thomas; brother: Mahlon; 17 grandchildren, 17 great-grandchildren. Predeceased by: Elda (Livingston) Thomas (wife) and Kermit (son). Funeral and burial: Jan. 8, Sonnenberg Mennonite Church, by Dennis R. Kuhns and Richard Ross.

CALENDAR

Mennonite Health Association annual assembly, Anaheim, Calif., Feb. 14-17

Mennonite Central Committee and MCC U.S. annual meetings, Niagara-on-the-Lake, Ont., Feb. 18-20

Mennonite Board of Missions board of directors, Elkhart, Ind., Feb. 25-27

Allegheny Conference spring delegate session, March 6

New York Conference delegate sessions, Syracuse, N.Y., March 13

Lancaster Conference annual meeting, Lancaster, Pa., March 18-20

Ohio Conference annual assembly, Hartville, Ohio, March 18-20

Mennonite Board of Congregational Ministries board of directors, Phoenix, Ariz., March 19-20

Mennonite Church General Assembly and Convention, Youth Convention, Philadelphia, July 27-Aug. 1

Newspaper

**********CAR-RT-SORT** CR-23
3^^200 51H S124 299
'NITE BIBLICAL SEMINARY
'M AVE
'6517-1947

THE LAST WORD

What happens when we see God?

There's a certain awe, even dread, of God that appears in the Scriptures and in the history of God's people. Tradition tells us God was seen as so pure and righteous that for centuries no word was used for God's name. Even today scholars aren't sure how to pronounce the letters for God that finally made their way into biblical manuscripts: YHWH, which we now know as *Yahweh*.

Israel had good reason to fear. When God gave the people instructions on how to live, they were warned not to come near Mt. Sinai. Even cattle were to stay away. Apparently the human and the earthly might not survive in the presence of a holy God.

That dread continues to this day. With good reason. When we put our human frailties beside God's character, we too come up so short we can only fear.

But there is another picture of God's presence that appears in the Old Testament, even at the awesome event of the giving of the law. On one of his trips up the mountain, Moses took along 70 elders. "And they saw the God of Israel." What happened? "They beheld God, and they ate and drank" (Exod. 24:9-11).

In other words, they partied. Meeting God was a cause for celebration. Seeing God face-to-face brought joy and mirth and laughter.

True, it all too soon deteriorated into an orgy. Once down from the mountain, the 70 joined the others in worshiping a golden calf and in running wild (Exod. 32:25).

From then on, once the people had come to their senses, they were afraid of God. They asked Moses to wear a veil after being with God; Moses' shining face from seeing just God's back side was even too much.

Today we wonder about those Israelites. When they had a chance to see God face-to-face, they blew it. They preferred their own revelries and idols to God's presence.

But before we judge too harshly, we must confess that we also often prefer our own needs and wants to the presence of God. Security, prestige, ego, wealth, comfort, fun, recreation, careers—all can consume us and push out God.

Further, we are like Israel in relation to God's words. We don't like to be reminded that the Ten Commandments might have quite personal applications for our day (something to be explored in *Gospel Herald's* ten-part series starting this week).

Then, as the Israelites did, we come to our senses. We confess our failures. But often we too are left with fear and dread that we have not done enough, that God will not accept us.

But as the writer of 1 John tells us, God does accept us in spite of our humanness, our sin, and our anxieties about having failed. God does not abandon us, just as God did not abandon Israel, even when the people broke the law as it was being given.

This is God's perfect love (1 John 4:17-18). It casts out fear. It allows us to come to the judgment day with boldness. It means a party, now and in our future, joining the 70 elders in eating and drinking in the presence of God.—*jlp*

Keep 'em short and sweet

A genius of God's "ten words" to Israel is their length. The Ten Commandments are short enough to make them some of the first Scriptures we memorized. But in their brevity they also pack a wallop.

We at *Gospel Herald* would challenge our letter writers to take a cue from the Ten Commandments. Be brief. Say what you have to say in three or four paragraphs. Keep to one topic.

We have always welcomed letters for printing in "Readers Say." In the past months, however, volume has outstripped space. For that reason, we have begun to edit letters to one comment on one topic—unless they are concise and to the point when we receive them.

One more point (no, I don't always follow my own advice). Keep them sweet. Focus on ideas, not on writers. Few people like to be told they're wrong, not even in print. Dialoguing with them about their ideas may help them come to that conclusion on their own.

We continue to welcome letters. We believe dialogue an important way for God's people to discover God's will for our day. That happens best when letters are short and sweet.—*jlp*

February 16, 1993

Gospel Herald

THE WEEKLY MAGAZINE OF THE MENNONITE CHURCH

FEB 18 '93
BIRNAM LIBRARY

Scenes from the Christian church in Shenyang: (top) baptismal services are so routine they "almost become monotonous"; (bottom) services on Sunday and during the week pack out the meeting space.

The Christian church in China:

Stampeding to the front on Sunday mornings

Out of 30 years of persecution and oppression has grown a church struggling daily to keep up with the interests and needs of new believers coming to Christ.

by Del and Charlotte Holsopple Glick

Upon dismissal, you head for an out-of-the-way corner. It's safer there. At least you won't get trampled. For everybody else, it's push and shove. Fifteen hundred bodies slowly squeeze out the back and side doors into an already overcrowded outside. As the last ones slip through, an incoming rush of humanity disregard the cries of "wait a moment," "slow down."

The race is on. The shortest distance and quickest rout between the back and the front is hurdling benches. Shoving and pushing also helps. Quickly, individuals stake out their small space on the wooden slatted benches. Just as quickly the huge building is packed again.

You sit down on the back bench reserved for persons like you. If you stay around for another two hours, you can see it happen all over again. You've never witnessed anything like it before. You've only fantasized something like this happening in North America.

You're halfway around the earth in the world's most populous and chief communist country, worshiping on a Sunday morning with Chinese

ALSO IN THIS ISSUE

God won't be broken down into manageable pieces 8

Goshen College receives $28-million alumni gift 10

Lombard Peace Center celebrates 10th anniversary . . 10

The Chinese church continues to make the gospel relevant for their setting. They have consolidated into one denomination without the luxury of debate.

Christian brothers and sisters. Unbelievable? Yes. True? Indeed.

For our family two years with the inter-Mennonite China Educational Exchange as English teachers in a country Napoleon once described as a "sleeping giant" was life-changing. Of special significance are the memories that linger on about the Chinese church we experienced, primarily in Shenyang. Shenyang boasts six million people; it is China's most strategic northeastern city.

However, it's impossible and dangerous to generalize about anything in this rapidly changing Asian country. The church is no exception. Consequently, we can share only what we learned from our encounters with the Chinese Protestant church during our two years in their country.

The Chinese church is adapting and maturing. The roller-coaster that has been the Chinese political scene in recent years has forced the Chinese Christian church to adapt. Or face oblivion.

With the birth of Communist China on Oct. 1, 1949, foreign missionaries were chased home and all church institutions—schools, hospitals, social services—were taken over by the state. The Chinese Christian church with all of its denominations was left on its own.

Two years later in 1951, a one-denominational Protestant Three-Self Church was organized, stressing self-government, self-support, and self-propagation. Never again, the founders claimed, would foreign missionaries occupy leadership positions in the Chinese church. While this newly created organization, the "open church," was recognized by the government, that did not guarantee smooth riding or lack of persecution.

Our dear friend, aging Rev. Li (some names and details have been altered), recalled to us the ups and downs of his own pastoral pilgrimage. He reflected on the uncertainty, suffering, and crack-down of the 1950s and the deepening repression and disastrous crisis of the Cultural Revolution of the '60s and '70s. He shared with intense feelings the despairing finality of all church doors being closed and his being sent along with millions of others to the countryside to learn from the peasant farmers. With joy he remembered the unexpected turn of events in the late '70s and early '80s when religious freedom expanded and churches started to reopen, including the one where he was previously pastoring.

Adapting to and surviving within an unpredictable and power-entrenched, controlling government has been a unique challenge. Even today China's 1982 constitutional guarantee of "freedom of religious belief" still needs to be interpreted in relative terms.

The Chinese church continues to work at making the gospel relevant in their setting. They have integrated and consolidated into one denomination without the luxury of debate and discussion. They have started seminaries in some of the major cities. In the mid-'80s the Amity Foundation was begun by Chinese Christians and non-Christian civic leaders to relate to needs of health, agriculture, and literature. Amity's printing press now turns out one and a half million Bibles annually.

The Three-Self Church is not the only Protestant group in China. There is also an unregistered and unsanctioned "underground church." Generally, believers involved in these "meeting points"—small, grassroots, and spontaneous home Bible study and prayer fellowships—mistrust and object to government pressure and control of the Three-Self organization. Three-Self participants claim they are the only legal and viable church alternative, given the present situation. Adjusting and adapting are mandatory for both groups, however, lest they splinter and weaken the impact of Christianity.

Time does not exist to train leadership or develop courses on evangelism. Chinese Christian lay persons just do it.

Other challenges of adaptation include better incorporation of children, attracting more young people, increased literature needs, and the desperate need for more young seminary-trained leaders. Most Three-Self worship services still reflect a Western Protestant format, but an encouraging development is a new hymnal, which includes many hymns written by Chinese Christians.

The communist government never dreamed it was doing the Chinese church a favor by throwing out the missionaries four decades ago. Ironically, that was probably the best thing that happened. Yet many Christians in the West thought (and still think) the church wouldn't (and can't) survive without their involvement, strategy, and theology. Today, the Chinese church—with its determination to be faithful, adaptable, effective, and autonomous in the midst of incredible odds

and obstacles—is purer and more mature.

But China's open-door policy of recent years has also opened the flood gate to "Christian" organizations doing their "missionary" thing again: evangelizing, planting churches, conducting Bible studies, baptizing, and smuggling Bibles. Not only is all of that illegal, but it also places the Chinese believers in great jeopardy and violates the ongoing adaptation process of the self-governing Chinese church.

The Chinese church is alive and growing. For the past half century, the Chinese people have been inundated with Marxism and atheism. Socialism has been portrayed as utopian equality and belonging. Communism, as championed by Chairman Mao, was promised as the essence of meaning and purpose in life. Gone were the abusive imperialists and capitalists and their imported cultural theology. Chinese believed a new era was on the horizon.

But loss of spirit and disillusionment have set in. The initial, exhilarating sense and importance of the group, the community, has given way to mistrust and suspicion. Equality is only a theoretical construct; deep down the citizens realize that, indeed, some are more equal than others. Scientific knowledge, technological advancement, and increased standard of living have not answered their inner longings. Chinese society has become morally bankrupt.

The communist government has attempted to proclaim an emphatic *no* to God and expected its people to do the same. But they haven't. Today, the Chinese church is alive and growing. Three-Self churches are overflowing; "meeting points" are flourishing.

The causes for the Chinese church growth are complex and difficult to analyze. Certainly, the Spirit of God continues to move and nudge in unexpected ways and difficult situations. In addition, there appears to be a resurgence across China of the search for meaning and purpose in life—which was hoped for under communism, but never delivered. People are now responding to the biblical message of salvation, morality, value, equality, and community.

Christians, however, are still a very tiny minority in China. Estimates vary greatly, but most suggest that about 1 percent of the population are believers—about 10 million, Protestants and Catholics combined. But that is a substantial increase compared to pre-1949. One must also remember that Christianity—or any religion, for that matter—has never played a major role in Chinese culture and society.

Attending one of the open church's worship service is evidence this growing and alive church phenomenon is making a difference. Chinese seem to crave and yearn for gathered worship.

Even under the watchful eye of government officials, worshipers stream to corporate worship. That's why (at least in Shenyang), multiple services are held on Sundays *and* during the week. Most attenders bike long distances from the countryside or through city streets, walk, or ride on incredibly jammed buses.

For us, riding a bike or bus for an hour to church wasn't very attractive, especially when we didn't understand much, except for the Lord's Prayer, the Doxology, and a few familiar hymns. Sometimes we got lazy and paid $2 for a taxi to escape some of the traffic, shoves, and stares. But to observe the committed craving of the Chinese was worship itself.

When the church was full, other Chinese sisters and brothers would sit and worship along in the small courtyard outside the church, weather permitting. Or sometimes they would crowd into the standing-room-only area in the back of the church. During special services, like Christmas Eve, the back 8-10 benches would be removed so more people could jam inside. Cold weather outside (-20° C) and cold temperatures inside wouldn't keep the faithful away. Coat racks were unnecessary, since you wear inside what you came with. It was also a good way to save energy—fill up space with human bodies!

The Chinese custom at most churches is to re-

Worshippers who can't find space inside the Shenyang church on Easter Sunday 1992 follow along from where they sit on the outside.

Illegal activity by North American groups not only places Chinese believers in jeopardy, but it also violates the ongoing adaptation of the self-governing church.

serve a bench for foreign guests. In Shenyang, our niche was 25 benches from the front, the back one. So we always had a place to sit, since the accommodating usher chased the Chinese off "our" bench when he saw us coming. (We didn't like that custom!) Not once were there other bench- or people-gaps in the meetinghouse.

Certainly, it's not that the Chinese believers have anything to gain economically, politically, or socially by worshiping. Quite the contrary. They know they are being watched. Their primary group, the work unit, is always aware of their attendance. And in their six-day work week, why go to church when Sunday is the only day to go shopping or to be with family?

The Chinese Christians take their worship and witness seriously. Freedom or time, however, does not exist for church leadership to establish programs, create processes, or develop courses on evangelism. The laity is not aware of textbook "how to's." They just do it!

Chinese church leadership is committed and persevering. The smoke-stacked, coal-burning factory district helps give Shenyang the distinction of being the second most polluted city in the world. In North America, such an area probably wouldn't be targeted as a church plant. But a young, committed Chinese minister friend has been diligently working in that section of the city to form Christian fellowship groups. She baptized 300 persons this past spring. She has hopes to open soon a church for worship and continued nurture.

The dipping of the hand into a basin of water, followed by placing of the hand on the next person's head while repeating the baptismal creed—this ceremony became almost routine and monotonous for us. But it was anything but ordinary for the several hundred believers who had gathered on a Friday afternoon for another teaching, climaxed by baptism and church membership. Single file they approached Rev. Wang. One by one they received baptism. Old folks who experienced many disasters in their lifetime were interspersed with the young who knew this step was one of faithfulness in a very uncertain culture, facing a most unpredictable future. Variations in educational backgrounds, social occupations, and economic status were very noticeable.

A Sunday morning ordination service for two women was packed. One was to become bishop of the district; the other, a young minister, was being called to serve the local congregation. Her age brought many young adults to the meetinghouse that day. The laying on of hands by the senior ministers and the charge to be committed "shepherds of the flock" was moving. In China, it appears there is no time to debate if women are equal participants in the kingdom of God. Their socialist construct, where all are equal, is also applied to their religion.

The maturing and growing Chinese church is also experiencing increasing needs and challenges. The leaders dare not be complacent or overly optimistic with their past survival nor their recent growth. Their perseverance compels them to dream about the future. "We need leaders," they shared with us, "who are taught in seminaries, leaders who not only know the stories from the Scriptures but who are also capable of teaching and preaching well.

"We need leaders who know enough about the Bible so that they can adequately answer the questions of those seeking, including the increasing number of younger persons."

Chinese church leaders continue to struggle with the dire lack of resources, training, and an accommodating society—things we in North America take as commonplace or insist as requirements. But their perseverance and commitment to the fourfold mandate of worship, nurture, concern for the welfare of the people, and witness is divine inspiration and example.

It is no small miracle that a church—which in five decades has been subjected to more stress, turmoil, uncertainty, and repression than the North American church in 100 years—is still adapting and maturing, alive and growing, with leadership committed and persevering. This church faces enormous challenges in the future. But the church is where it belongs—in the hands of the Chinese Christians.

God's spirit has been faithful! Our Chinese sisters and brothers have been faithful. But, like church life in North America, not all is perfect. There are differences and shortcomings, and the Chinese are generally the first to note those.

But before we criticize either the open or underground Chinese church life too harshly—out of ignorance or from our Western expectations and patronizing mind-set—anyone for a race to the front bench for the next worship service?

Del and Charlotte Holsopple Glick, Goshen, Ind., and their daughter Renee were at the Northeast University of Technology in Shenyang, China from 1990-92. Del and Charlotte served as English teachers with China Educational Exchange.

"Happy are those whose way is blameless, who walk in the law of the Lord. Happy are those who keep his decrees, who seek him with their whole heart, who also do no wrong but walk in his ways."—Psalm 119:1-3

Gospel Herald

Editor: J. Lorne Peachey

Assistant Editor: Cathleen Hockman

Editorial consultants: George R. Brunk III, Richard A. Kauffman, Martha Kolb-Wyckoff, Stuart Showalter, Diane Zaerr

Gospel Herald (ISSN 0017-2340) is published weekly, except for the third week of August and the first week of December, for the Mennonite Church by the Mennonite Publishing House. Subscription rate (in U.S. dollars): $27.25 per year; outside U.S. and Canada (air mail delivery): $47.25 per year. Group and bulk rates available. Call 1 800 245-7894.

Editorial and subscription address: *Gospel Herald,* 616 Walnut Avenue, Scottdale, PA 15683-1999. Telephone: 412 887-8500. FAX: 412 887-3111.

Second-class postage paid at Scottdale, PA 15683-1999. Lithographed in the United States.

Copyright © 1993 by Mennonite Publishing House.
Canadian subscriptions: second-class postage paid at Kitchener, Ont., publication mail registration no. 128562.

Gospel Herald is a member of the Associated Church Press and of Meetinghouse, an association of Mennonite and Brethren in Christ editors.

Postmaster: send form 3576 to 616 Walnut Ave., Scottdale, PA 15683-1999.

Vol. 86, No. 7: Feb. 16, 1993

Printed on recycled paper

Credits: Cover and page 3 by Del and Charlotte Holsopple Glick, page 10 by Gwen Stamm, page 11 by Jim Bishop, page 12 by Peter Gerber, page 13 by Dynamic Graphics, page 14 by LaMar Weaver.

READERS SAY

Was Bathsheba a Seductress or a Victim? (Oct. 27). Telling the woman's side of the story prevents her further victimization by a society which misjudges or even blames her. This is as true for modern-day rape victims as for Bathsheba.

Nancy Frey
Palmerston, Ont.

A belated thanks for two articles this fall: ***Who Do You Say That I am?*** (Sept. 8) and ***What Is the Relation of the Creator to the Created?*** (Nov. 17).

I rejoice in the release of leadership gifts among women in our congregations and churchwide. I am saddened when they are stifled. I am deeply hurt, as well, to hear stories of women who are physically or sexually abused. But I am also hurt by recent cultural rhetoric, also in the church, that dehumanizes males and equates maleness with violence. I rejoice in God creating us as male *and* female. Where either is degraded, there is pain and sin.

I enjoy the cultural pluralism of racial, ethnic, social, and political diversity. It is one of the reasons I live in a city. It is not fashionable to talk about the uniqueness of Jesus in the context of pluralism. While rubbing shoulders and working with persons who are Muslim, Jew, or of other faiths, I seek to have both wisdom and courage to share what I believe to be true—and what has been our historic Anabaptist confession: that Jesus is the way, the truth, and the life.

Phil Ebersole
Toledo, Ohio

What Should We Believe About Women and Leadership? (Dec. 15 and 22). Brunk is correct in saying that women in leadership comes up for very little attention in the Bible. However, there are more than a dozen New Testament Scriptures that indicate a leader-follower relationship between men and women. There are also many Scriptures that differentiate roles.

In the 4000 years of Old Testament history, we can perhaps list four outstanding women leaders—one for each 1000 years. This is an important precedent; women leaders were definitely the exception.

In regard to Gal. 3:28, Brunk acknowledges that the obvious meaning is man's relationship to God. Then in order to widen the meaning to accommodate his interest, he goes back to 2:11 for an illustration in a "larger context." But there are four changes of subject between 2:11 and 3:28. After all the discussion, there is still no clear connection between Gal. 3:28 and the role of women in leadership.

Isn't it an unwarranted assumption that today one can categorically state what was Paul's thinking and what was his intention in writing Gal. 3:28?

Samuel B. Nafziger
Buffalo Hd. Prairie, Alta.

Will Peace Survive Past the Year 2000? (Jan 5). The danger Schroeder mentions of the "basic structures of our society [being] adversarial" is very real. Peace convictions and the peace witness are not lost in one great surrender. They are eroded by progressive acceptance of the adversarial mode or stance in the worlds of business, law, church, politics, and education.

The answer may not be in a return to a former pattern of separation from the world. It may rather be in bringing the spirit of Christ to bear upon the fields of law, politics, economics, and education in order to transform them rather than to conform to them.

Marlin Jeschke
Goshen, Ind.

Sometimes I hold a *Gospel Herald* with almost reverence as I come to my wife to read what I've found. The January 12 issue was one of these. It began with an article on humility and ended with an illustration of humility as the editorial admitted Somalia is teaching us our peace theology doesn't answer all questions. An article by Koontz and Burkholder suggested we "think again" and accept the apparent need for governments sometimes to act with force, which—as the editorial points out—urges the exact opposite of an article in the previous issue. I applaud our editor. For it's only by having the courage to admit our unanswered questions that we can be taught.

May I test an answer that began forming during the 11 years I and several others wrote our conference's study paper on women in ministry? Are these cases as parallel as I believe they are?

• The new covenant, full of life lived by the Spirit (life freely chosen), is

God's intention for humanity; but we needed the old covenant tablets of stone as a tutor to bring us to Christ (Gal. 3:24).

• Relationships of mutual respect and partnership (rather than the strong using their power to force others to do even good things) is God's intention for humanity; but Somalia shows us that the government of Siad Barre or 30,000 U.S. troops is preferable to no government, no ruler who bears "the sword" (Rom. 13:4).

• God's intention in marriage is for the man and woman to make decisions mutually; but few have the character and relational skills needed to give someone else equal say and value, so God calls man the "head" and asks the wife to submit (Eph. 5:22-24) rather than have the marriage fly apart.

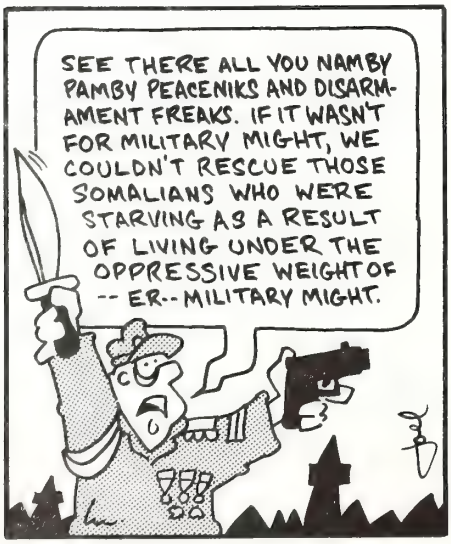
• In each of these cases, God calls his people to move toward the ideal. But God also puts in place a structure which limits the evil we would commit until we arrive where he calls us. The structure is unhealthy—it is not God's ideal; it has no gospel character. But it is better for us that it is there.

God is a much better accommodator than we are. God did indeed ordain the Mosaic Law, police action, and male headship—so that we don't destroy ourselves before the redemption that comes in Christ can be accomplished. On the other hand, on hearing that God ordained them, we also have the tendency to cling to those institutions even after the Spirit declares them obsolete, hindering the progress of the gospel.

My guess is that until we acknowledge that God accommodates to our fallenness and sets up institutions to limit our evil—even though those institutions are far below God's ultimate intentions for humanity—our church will continue divided into two camps: those who see that God ordained those institutions (and wonder why some in the church say God wants us to move beyond them), and those who see that God wants us to move beyond them (and wonder why some say God ordained them).

Harold N. Miller
Corning, N.Y.

Pontius' Puddle



Walk Humbly with Your God, (Jan. 12). Walter Sawatsky gives quite a challenge—to write church history in terms of love and humility, not theological controversies and power struggles. But controversialists leave many more records than the humble. It's *hard* to write the history that Sawatsky calls for.

It is difficult to get church offices in the hands of the humble. If there is power to be exercised or money to be made, ambitious self-promoters will always appear. Institutions are poor at knowing motivation, so the self-promoters will always have massive advantages over the humble and meek.

No doubt the lot was partly a Mennonite device for discouraging power-seekers. Now that the lot has fallen into disuse, Mennonites need to redouble their vigilance. It must be crucial, as the letter from Leonard Gross in the same issue suggests, to recall that the saints constitute the church and never to leave questions of discernment to the institution.

Christopher Melchert
Winston-Salem, N.C.

Before I came to Germany, I read the reports of violence against foreigners and Jews with the same captivated, astonished, and yet safely detached interest as I had for the riots in Los Angeles last year. But now I see that "attacks" against "victims" are transmuted into my foreign friend's real fear to stay here in Germany. Instructions on the subway in Berlin describe how witnesses should help in the event of some attack. It could happen—in front of me. What would I do?

These "neo-Nazi" attacks are reminders that history can also not be obviated. But this picture would be incomplete without describing the response.

For all the swastikas spray-painted on cigarette machines, there is counter-graffiti "Nazi's Out." Almost every night some city has organized a candlelight civil. I was one of 200,000 people at a free music concert in Frankfurt against racism recently. Munich had a candle chain with 400,000 people and disseminated images of a city lit up by "people power." These are "common" Germans making an uncommon statement against racism. I wish it were my own society's reaction to Los Angeles.

Many U.S. Mennonites were separated geographically from the problem of Los Angeles. Here, though, the attacks have often been close to Mennonite communities. The German Mennonite Peace Committee (DMFK) issued a call for Mennonite congregations to discuss the violence in the context of Matt. 25:38: "When have we seen you a stranger and taken you in, or naked and clothed you?"

Both U.S. and German societies cry out with the need to see Jesus in our neighbors.

Randy Shank
Bammental, Germany

What Should We Believe About Women and Leadership? (Dec. 15 and 22). As I reflect on this material, I can't escape a nagging uneasiness with the whole idea that our diligent, serious understanding of the divine order for men and women has been wrong all these years. In these articles some very strong statements are made that contradict what God seems to be clearly saying in my Bible. How could it possibly be that the Christian church has been wrong for 2000 years, and now in the last 100 years we have suddenly received new light?

It seems in our Mennonite circles we are hearing only the one side, the one that supports women's ordination. If we are honest, we will be willing to listen with humility also to those who have made a thorough study of the subject and have come to deep convictions that to place ordination and full leadership upon women is a violation of Scripture.

I would urge the reading of two excellent books on the subject, both from Crossway Books: *The Feminist Gospel* by Mary A. Kassian and *Man and Woman in Christian Perspective* by Wer-

ner Neuer. Neuer's main thesis is "that while man and woman equally bear the image of God, they were constituted at creation with differences that cannot be ignored or overridden without inviting chaos."

In my 40 years of ministry, I have not been in the habit of changing my theology, and I just want to be real sure I am on the right track if I change on this issue.

Maurice W. Landis
Lancaster, Pa.

Yesterday I watched much of the U.S. presidential inauguration. Pageantry, pomp, power. A national celebration. All the panoply of military procession, banners, bands. The dynamism of Sousa marches. Multitudes, masses of intent, cheering, flag-waving spectators. A day of patriotism and emotion. "Hail to the Chief."

It was impressive. And some of it was moving. But we should remember that in Matthew's Gospel all this was the third temptation of Jesus. "Again, the devil took him to a very high mountain and showed him all the kingdoms of the world and the glory of them" (Matt. 4:8). It was the temptation to exalt political power above God's kingdom.

Later, in the midst of his ministry, the temptation returned when the Galileans came to declare Jesus king (John 6:15). In the wilderness he had answered the devil with Deut. 6:16; here he withdrew into the hills alone to pray (Matt. 14:23). The temptation must have been intense.

The pomp and drama of earthly kingdoms has influenced many to make nationalism a religion in itself—and thus a counter-religion to New Testament Christianity.

The state has its rightful place in God's order (Rom. 13:1-7, Matt. 22:21, 1 Pet. 3:17). But while we accept (and can be moved by) our earthly citizenship, we are primarily citizens of a higher, spiritual kingdom—God's kingdom. "Our citizenship is in heaven" (Phil. 3:20, NRSV).

Stanley Shenk
Goshen, Ind.

It took six months, but the letters to the editor objecting to publishing the moral failures of leadership in *Gospel Herald* finally convinced me that such publication is inappropriate. I have taken several steps in an effort to be consistent with my new understanding.

1. Several months ago I began canceling all my subscriptions to magazines which might carry unpleasant news of leadership failure. *Newsweek* and *Christianity Today* are clearly unacceptable with my new ethic. The only magazine I am still receiving is *Arizona Highways*, and I will confess that I open it each month with some anxiety.

2. I have forbidden friends and family to ever mention the subject of moral failure in the church. My new motto is "If we don't talk about it, it will probably just go away."

3. I have also begun to encounter very unpleasant references to leadership failure in the Bible. I would thus recommend that other concerned readers join me in expunging the following offending passages from their Bibles: Gen. 20, 2 Sam. 11-12, Luke 22, and Gal. 2. Admittedly, this is only a beginning list. I am terming the resulting, slimmed-down edition of the Bible the "New Sanitized Version" (NSV). I expect that it will be a best-seller.

David R. Brubaker
Casa Grande, Ariz.

The responsibilities of an editor of any substantial publication are undoubtedly great. When a publication provides material of a spiritual nature the weight of responsibility increases exponentially, for now the well being of human souls is directly at stake. Therefore, I first want to offer my prayers on your behalf.

I would also like to express a growing personal concern. In my opinion the *Gospel Herald* is increasingly becoming a forum for dialogue on various issues. This occurs especially in letters to the editor. While I believe that dialogue is important and necessary when used properly, I also feel that dialogue can be an insidious tool of the enemy. One need only observe the serpent's shrewd use of dialogue in Genesis 3 to confirm that fact.

When opposing viewpoints and interpretations are presented in a public forum and no clear biblical positions are taken, the sheep are left to feed on the poison as well as the grass. The constant feeding of the mind with a mixture of truth and error can only lead to disaster. Allowing this to occur is a failure of leadership.

Scripture provides us with an example of leadership in action. It appears that the leaders in Jerusalem did not dialogue before the whole church on a critical issue. They drew apart to make a sound biblical decision and then passed that on to the church (Acts 15:6, 22).

I realize this raises many difficult questions: Who decides truth? When and where can opposing viewpoints be expressed? However, I fear that under the present format, *Gospel Herald*, rather than shining forth light, may be in fact increasing the darkness.

William A. Brunk
Quakertown, Pa.

After reading Sharon K. Heath's letter, (Dec. 8), I'm seriously considering canceling my subscription to the magazine. In printing her letter, you are supporting her view of the "wronged gay and lesbian community." It's as though you agree that churches and families were wrong for enforcing discipline on those who are blatantly disobeying biblical teaching.

There's no "appropriate role for gay and lesbian Mennonites" in the church. There is one role for us all, and it is that of repentant sinners, striving to become more Christ-like. I applaud all those churches, families, and communities who stand firm in their belief that homosexuality is wrong and that it should not be accepted in any way into the church.

Heidi Stoltzfus
Birdsboro, Pa.

From the pet-peeve department: In four or five short paragraphs in ***Who's in Charge Here, Anyway?*** (Dec. 15), the editor manages to offend my idiomatic feel four or five times: "Our leader is now younger than *we*"; "born in the same year as *we*."

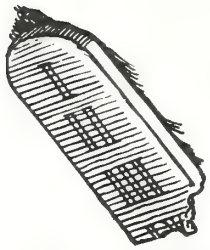
Strict logic may dictate the subjective form in those statements, but nobody talks like that. Modern progressive grammarians call for the objective form: "Our leader is now younger than *us*."

Other than such minor matters, I applaud the work of *Gospel Herald*.

John Ruppe
Ludlow, Vt.

John's right. Modern grammarians are now more 'objective' than were those who dictated form when I taught English grammar 30 years ago. From now on I'll try to be more progressive.

—Editor



The second commandment:

God refuses to be broken

Our true freedom and joy live in setting aside our graven images and turning toward the great I AM—who demands of us the things that make life good.

by John Stahl-Wert

"You shall not make for yourself an idol, whether in the form of anything that is in heaven above, or that is on the earth beneath, or that is in the water under the earth. You shall not bow down to them or worship them; for I the LORD your God am a jealous God, punishing the children for the iniquity of parents, to the third and the fourth generation of those who reject me, but showing steadfast love to the thousandth generation of those who love me and keep my commandments" (Exod. 20:4).

When I mentioned to my wife, Milonica, that I was doing some reading in preparation to write an article on the Ten Commandments, she gave me one of her famous over-the-top-of-the-glasses-you're-doing-what? looks. Milonica's expressions can be quite eloquent. This one said, "Please don't write some thick, sober, snoring, molasses piece that no one but your mother will have the motivation to finish."

The really nice thing about my spouse, I want to add quickly, is that she never leaves me hanging. She immediately followed up the *look* with an idea. She told me that in our children's Sunday school materials, they don't talk about THE! TEN! COMMANDMENTS! Rather, they talk about "The ten best ways to live."

The Ten Best Ways to Live!

I've waded through plenty of molasses since that casual conversation and, with some unnotable exceptions, everything I read underscored Milonica's point. The Ten Commandments reveal God's unbelievably profound interest in our well-being.

The second commandment—uh, best way to live—begins simply. "You shall not make for yourself an idol." This was not an unfamiliar injunction to the Israelites. A casual review of the Hebrew Scriptures reveals frequent injunctions that forbid "shaped images" (Exod. 20:23-26; 34:16; Lev. 19:4; 26:1; Deut. 4:15-19; 27:15).

What is immediately startling about this commandment is how many words it takes to explain it. By contrast, the sixth commandment, "You shall not murder," is easy. Four words. But this second commandment on idols requires 90 words. That's a lot of chiseling on tablets of stone! Like the fourth on keeping the Sabbath (94 words), the second commandment is by itself nearly as long as the other eight put together. One suspects there's something about idol making and Sabbath breaking that's particularly problematic for God's people. What would that "something" be?

The second commandment forbids making any shaped images, or any likenesses of *anything* in heaven above, on the earth, or in the water under the earth. And, even more to the point, the commandment forbids bowing down to these images or serving them.

These rules in and of themselves don't tell us much. Some kind of a God has declared that we shouldn't fabricate images for use in the worship of other deities. Most gods I can imagine would write such prohibitions.

What must shape our appreciation of these verses more deeply is an understanding of the kind of God this God is. This God appreciates *us* and has given these "commandments" out of a tender heart.

The God of Exod. 20:5-6 is not a cold and distant God. In this God is jealousy and anger and unspeakable passion. God is jealous, requiring of us (for a truly delightful reason) our exclusive devotion. God's anger against all opposition (which when understood will make our hearts sing) is unquenchably hot. And God's love (can we even begin to comprehend such a love?) makes everything else about God pale in comparison.

With the one true God at the center of our lives, we may stand with courage and power against every enslaving idol of death and destruction.

I am often tempted to think of God as a taskmaster and the Bible as a bothersome book of unkeepable rules. Somehow, following the line of this temptation to its conclusion, freedom and pleasure and fulfillment and joy lie in the direction away from God and from Scripture's tedious pronouncements.

The truth is quite opposite.

At a personal level, *I* am the great taskmaster of my little universe. It is *I* who deface every

down into manageable pieces

beautiful gift of God's creation with engravings of duty and damnation. Turn in whatever direction I will and left to my own devices, I will see there impossible demands, enslaving obligations, and inescapable judgments I usually like to blame on the divine.

At a collective level, we do the same thing, but with even more dire consequences. Together, unable to imagine how truly other and yet present, how truly wild and yet tender God is, we carve God down, whittle God away, until we have a shape, a color, a size we can deal with.

Tragically, the puny remains of God we are left with can do little more than confirm our basest instincts: to fear whoever is unlike us, to blame whoever lives a distance from our home, to do violence to whoever is weakest. In short, our graven images, which are little more than stratospheric self-portraits, give us permission to punish whoever dares to be created in the broader and richer image of the one whose likeness we are forbidden to see, save in Christ (Col. 1:15).

God understands this about us. God knows that in our personal as well as our collective lives we have a penchant for making ourselves miserable. And God knows where healing for our kind is to be found.

"I AM WHO I AM" (Exod. 3:14), God tells us, refusing to be broken down into manageable pieces for our convenient use in campaigns of violence against each other.

"I am the Lord your God, who brought you out of the land of Egypt, out of the house of slavery" (Exod. 20:2), God says, declaring that this God, unlike the ones of our own creation, resides with us, cares for us and seeks our best good.

The defining characteristics of the gods we engrave with our own hand is that their demands on our lives are capricious and tyrannical. They stand apart from us, propped up like glowering totems. Their number is countless. One never appeases such gods. Remember, we are speaking of the power of the human imagination to perceive self-damnation wherever it looks.

But the defining characteristics of the God of Israel, and of our Lord Jesus Christ, are that God is one and that God is with us—Immanuel.

Our true freedom, pleasure, fulfillment, and joy lie in setting aside all our graven images, and in turning toward the great I AM. This holy I AM demands of us the very things that make living good: a gracious regard for oneself and an open heart toward the neighbor everywhere.

Moreover, the demands of this jealous God resonate with the deepest cords of our created personhood. Remember, this God is with us. When we answer to the one God who speaks within our very heart, we are enabled to become God's own child. And in God through Christ there is no condemnation. We need to cower no longer, ever wary of some as-of-yet-unseen god whose unexpected dagger of damnation may come at us in any moment.

When we answer to this one God alone, when we worship the God who is in Christ, are the days of our lives made any different? Indeed they are. Such exclusive devotion affects what we feel we must answer to on Monday, try to prove on Tuesday, buckle under on Wednesday, kiss up to on Thursday, cringe from on Friday and dream about on Saturday. Indeed, life devoted to this God makes it possible even to dismiss the haunting obsessions that drive us back to work on Sunday.

With the Lord God on the throne, we may rest at ease. With the one true God at center of our lives, we may stand with courage and power against every enslaving idol of death and destruction.

"You shall not make for yourself a graven image" is a welcome invitation to be all that we might possibly be—and, equally welcome, to be nothing more.

John Stahl-Wert is pastor of the Pittsburgh (Pa.) Mennonite Church and moderator of Allegheny Mennonite Conference. He also works with the Pittsburgh Mediation Center. John and Milonica are the parents of a daughter, Emma.

This is the second in a series of articles on the Decalogue or the Ten Commandments. This 10-week series will deal with both historical and modern themes connected with these rules of life for the people of God.—Editor

Goshen College receives alumni gift of $28 million

Goshen, Ind. (GC)—The estates of two alumni have provided Goshen (Ind.) College with the largest gift in its 98-year history.

The $28 million bequest comes from the trust funds of Harold and Wilma Good. The gift is primarily stock in the J. M. Smucker Company, with the transfer of shares to the school taking place over several years.

Board members, top administration, and the GC strategic planning committee—made up of faculty, staff, administration, and students—have suggested using the gift for endowment, according to GC president Victor Stoltzfus. Funding priorities will be set over the next few months, with recommendations to the board of overseers perhaps as early as June.

"We want to be good stewards of this generous gift," Stoltzfus said. "To do that we need to consult with our students, faculty and alumni, the Elkhart County community, and the Mennonite Church."

Endowments are investments that earn ongoing income, which institutions may spend without touching the principle. The Mennonite Board of Education, which administers the endowment of Goshen College, allows only a portion of the annual income to be spent, with the rest reinvested to account for inflation.

Funds from the Good gift are separate from the school's $48-million capital campaign. The drive is set to be completed in time for the GC centennial in 1994.

Goshen's $12-million endowment is small compared to similar private colleges, whose funds may be as much as $80 million, school representatives said. The endowment contributed about 3 percent of GC's $13.6 million operating budget in fiscal year 1992.

If the entire Good gift were given over to the endowment, it would generate about $1 million per year in additional spendable income.

"This gift from the Harold and Wilma Good estates demonstrates the faith of an alumni couple in Goshen College," Stoltzfus said.

"We are grateful for the confidence it shows in our mission as a Christian liberal-arts college of the Mennonite Church. It allows us to think boldly about how we can better prepare students to become the church and community leaders of the 21st century."

During their lifetime, the couple gave $2.5 million toward construction and maintenance of Harold and Wilma Good Library.

Harold C. Good was born in Sterling, Ill., and Wilma Smucker Good grew up in Orrville, Ohio. Wilma's parents, Monroe and Ellen (Yoder) Smucker, founded J. M. Smucker Co. Both the Goods earned bachelor's degrees in education, she in 1921, he in 1922.

In a tribute in the *Goshen College Record*, President Emeritus J. Lawrence Burkholder wrote of the Goods, "They were deeply spiritual people who often spoke about the values received from the Mennonite backgrounds. They will long be remembered as major contributors for whom wealth and simplicity were marvelously combined."

—*Wayne Steffen*

Leaders explore aspects of worship

Harrisonburg, Va. (EMC&S)—Worship takes many forms in the Mennonite Church. And members have as many different expectations for worship as there are congregations.

More than 160 pastors and lay leaders studied this myriad of expectations during the 1993 School for Leadership Training at Eastern Mennonite College and Seminary.

Participants in the Jan. 18-21 conference not only attended practical "how-to" sessions on worship planning and debated what forms worship should take, but they

Peace center celebrates its tenth anniversary

Lombard, Ill. (LMPC)—On Jan. 1, 1983, the nuclear arms race was out of control. The Berlin Wall looked solid. Central America was on the nightly news. And the Lombard (Ill.) Mennonite Church began a new ministry of peace.

In 1993, the Lombard Mennonite Peace Center (LMPC) celebrates its tenth anniversary. Weapons of mass destruction are being reduced, walls have fallen, and different regions of the world make the news. But LMPC's ministry continues to witness to Jesus Christ and his way of peace.

LMPC was begun as a "peace resource center" and has served schools, churches of a multitude of denominations, and other groups. Over the years staff have presented over 1,225 educational programs on a wide range of Christian peace and justice concerns, primarily in non-Mennonite settings.

In describing the focus of the peace center's ministry, LMPC director Richard Blackburn says, "We have consistently challenged all to embrace Jesus as Lord, to reject violence, and instead, to pursue nonviolent means of resolving human conflict."

Early in its history, LMPC began offering training in conflict resolution skills for use in the family, church, workplace, and community.

As Blackburn explains, "We continue to believe that people will be more likely to embrace a global vision for resolving conflict nonviolently if they first experience how such principles can be put to work in their daily lives."

LMPC's training in conflict resolution skills has become the most requested aspect of its ministry. Mediation and consultation services also have undergone significant growth, expanding to 139 sessions in 1992.

The center serves as an affiliate of the Mennonite Conciliation Service, with Blackburn now serving as regional coordinator for the Great Lakes area.

LMPC continues to regard itself as an outreach ministry of its home congregation. A member of the church rebaptized as an adult in 1989 comments, "The Anabaptist witness to peace pointed me to the presence of God in this world when I had trouble finding him for a long, long time. And that witness was made to me through LMPC."

Central to the success of the LMPC ministry has been the Christ-centered nature of its mission, leaders note. As remarked by Blackburn, "Our purpose for inviting people to turn away from violence, while also seeking justice for the poor, has always had the light of Christ at its core.

"Although violence and injustice still prevail in much of the world, we continue in our work, confident of Christ's ultimate victory over all the forces of darkness. For the light shines in the darkness, and the darkness has not overcome it!"—*Robert Williamson*

also experienced worship in a variety of settings.

Duane M. Sider, an assistant professor of church studies at Eastern Mennonite Seminary, introduced the conference theme, "Which Way Worship," with a narrative of one congregation's struggles with trying to plan worship experiences that are responsive to the incredibly diverse needs and expectations of its members.

Sider's chronicle pointed the audience toward asking the question, "What is it that builds up the body?" as a starting point in describing and planning authentic worship.

A recurring theme during the week was the importance of rituals in enriching congregational life.

"Ritual connects the past and present with a vision for the future," declared Robert Webber, professor of theology at Wheaton (Ill.) College. "Rituals help move persons through different stages of spiritual growth."

Marlene Kropf, minister of worship and spirituality for the Mennonite Board of Congregational Ministries, Elkhart, Ind., led workshops on "Bringing Worship Rituals to Life."

She explored the ritual of communion and how it can exercise power and meaning in reenacting Jesus' suffering, death, and resurrection to new life.

Because communion is a ritual that involves the whole body and affects everyone present in some way, "more congregations are observing the Lord's Supper more frequently and finding it meaningful," Kropf noted.

Another ritual gaining wider acceptance in Mennonite churches is anointing with oil, Kropf observed. She commended this practice in public worship—when deemed appropriate—for the healing of physical and emotional ills.

Whatever rituals are employed in worship, "they must respect where people are, they must be rooted in biblical stories and understandings, and they should allow for full participation of members as much as possible," Kropf said.

Three Mennonite congregations, each modeling a distinct worship style, opened each day's activities. Participating were Park View Mennonite Church, Harrisonburg; Calvary Mennonite Church, Hampton, Va.; and Washington (D.C.) Community Fellowship.

Afternoon corporate sessions included a seminar on planning and leading congregational worship led by Kropf and June Alliman Yoder, faculty member at Associated Mennonite Biblical Seminaries, Elkhart, Ind.

Robert Webber and Marlene Kropf lead classes at the 1993 School for Leadership Training at Eastern Mennonite Seminary. Webber described rituals from the early Christian church, such as preparation for baptism and communion, as a "process that helped move people through different stages of spiritual growth." In Kropf's sessions on "Bringing Worship Rituals to Life," she cited the importance of being "open to mystery" and not always being dependent on words in encountering God through worship rituals.

Kenneth Nafziger, a professor of music at Eastern Mennonite College and music editor for the new Brethren-Mennonite hymnal, joined Yoder and Kropf in a simulation of an actual worship planning session.

Rather than starting from the more task-oriented method of filling slots in an order of service, the trio took a vision- and Word-centered approach.

They began with an examination of the biblical text, identifying themes, images, and emotions prompted by the Scripture. The sermon, music, and other service components are then built around these themes.

Of the conference, David Boshart, pastor of Pleasant View Mennonite Church, Mt. Pleasant, Iowa, commented, "I felt called away from 'programming' worship and called to 'create space' in worship for persons to encounter God. I take with me a desire to enable my congregation to understand worship as the place where God initiates a relationship with us."

—*Jim Bishop*

Congregational ministries offers quick worship tips

Elkhart, Ind.—1993 has been declared the Year of Worship and Music in the Mennonite Church. To help congregations strengthen their worship services, Mennonite Board of Congregational Ministries offers five quick tips:

- Start a worship resources shelf in your church library.
- Send your worship and music leaders to a training event this year, or sponsor an event in your own congregation.
- Invite a gifted teenager or young adult to serve as an apprentice to a seasoned worship or music leader.
- Subscribe to a worship magazine. Three possibilities:

Celebration—An Ecumenical Worship Resource. PO Box 419493, Kansas City, MO 64141-6493; phone 816 531-0538.

Church Worship—Resource for Innovative Worship. 165 Plaza Drive, Prescott, AZ 86303-5549; phone 800 221-0910.

Worship Leader. PO Box 40985, Nashville, TN 37204; phone 800 827-0166.

College president experiences dorm life

Goshen, Ind. (GC)—Bill Clinton wasn't the only president spending time in new quarters Jan. 20.

Goshen (Ind.) College president Victor Stoltzfus also made a move, spending Jan. 18-22 in a room in the campus' Yoder Dormitory in an effort to "have students become real instead of numbers."

Stoltzfus' new residency status came on the heels of a lunchroom dare with communication professor Dan Hess.

After Hess expressed his desire to see more inter-generational involvement in floor activities, Stoltzfus challenged the professor to join him for a week in the dorms. Both originally planned to take part in the activity, but Hess had to cancel due to scheduling conflicts.

By contacting director of student life Larry Rupp and Norm Kauffmann, dean of students, Stoltzfus relayed his interest to all men's resident assistants.

Students living on Yoder third were excited about the proposal. "We wanted him from the very beginning," said floor member Nolan Gerber, a sophomore.

"We're a very civilized floor and we wanted him to get involved," said senior Scott King. "I wondered if he wore boxer shorts with flip-flops in the shower."

On Monday evening, Stoltzfus dragged his suitcase, a few books, and pictures of his family into Yoder 314. A Maple Leaf name tag labeled "Vic" was pasted modestly to his door.

"I just wanted a casual setting to do some visiting," Stoltzfus said. "We put on a certain nine-to-five persona," the president added. "I want to meet students with their hair down."

Likewise, Yoder third members felt that they should be themselves during the stay. The resident assistant for Yoder third, junior Reed Roth, did suspect that the floor may have been "a little louder" than normal during the week.

Roth also expected Stoltzfus to fully comply with floor regulations, including those governing visits by members of the opposite sex after midnight.

"He might be a president and all, but he's still gotta live in our little community," Roth said.

There was some talk around campus about appropriate punishment for Stoltzfus' spouse, Marie, should she break open-house hours.

However, the president said their relationship would not infringe upon campus policy during the week.

"I have not put her in a position of violating standards and don't intend to," he said.

Stoltzfus said his hosts were "very hospitable" and his stay enjoyable. The new environment reminded him of his dorm days while in school in Virginia, with "students visiting with each other and an occasional yell."

Some aspects of life are different now, however. "I don't know anything about Nintendo," he said, "but everyone there seems to be fond of it."

The volume capacities of certain stereo systems also surprised the president. "We didn't have anything like that in the '50s," he said.

Ultimately, Stoltzfus hopes that student-faculty relationships will become even more open, commenting that "older people and younger people have a lot to give each other."

Roth echoed his sentiments. "We'll relate to him better just as he'll relate more with us," he said.

After the week, Yoder residents said the invitation is open to other faculty members interested in their spare bedroom. "We'll always leave a light on," said King.—*Ismail Salim, Lyle Miller*

Uranium mining must stop, says MCC worker

Saskatoon, Sask. (MCC Canada)—In the late 1970s, when the cold war was hot, the residents of Warman, Sask., came together to prevent a nuclear refinery from being built in their community.

Back then, the issue was clear—uranium fueled the nuclear arms race. Many Mennonites who lived in or near Warman felt that allowing the refinery to be built would be incompatible with their faith.

Things seem different today. The cold war is over. Most of the uranium produced in Saskatchewan is used to generate nuclear power—and there's nothing in the Bible against that.

So why should Saskatchewan Mennonites and other Christians be upset over plans to increase uranium mining in the province?

According to Phil Penna, a Mennonite Central Committee (MCC) volunteer with Saskatchewan's Inter-Church Task Force on Uranium, the answer is simple: "The Bible still says, 'Thou shalt not kill,' " he says. "Uranium mined in Saskatchewan is hurting and killing people around the world."

Saskatchewan is the largest producer of

Goshen College junior David Willems introduces GC president Victor Stoltzfus to music of higher decibels. Stoltzfus learned the finer points of dorm life in the '90s during a week as a resident of the campus' Yoder Dormitory.

uranium in the western world. According to Penna, much of it still ends up in military hands in the form of depleted uranium, called tritium, from nuclear power plants.

"It's used to make armor-piercing shells," he says, explaining that the depleted uranium shatters into tiny particles upon impact.

He notes that the International Atomic Energy Agency has estimated that the number of uranium-reinforced antitank shells fired during the Persian Gulf War will cause 500,000 lung cancer deaths in Iraq over the next 10 to 15 years.

Penna also says that uranium mining hurts people in other ways. North American Native people are especially at risk since most of the mines and many of the processing plants are located near their homes—as are many plans for nuclear waste dumps.

He cites examples of Native people in Canada and the United States who report a high incidence of cancer, illness, and birth defects after uranium refineries were built near their communities.

The threat posed to the environment by uranium is another reason to oppose mining, Penna asserts.

When a Japanese freighter sailed from France to Japan with a cargo of uranium late last year, "the world held its breath. A major human and environmental catastrophe would have resulted if the ship had sunk," he says.

According to Penna, current discussion about a proposed increase in the number of mines in the province starts and ends with one word: jobs.

"The discussion is basically very self-centered," he suggests. "It's a very un-Christian approach. The discussion never includes those who are being adversely affected by the uranium mined in Canada.

"If someone proposed to create jobs by processing cocaine, most people would be concerned," the MCC worker says. "It's the same thing with uranium. If people are going to support uranium mining, they have to honestly make the connection between what Canada sells to the world and the suffering it is causing, or else live in denial."

Penna, a member of the Roman Catholic church, knows that not everyone agrees with him. "But even if people don't agree, I hope they at least grapple with the issue.

"God may have given us uranium for a reason, but maybe we aren't technologically or spiritually advanced to know how to deal with it."—*John Longhurst*

Mennonite farmer feeds the thousands—of ducks

Tofield, Alta.—Since 1971, a Mennonite farmer in the Tofield, Alta., area has had a rather unique responsibility. Boyd Stauffer of Salem Mennonite Church feeds the ducks. Thousands of them.

The problem of crop loss due to ducks and geese landing on the swathed grain during harvest had been a major headache for farmers in the district for many years.

In 1971, the Alberta Department of Fish and Wildlife considered various alternatives as possibilities for reducing these losses. It was decided to establish a fenced-in area as a bait station to lure ducks away from feeding on the farmers' fields.

Once started, it has been continued every year. For a 6-8 week period each fall, Stauffer has the task of hauling several thousand bushels of barley to this bait station. At the peak of the feeding season, an estimated 25,000 duck consume some three tons of barley per day.

The ducks all leave when the grain truck approaches the bait station site. They light on the lake about a half mile away from the site, returning soon after the truck is out of sight.

Access to the area is forbidden to unauthorized persons to prevent disturbance of the feeding birds which might cause them to leave, to search for food elsewhere.

The project is appreciated by the farmers in the area, but duck hunters are not as happy, since the ducks tend to stay in an area off-limits to hunters.—*Harry Stauffer, from the newsletter of the Northwest Conference of the Mennonite Church*

European Mennonites, MCC send aid to warring Yugoslav republics

Akron, Pa. (MCC)—"People here are saying we haven't seen anything yet in terms of warfare," said Mennonite Central Committee (MCC) worker Emmanuel Gitlin in a Jan. 24 phone interview from Zagreb, Croatia.

Croatian forces launched attacks on Serbian-controlled territory near the port city of Zadar on Jan. 22. The attack was the first serious breach of a United Nations ceasefire in force since spring 1992.

Croatians have become impatient with UN negotiations and are eager to regain the one-third of their territory now in Serbian hands, Gitlin explains.

European Mennonites have been responding generously to needs in the former Yugoslav republics.

Helen Gitlin reports that on Jan. 17 a truckload of 20 metric tons of food from Swiss Mennonites and MCC set out from Zagreb to the Bosnian town of Visoko, 15 miles northwest of Sarajevo. The food was destined for a soup kitchen operated jointly by Catholic, Muslim, and Protestant relief agencies.

Since Swiss Mennonites have donated twice as much as originally budgeted for relief efforts, MCC's focus on recovery and reconciliation can be strengthened, says Hansulrich Gerber, MCC secretary for Europe.

The relief and development agency has helped replace broken windows in a hospital in Osijek, Croatia, provided an incubator, and is helping to rebuild the hospital's pediatrics ward (see Oct. 20, 1992, *Gospel Herald*).

In addition, MCC is sponsoring two Croatians' participation in a 9-week "Working with Conflict" course offered by Woodbroke College in Britain.

Several other possible involvements are being studied, including assistance to women who have been victims of systematic rape.

Hebrew-language Bible college opens in Israel

Jaffa, Israel (MBM)—The first Hebrew-language Bible college has opened in Israel, according to Mennonite Board of Missions (MBM) workers here.

Garry and Ruth Denlinger report that King of Kings College in Jaffa opened on Oct. 20. Garry is registrar, teaches two courses, and assists the dean.

Denlingers are excited about the new ministry—the latest Mennonite contribution to leadership training efforts in Israel. The Immanuel House Study Center, founded by former MBM worker Roy Kreider, was closed after Kreiders returned to the United States in 1986.

The college is using Immanuel House for its campus, including the library, computer equipment, Hebrew course material, and facilities Kreider established.

• **Ad appears in *Newsweek*.** A full-page black-and-white ad inviting people to visit a Mennonite church appeared in the Feb. 9 edition of *Newsweek*. The ad from Mennonite Board of Missions (MBM) Media Ministries ran in six states (Indiana, Illinois, Maryland, Ohio, Pennsylvania, Virginia) which have some 580 Mennonite congregations. Readers who called the toll-free number for more information received the Mennonite Church brochure, "Welcome to Our Family of Faith," and a copy of *What Mennonites Believe* by J. C. Wenger. According to Ken Weaver of MBM Media Ministries, 50 people called in response to the ad in the first two days after the magazine hit the stands.

• **MCC executive honored.** Dan Zehr, executive director of Mennonite Central Committee Canada, has been awarded a medal by Canadian Governor General Ray Hnatyshyn. The Commemorative Medal for the 125th anniversary of the Confederation of Canada was given to 50,000 individuals who, according to an accompanying letter, "have made a significant contribution to Canada, to their community, or to their fellow Canadians. The decoration is a reminder of the values of service, individual respect, and community effort on which Canada was built and on which its quality of life will always depend."

• **Registration opened.** Registrations are now being received for the Mennonite Church General Assembly in Philadelphia July 27-Aug. 1. For the first time the biennial churchwide gathering will take place in a large urban center with adults, young adults, youth, and children all meeting at the Pennsylvania Convention Center. Registrants before May 31 save $20 per person. Forms available from Mennonite congregations and from the Mennonite Church General Board, 219 294-7131.

• **Trip to Haiti scheduled.** Christian Peacemaker Teams is assembling a delegation to Haiti March 20-31 at the request of Haitians. The group of 12 will observe conditions of human rights and meet with representatives of the Haitian church. Individuals with ability in Creole or French, or experience in peace education or international human rights work are encouraged to join the team. Contact CPT offices in Chicago (312 455-1199) or Minneapolis, Minn. (612 870-1501).

• **Mathematicians meet.** A number (figures, doesn't it?) of Mennonite mathematicians met on Jan. 15 for a meal and fellowship during the national American Mathematical Society meetings in San Antonio, Tex. The multitude of Mennonites at the conference included: Jean Alliman, Frank Brenneman, Marvin Brubaker, Stan Clemens, Wendell Culp-Ressler, Ladnor Geissinger, Jim Hartman, Jeff and Eloise Hartzler, Bob Hostetler, Howard Krehbiel, Robbin O'Leary, Don Quiring, John Ramsay, Norman Richert, Russ Smucker, Ted and Vera Zerger.

• **Scholarships offered.** Two $850 scholarships for Mennonite women studying in a non-Mennonite graduate program are available from the Women's Missionary and Service Commission of the Mennonite Church. Application deadline for the 1993-94 academic year is June 1. Application forms for this graduate scholarship available from WMSC, 421 S. 2nd St., Suite 600, Elkhart, IN 46516-3243; phone 219 294-7131.

• **Correction.** Choice Books has 3,500 racks across North America, not 35,000 as printed in the Feb. 2 *Gospel Herald*.

• **New appointments:**
David Graybill, associate editor of *With* magazine for youth. He will assist coeditors Eddy Hall and Carol Duerksen. Graybill, of Scottdale, Pa., continues his work as editor of *Christian Living*.

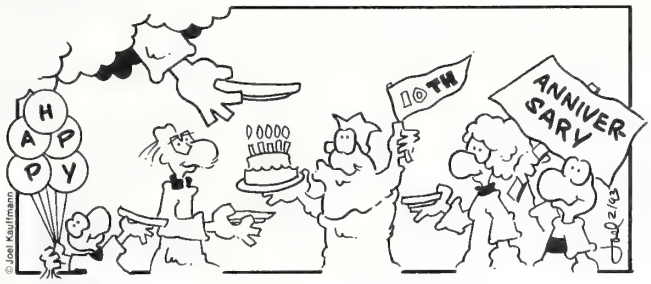
• **Pastor transitions:**
Dorothy Kratz was installed and licensed as pastor of North Suburban Mennonite Church, Mundelein, Ill., on Jan. 10. Emma and Joe Richards of Illinois Conference officiated.
David A. Stevens was installed as associate pastor of Blooming Glen (Pa.) Mennonite Church Jan. 24. David and Carole's address is 174 Green St., Sellersville, PA 18960.
Diane Zaerr was ordained as copastor of First Mennonite Church of Iowa City, Iowa, Jan. 10. She has served as copastor at the church since Sept. 1, 1991. Zaerr is an editorial consultant for *Gospel Herald*.

• **Coming events:**
Seminar on Canada's role in the world, Ottawa, Ont., Feb. 25-27. Federal government officials and representatives from nongovernmental organizations will speak on topics including: peacekeeping and Anabaptist theology, Canada and refugees, and Canada's relationship to certain parts of the world. Information from Bill Janzen, Mennonite Central Committee Canada, 613 238-7224.
Young adult network, Camp Amigo, Sturgis, Mich., May 10-12. Several Mennonite Church leaders will share their thoughts on the direction of young adult ministry in the church. Seminars will focus on relevant topics that young adults within the congregation are facing. Information from Wes Bontreger, 64901 Cty. Rd. 11, Goshen, IN 46526, or Nancy Kauffmann, 1900 S. Main St., Goshen, IN 46526.
Mediation Institute, Akron, Pa., July 12-16. The ninth annual event offers mediation training rooted in a tradition of Christian peacemaking. Includes training in communication skills, interpersonal mediation, leadership of groups in decision making processes, and intervention in group conflicts. Sponsored by Mennonite Conciliation Services. College credit available. Enrollment is limited; early registration encouraged. Information from Diane Gehman, MCS, PO Box 500, Akron, PA 17501-0500; phone 717 859-3889.

Volunteers oriented. *Cincinnati, Ohio (RMM)*—Twelve adults attended Rosedale Mennonite Missions' voluntary service orientation here and in Irwin, Ohio, Jan. 9-15. They were joined by a six-person team which will be assisting in hurricane relief in Florida City, Fla., for the next five and a half months. VS workers are: *left to right*—Virginia and Verlin Troyer with Kristi and Lila, Goshen, Ind., to Albuquerque, N.M.; Marcia Thead, Atmore, Ala., to Rosedale, Ohio; Matt Hershberger, Dundee, Ohio, to Phoenix, Ariz.; Kara Wengerd, Cuthbert, Ga., to South Arkansas Development Center; Archie Sommers, Halifax, Pa., to El Dorado, Ark.

NEW MEMBERS

Catawba Valley, Hickory, N.C.: Elizabeth Ross, Sabra Shelly, and Bradley King.
Emmanuel, Whitehouse, Ohio: Gus Campagna, Carol Campagna, Joe Campagna, Keith Hostetler, Julie Hostetler, Garold Beck, and Neva Beck.
South Colon, Burr Oak, Mich.: Rose Ellen Schlabach.
West Clinton, Wauseon, Ohio: Nathan Frey, Kevin King, Travis Leatherman, Ryan Nafziger, Drew Roynon, Daniel Short, and Erin Weber.
West Zion, Carstairs, Alta.: Jeremy Sayer, Ryan Miller, Joe Keunen, Angela Keunen, and Arleen Sheehan.
Western, Salem, Ore.: Tony Tretter.
Yoder, Haven, Kan.: Mark Oswald, Connie Oswald, and Joel Zehr.



Joel Kauffmann

Pontius turns 10. *Goshen, Ind.*—"Pontius Puddle," a comic strip created by Joel Kauffmann, celebrates 10 years of publication this month. "Pontius Puddle" appears in magazines and newspapers throughout North America and in England, Sweden, Netherlands, Australia, and New Zealand. "I start the new decade maintaining my conviction that humor is a spiritually correct way to engage and challenge your readers," Kauffmann says. He is a member of College Mennonite Church.

BIRTHS

Bowers, Mitch and Pamela Geiser, Kidron, Ohio, Tiffany Denise (second child), Jan. 25.
Davidson, Michael and Elaine, Payette, Idaho, Danielle Grace (second child), Dec. 9.
Drescher, David and Rhonda, Annapolis, Md., Deanna Michelle (second child), Jan. 18.
Drescher-Lehman, John and Sandra, Richmond, Va., Jonathan Brooks (second child), Jan. 19.
Holsopple, Bill and Beth Waidelich, Wauseon, Ohio, Hannah Elizabeth (first child), Jan. 14.
Jacobs, Randall and Rachel Miller, Goshen, Ind., Luke Miller (third child), Nov. 26.
Keegel, Daryl and Lisa Geiseo, Apple Creek, Ohio, Amanda Joy (second child), Jan. 1.
Kropf, Leona, Sweet Home, Ore., Maria Annie (third child), born Dec. 1, received for adoption Dec. 31.
Lange, Tim and Bonnie Gamber, Archbold, Ohio, Drew Isaac (second child), Jan. 19.
Litwiller, Jon and Becky Armstrong, Washington, Iowa, Jason Jon (first child), Dec. 20.
Miller, Tim and Karen Bontrager, Atmore, Ala., Alexander Clark (second child), Nov. 29.
Paden, Brad and Sue Nafziger, Elkhart, Ind., Cara Elizabeth (first child), Jan. 13.
Peck, Daniel and Kaaren, San Antonio, Tex., (twins) Aaron Joseph and Zachary John (third and fourth children), Dec. 24.
Ramseyer, Dennis and Karen Troyer, Wooster, Ohio, (triplets) Mary Renee, Elise Susanne, Jenna Mae (second, third, and fourth children), Jan. 20.
Rutt, Mervin and Ellen Carroll, Harrisonburg, Va., Benjamin Carroll (third child), Jan. 23.
Sauder, Donald and Twila Miller, Mount Joy, Pa., Jason Daniel (third child), Jan. 19.
Slutz, David and Linda Steiner, Kidron, Ohio, Jana Marie (second child), Dec. 15.
Swartz, Tim and Rachel Martin, Spring City, Pa., Kathryn Lorene (second child), Dec. 23.
Thill, Curtis and Yolanda Yoder, Paoli, Ind., Audrey Elizabeth (second child), May 14.
Waidelich, Mike and Eileen Moyer, Archbold, Ohio, Heidi Mae (fifth child), Jan. 13.
Weaver, Lonnie and Lisa Nunemaker, Goshen, Ind., Scott Alan (second child), Jan. 5.

MARRIAGES

Becker-Hershey: J. Arnold Becker, Lititz, Pa. (Lutheran), and Barbara Ann Hess Hershey, Lititz, Pa. (Lititz), Jan. 2, by J. Clair Hollinger.
Tellado-Gerber: Aurelio Tellado, Vineland, N.J. (Faro Ardiente), and Tema Nicole Gerber, Souderton, Pa. (Franconia), Dec. 27, by John M. Ehst.

DEATHS

Jones, Lena G. Bowman, 84, Lititz, Pa. Born: Sept. 25, 1908, East Earl Twp., Pa. Died: Jan. 23, 1993, Lititz, Pa. Survivors—children: Walter, Marlin, Ray, Melvin, Grace Hershey, Lois; brother and sister: Luke Bowman, Anna Bowman; 6 grandchildren, 5 great-grandchildren. Predeceased by: Edward Jones (husband). Funeral: Jan. 26, Landis Homes. Burial: New Holland Mennonite Cemetery.
Kandel, Travis Dean, 2 months, Wooster, Ohio. Born: Nov. 21, 1992, Akron, Ohio, to Ron and Julie Alexander Kandel. Died: Jan. 16, 1993, Akron, Ohio, from premature birth. Survivors—parents; sister: Tosha. Funeral and burial: Jan. 19, Martins Mennonite Church, by Vincent Frey.
Schmidt, Ernst J., 88, Hesston, Kan. Born: Aug. 30, 1904, Marion County, Kan., to P. U. and Anna Unruh Schmidt. Died: Jan. 21, 1993, Hesston, Kan. Survivors—wife: Ella Klassen Schmidt; children: Melvin, DeMont, Darlene Thiessen, Laura Flaming, DeVera Wenger; brother: Richard; 16 grandchildren, 24 great-grandchildren. Funeral: Jan. 24, Hesston Mennonite Church, by David Mann. Burial: Alexanderwohl Mennonite Church Cemetery.
Oswald, Oren William, 73, Rocky Ford, Colo. Born: Nov. 17, 1919, Aurora, Ohio, to Albert and Ida Miller Oswald. Died: Jan. 20, 1993, Denver, Colo., following heart surgery. Survivors—wife: Pauline Stutzman Oswald; children: Jane, Ann Marie Roth, Peggy Jackson, Stan, Vern; brothers and sister: Myron, Marcus, Vera Harrison; 14 grandchildren, 2 great-grandchildren. Predeceased by: Jeffrey Dean (son). Funeral: Jan. 23, Rocky Ford Mennonite Church, by Paul Isaak and James Roth. Burial: Fairview Cemetery.
Roth, Elsie, 93, West Liberty, Ohio. Born: May 19, 1899, Bellefontaine, Ohio, to Benedict and Nancy Hartzler Roth. Died: Jan. 18, 1993, West Liberty, Ohio, of a stroke. Survivors—brother and sister: Benjamin, Anna King. Funeral: Jan. 21, Kauffman Funeral Home, by Randy Reminder and Lester Roth. Burial: South Union Mennonite Church Cemetery.
Schrock, Robert D., 66, Kalona, Iowa. Born: Feb. 1, 1926, Kalona, Iowa, to Elmer J. and Alma Hochstetler Schrock. Died: Jan. 7, 1993, Kalona, Iowa, of a heart attack. Survivors—wife: Ruby Miller; children: Allen, Norman, Norma, Dallas, Alice Hochstetler, Gary; brothers and sisters: Duane, Stanley, Donald, Emma Jean, Doris Thirtle, Shirley Michelozzi; 11 grandchildren. Predeceased by: Gail Eugene (son). Funeral and burial: Jan. 11, East Union Mennonite Church, by Michael Loss and Noah Helmuth.
Slaubaugh, Pauline Fern, 76, Kalona, Iowa. Born: Sept. 24, 1916, Johnson County, Iowa, by Milton C. and Nettie Slaubaugh. Died: Jan. 22, 1993, Kalona, Iowa. Survivors—sister: Doris Plank. Funeral and burial: Jan. 25, East Union Mennonite Church, by Noah Helmuth, J. John J. Miller, and David L. Yoder.
Sommers, Ruth Arlene Hershberger, 79, Kokomo, Ind. Born: March 8, 1913, Miami County, Ind., to Noah and Mattie Troyer Hershberger. Died: Dec. 18, 1992, Kokomo, Ind., of a heart attack. Survivors—husband: Clayton Sommers; children: Grace Whitehead, Karl; 9 grandchildren, one great-grandchild. Predeceased by: Elson (son). Funeral: Dec. 22, Parkview Mennonite Church, by Clint Coon. Burial: Mast Cemetery.

Newspaper

**********CAR-RT-SORT** CR-23
390200 51H $124 299
MENNONITE BIBLICAL SEMINARY
LIBRARY
3003 BENHAM AVE
ELKHART IN 46517-1947

THE LAST WORD

Putting our money where our mouth is

We live in an increasingly dangerous world. That's not news to a Croatian or a Serb. The Kurds of northern Iraq know it. So do the people of Liberia and Somalia. It's true for the indigenous peoples of Guatemala, the campesinos of Honduras, and the poor of Haiti.

Danger stalks us too in North America, increasingly closer to our homes and neighborhoods. Stories about "drive-by shootings" by drug gangs are becoming commonplace in the daily newspaper I read. The same paper reported recently that applications for gun permits have soared in the county in which I live; last year county officials processed 11,223 of these—compared with 2,591 in 1991.

What can we do about all this?

In 1920, a group of Mennonites asked the same question about stories of starvation and hopelessness coming out of Russia. They organized Mennonite Central Committee, which in more than 70 years of work has become a respected name among relief and service organizations.

Civilian Public Service men asked the same question about conditions in mental institutions during World War II. They developed hospitals for the mentally ill that eventually became models for mental health work nationwide.

In 1950 people across the church saw the need to coordinate volunteers for work in emergencies created by floods, tornadoes, hurricanes, earthquakes, and fires. Mennonite Disaster Service was born, an organization that has earned itself a reputation of going the second mile when dealing with disaster victims.

So we ask the question again today: What can we do in the face of increased violence? Does the Mennonite church have a relevant message and a plan of action for a world growing more and more dangerous?

Not because we are Mennonites. Or because we want to earn reputations for having solutions to difficult problems. We need to ask what we can do because we are a people of peace. We believe in peace. We talk a lot about it. It is part of our gospel.

Perhaps the day has come for us once again to put our money and our energies where our mouths are. Perhaps this is an opportunity to be as creative about peace and reconciliation in the 1990s as we were about relief in the 1920s, mental health work in the 1940s, and disaster service in the 1950s.

How? Find the brightest and most creative of our people, young and old. Send them off to schools and seminars for training to be peacemakers, mediators, and reconcilers. Once trained, send them to work in the troubled spots of the world, while those who stay at home support them with money, letters, prayers, and visits.

Not that we're not doing some of this now. MCC, for example, has been quite active in peace and reconciliation work in the last months. As a reading of *Gospel Herald's* "church news" section also shows, the name of John Paul Lederach is becoming synonymous with conciliation and mediation, including work currently among Somali "war lords."

But much more remains to be done. People throughout our globe are crying for help to get their lives back to normal.

Do we as a peace church have a responsibility to answer those cries? Can we? Dare we? Those are only the beginning of questions:

- Would the church get behind a concentrated effort at peacemaking, possibly with an existing organization, perhaps with a new one?
- Would we support such work with our dollars the same way we respond to appeals for relief and material aid?
- Would we have the volunteers for peace that MDS experiences in the emotional climate of a disaster?
- Would we be willing to send our daughters and sons to the danger spots of the world, knowing they might never return?
- Would we ourselves be ready to go?
- Would the church be willing to risk the misunderstandings, the charges of bias, the outright hatred from our neighbors that inevitably come when one begins to work in political volatile situations?

We live in increasingly dangerous and difficult times. As in our past, they demand some of the best creativity we can muster as the children of God.—*jlp*

February 23, 1993

Gospel Herald

THE WEEKLY MAGAZINE OF THE MENNONITE CHURCH

FEB 25
ELKHART
LIBRARY

Throughout our behavior-oriented emphasis of the past, many of us have been sustained by deep reserves of theological and spiritual capital from past generations. We must replenish them for the next.

The spiritual poverty of the Anabaptist vision

We have been taught passionately about Christian behavior but have given only passing attention to the work of Christ in the transformation of the person.

by Stephen F. Dintaman

I write not about the Anabaptists of the 16th century. I write about "the Anabaptist vision" that is the child and the orienting principle of many contemporary Mennonite academic theologians and institutional leaders. Nor is this about Harold S. Bender, who originally framed the Anabaptist vision. Instead, this is about the effect the teaching of the Anabaptist vision has had on many of us in the church.

The definition of Christianity given in the Anabaptist vision is essentially behavioral. Bender's vision stated that the essence of the Anabaptist approach to Christianity consisted of (1) the Christian life as discipleship, (2) the church as community, and (3) the practice of nonresistant love. What is too seldom noted is that for Bender himself Christianity was never reducible to behavior.

When H. S. Bender gave his Anabaptist vision speech 50 years ago this year, he did so against a horizon of assumed beliefs that are not explicitly stated in the vision. In particular, two unstated assumptions lie behind Bender's vision: (1) He held firmly to basic evangelical doctrines about the being and work of God in Christ. (2)

ALSO IN THIS ISSUE

Let us take the Name. But let us take it seriously. 6

Lessons from India: when community goes communal 8

Mission workers unharmed after riots in Zaire's capital . . . 9

Until we can think and talk as passionately about receiving and being as we do about strategizing and doing, we will remain spiritually impoverished.

He believed and repeatedly taught that the living out of the vision was only possible through the indwelling presence of Christ and the power of the Holy Spirit.

The next generation of "Anabaptist vision" theologians taught passionately about Christian behavior and greatly deepened and expanded the concept of discipleship. But they gave only passing, nonpassionate attention to the work of Christ and the work of the Spirit in the inner transformation of the person. This was often done to counterbalance the kind of Christianity which says that Christian faith is merely assent to doctrine (as is supposedly the case in Protestantism), or the kind that says Christianity is primarily an inner spiritual experience (as is supposedly the case in pietism and revivalism).

The unfortunate consequence of this approach to teaching the Anabaptist vision was that it resulted in generations of students and church leaders learning some of the behavioral aspects of the Christian faith without learning equally well that discipleship is only meaningful and possible because it is an answer to who God is and what God is doing in the world. Nor did they necessarily experience what it means to have a vital and life-changing personal friendship with the crucified and risen Jesus. Our teaching of the Anabaptist vision, whatever its benefits, has also contributed to our spiritual impoverishment.

I write as one who was thoroughly schooled in the Anabaptist vision, both in college and seminary, and as one who has attempted to teach others out of that same vision. I write with gratitude for the many fine teachers I have studied with in our Mennonite schools. But out of my own study, my attempts to teach college students, and through some painful personal experiences, I have come to see that many of us who have been tutored in the Anabaptist vision have been impoverished in at least three critical areas.

1. *The vision gave us little insight into human behavior.* It taught us almost nothing about sin and the dynamics of inner bondage to death and violence. As a consequence, we tend to think that changing basic behavior regarding wealth, violence, and personal relationships is simply a matter of changing your mind and then exerting your will. We are to be like the disciples of old who heard the call of Jesus and simply left everything.

This approach to behavioral change in a sense continued the Arminianism embraced by much of our earlier Mennonite tradition, which regarded the will as fundamentally free. Therefore change is simply a matter of seeing a better way and deciding to do it. We have had little patience or compassion for the human weakness and insecurity which drives people to hold tenaciously to false gods. We have often scorned people who weren't ready to give up their nationalistic and materialistic attitudes. We have had little sensitivity to deeply wounded people who are trapped in deep holes of bondage and addiction.

That is, I believe, why Anabaptist vision churches have tended not to grow. The Anabaptist vision only taught us how to minister to strong people who are in fundamental control of their lives. It left us frustrated and impotent when we met deeply troubled people who seemed incapable of change.

2. *We were left an inadequate awareness of the liberating work of God through the death and resurrection of Jesus.* First, foremost, and fundamentally, faith is not about us and our discipleship. Faith is about God and the work of redemption that only God can and has done for us. At the heart of the Christian faith, yes even the Anabaptist understanding of the faith, is the message of the gospel.

If you want to see why the Anabaptist vision has impoverished us at this point, simply ask what gospel it proclaims. I find that many people who are schooled in the vision find it difficult to give a clear expression to just what the good news is. And that is understandable, since nowhere does the Anabaptist vision state the gospel Anabaptists believed and proclaimed!

One way we are increasingly answering the question about the gospel is to talk about the good news of the message of peace. But that answer is often vague and evasive. One way we have been impoverished is to see the good news as being Jesus' *teachings* about the way of peace, and then regarding Christianity as the practice of the way of peace. But that falls far short of a New Testament understanding of God bringing peace through the blood and in the body of Christ. Peace and justice social activism and engagement in conflict mediation can be au-

We must be careful that Jesus' teachings about peace and justice and nonviolence do not become a substitute for faith.

thentic expressions of faith in Jesus Christ, but I believe that for many it has become more of a *substitute* for faith.

Mennonite academics, especially, are embracing a program of peace and justice activism that puts them in the mainstream of liberal, socially-aware academia. It does not require them aggressively to proclaim a specifically biblical, scandalous message whereof the academic world in general knows almost nothing. This is not a call for us to forsake social awareness and active work for social change, but it is just a reminder that ALL THIS IS NOT THE GOSPEL!

The good news is not that Jesus has given us peace ideals and we are called to implement them nonviolently. That would make God passive and make us the central actors in the drama of redemption. And while a gracious, loving God does empower us to be ministers of life, there can be no confusion about the fact that the Scriptures proclaim a redemption that is God's work from beginning to end.

3. ***We have also, then, been impoverished in our sense of the spiritual presence and power of the risen Christ.*** Perhaps the major fallacy of the modern Anabaptist vision is that it has taught pre-Pentecostal discipleship. Pre-Pentecostal discipleship, where Jesus taught his followers and attempted to create in them a new community, was, we should remind ourselves, a failure. It is only when Christ's redeeming death and resurrection has taken place, and his empowering presence has been poured out through the Holy Spirit, that fruitful apostolic ministry begins to happen.

In his own ministry, Jesus pointed ahead to a quality of relationship that would bring unheard of personal transformation. It would bring liberating joy that would make it possible for us to be true disciples. Joyous, healing, empowering fellowship always precedes fruitful discipleship.

What I covet for myself—and anyone else who has been spiritually impoverished by adherence to the Anabaptist vision—is a fresh realization that to be a disciple is not simply to do but to be in a new way. We are called to be Jesus' friends, not merely his servants (John 15:15). We are given the privilege of being children of God (1 John 3:1-3). We are called to receive the Spirit of life in Christ Jesus (Rom. 8:1-17).

Until we can think and talk as passionately about receiving and being as we do about strategizing and doing, until we get as passionate about praise and prayer as we do about social-political analysis, we will remain spiritually impoverished. To do the works of a disciple-peacemaker in the strength of our own will, and with the illusion that our work brings peace, is actually to live in unbelief and without faith. We will miss out altogether on what God has for us if we become so obsessed with doing that we skip over Jesus' reminder that abiding in him is the precondition for bearing fruit (John 14:1-7).

I am not suggesting that Anabaptist vision theologians gave no attention to these topics, nor that they denied the redeeming work of Christ and the renewing work of the Spirit. What they did was keep the language of behavioral discipleship fresh and green and growing, while little passion or creativity was invested in positive instruction about sin, the work of Christ, and the existential reality of the Spirit. Perhaps they assumed the truth of much of what had been said in the past on these topics and felt it was not their task to repeat the obvious.

The living out of the Anabaptist vision is only possible through the indwelling presence and power of Christ.

But I sense that throughout our behavior-oriented emphasis of the past few decades, many of us have been sustained by deep reserves of theological and spiritual capital that we have drawn from past generations without replenishing them for the next.

Part of the problem in speaking about God's work of redemption and inner transformation is that many of us have only stale leftover revivalist rhetoric on hand to talk about these realities. Many of us still carry a heartfelt aversion to that language, an aversion that grows out of our anger at the theology and manipulative methods we may have encountered in our early years.

But reaction against the past can never provide a solid foundation for the future. The challenge before us now is to experience and name these transcendent works of grace in ways that are authentic and empowering for our times. This is simply a call for us to claim and take up our new being in Christ, for he is our peace, and the peace of the whole world as well.

Stephen F. Dintaman teaches theology and philosophy at Eastern Mennonite College, Harrisonburg, Va. *This article first appeared in* The Conrad Grebel Review; *it is reprinted by permission.*

"No prophecy of scripture is a matter of one's own interpretation, because no prophecy ever came by human will, but men and women moved by the Holy Spirit spoke from God."
—2 Pet. 1:20b-21, NRSV

Gospel Herald

Editor: J. Lorne Peachey

Assistant Editor: Cathleen Hockman

Editorial consultants: George R. Brunk III, Richard A. Kauffman, Martha Kolb-Wyckoff, Stuart Showalter, Diane Zaerr

Gospel Herald (ISSN 0017-2340) is published weekly, except for the third week of August and the first week of December, for the Mennonite Church by the Mennonite Publishing House. Subscription rate (in U.S. dollars): $27.50 per year; outside U.S. and Canada (air mail delivery): $47.50 per year. Group and bulk rates available. Call 1 800 245-7894.

Editorial and subscription address: *Gospel Herald,* 616 Walnut Avenue, Scottdale, PA 15683-1999. Telephone: 412 887-8500. FAX: 412 887-3111.

Second-class postage paid at Scottdale, PA 15683-1999. Lithographed in the United States.

Copyright © 1993 by Mennonite Publishing House.
Canadian subscriptions: second-class postage paid at Kitchener, Ont., publication mail registration no. 128562.

Gospel Herald is a member of the Associated Church Press and of Meetinghouse, an association of Mennonite and Brethren in Christ editors.

Postmaster: send form 3576 to 616 Walnut Ave., Scottdale, PA 15683-1999.

Vol. 86, No. 8: Feb. 23, 1993

Printed on recycled paper

Credits: cover by Dynamic Graphics, page 9 by John Leckie, page 10 by Jim Bishop, page 12 by Synapses, page 13 by Christine Lindell Detweiler, page 14 by Al Friesen, page 15 by Brian Arbuckle.

READERS SAY

What Should We Believe About Women and Leadership? (Dec. 15 and 22). We have no trouble with understanding John 3:16. So why do we have trouble with 1 Tim. 3:1-5?

Do we believe what the Bible says? Or do we want the Bible to say what we believe? Read 1 Tim 2:11-13 for example. This Scripture tells us whether women should speak or preach in church.

The farther from God one gets, the more at home one feels in this world. We believe and practice 1 Cor. 11:23-26, but many want to ignore verses 1-8.

We believe the Scripture about Daniel in the lion's den. We believe the Scripture of Moses parting the Red Sea. We believe these just as the Bible gives them. Why not believe other Scriptures as they are written?

Floyd Mumaw
Sarasota, Fla.

I was troubled to learn that a meeting of moderators and secretaries concluded that North American Mennonites cannot fund the program of Mennonite World Conference at an appropriate per capita level (***Our Coffers Are Empty. . .,*** Dec. 22). A modest program of fellowship and interchange for Mennonites across the world deserves to be a priority, even if that should require a change in the levels of support for the current overlapping programs of the various binational, national, conference, district, and congregational levels of church in North America.

Who should speak for the whole church on the matter of support for Mennonite World Conference? Who will address and rationalize the programs not fully accountable to each other designed to serve and witness for Mennonite congregations in one of the wealthiest parts of the world? How can our commitment to God's work throughout the world rise above institutional loyalty, momentum, or growth?

Richard Yordy
Elmira, Ont.

I could not believe that Daniel Hertzler (former editor of *Gospel Herald*) wrote, "I do agree that the election of Clinton and Gore is cause for celebration. . . . With a president who appears to care for people" (***Readers Say***, Jan. 5). This is a president who is 100 percent behind abortion and 100 percent for homosexuals. That's caring for people!

I agree more with Simon Schrock's letter (Jan. 12). *Gospel Herald* and the *Washington Post* are sounding more and more alike—with this political correctness and rainbow schooling trying to instill in our youngsters that things like homosexuality, abortion, and sex are okay! It's right out of Sodom and Gomorrah!

God help us. We seem to be heading for the fall of the United States empire! Romans and Christians, lend me your ears!

Chuck Hernley
New Paris, Ind.

It was good to see the report, ***Congregation Carves, Bakes, Cooks, and Sells $350 into $3,700*** (Jan. 12), about the Park View Mennonite Church, Harrisonburg, Va. There is another organization that has believed in multiplying contributed dollars for many years—Mennonite Economic Development Associates (MEDA). Last year we took in $655,000 in contributions and multiplied it into $4.2 million of programming.

As North American Mennonites, we need to pursue new ways of funding mission and service work. We may need to use business activities as a base for mission in many of the areas in which we work, both in North America and around the world.

R. Lee Delp
MEDA president
Lancaster, Pa.

Thank you for the editorial, ***Feeding the Hungry with Messy Theology*** (Jan. 12). Perhaps if we could see that principalities and powers are basically evil-spirit powers behind institutions, we would be closer to the mark.

Our North American worldview does not allow room for spirit entities motivating people. But they are behind the guiding forces of institutions, be they the war lords of Africa, political parties, or the oil cartel. The church's task is to show to the principalities and powers who Jesus is (Eph. 3:10).

Dean Hochstetler
Nappanee, Ind.

Leonard Gross's letter (Jan. 12) illustrates a most disturbing trend—devaluing the Paulinian writings. Certainly the Anabaptist ap-

proach to Scripture is Christocentric. But we cannot use that to justify reducing scriptural authority and inspiration to little more than the words attributed to Jesus as rendered in the synoptic Gospels.

The apostle Paul writes clearly and often that he has no other intention than that Jesus Christ be at the center of his teaching and preaching. He even declares that if he should be found preaching anything else, that message should be rejected (Gal. 1).

I will continue to hold in highest esteem the writings of Paul as included in the New Testament, not because of any doctrines of infallibility or inerrancy, but because their authority and inspiration have been repeatedly demonstrated in the lives of God's people.

D. R. Yoder
Atlanta, Ga.

How We're Giving, Where It's Going, and What We'll Have to Cut (Jan. 19). While I applaud the straightforward way that representatives of Mennonite churchwide agencies presented the ongoing dilemma of dwindling financial support, the overall impact left me depressed—but that's about it. Yes, I'm much concerned about the trends (I work for a church-owned institution quite dependent on regular donor backing), but the hand-wringing approach and cries of woe didn't prompt me to run for my checkbook or to go shake down our church treasurer.

If I were putting together a joint appeal on behalf of these worthy programs, I'd have asked each board for a succinct story (with photo illustration if possible) showing how each is contributing to the life, well-being, and outreach of the Mennonite Church. Without hitting us over the head, these accounts would tell the reader that the loss is ours were these efforts ended or sharply curtailed. *Then* conclude with a brief but direct petition on behalf of all the agencies, noting the consequences if forced to cut programs. Why not take a positive tact rather than the moaning, groaning route?

Some giant surge of mistrust, disloyalty, or ignorance of our churchwide mission and service programs is not the primary reason for a giving downturn. We "baby boomers" are trying to feed, clothe, shelter, educate, and medicate our own babies who now are teenagers, and it's taking a disparate share of our paychecks in these inflationary times. We may desire to do much more, but right now it's simply not possible.

Jim Bishop
Harrisonburg, Va.

I am appalled at our continual finger-pointing to "mainline" churches—of which we choose to be one. We Mennonites seem to think it "fair" to play down the other denominations while being so pious of our own.

Your recent editorial, ***The Feminization of the Church*** (Dec. 22), left me totally empty. It reminded us that mainline churches experience big buildings, declining enrollments, and a substantial drop in offerings.

Do you have blinders on? Do not look any further than our own denomination. We build tabernacles for "meeting-houses," keeping with the traditional "plain people" concept. However, with Mercedes, BMW's, and the more expensive vehicles in our parking lots, one wonders what is "plain."

One need not go to Somalia to see starvation. One can merely go past one of our newer tabernacles to witness loneliness, homeless, and starving people—our neighbors.

Stop the finger pointing. Start realizing that "Christians" are in this life together with one main purpose: spreading the gospel of Jesus Christ, not tearing down bridges that connect all peoples.

Bev Goshow
Souderton, Pa.

Jim Leuba in ***Readers Say*** (Jan. 19) uses "we" throughout his letter. I suppose he means everyone. Let him speak for himself. I do not oppose the issues he raises.

I am one who will speak out against homosexual preferences and about sex-role responsibilities. The Mennonite church needs to be concerned about the homosexuals souls.

It is hard for me to believe one can complain about bombs and ignore the pain and suffering, yes, deaths due to AIDS brought on by gays.

Mary E. Charles
Lancaster, Pa.

While I understand the reasoning behind the change that took place several years ago in the format reporting obituaries, I still cannot get used to them. I miss the smooth flowing reading of the old obituaries. I miss the little bits of information that often accompanied them, giving me a sense of connection to just who that person was.

Being an avid reader and follower of church papers and church people, my inquisitive and searching mind wants to know more. I want to read what this person did in life, particularly as it pertains to the church.

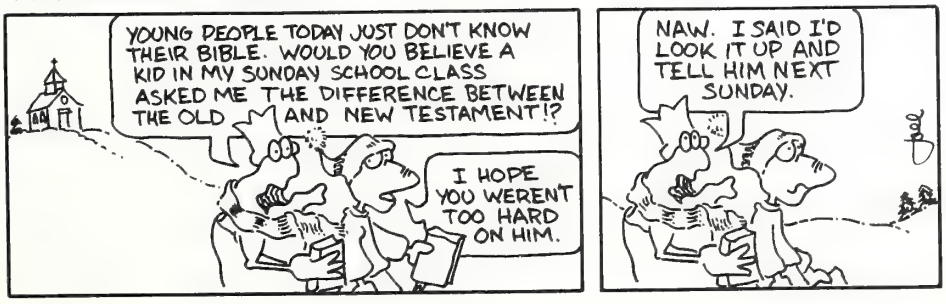
Maybe this isn't important to anyone else. Maybe I am the only one who feels this way. Maybe it is my love of history and family connections that color my views. But I would like to see the obituaries go back to the old format. We are sacrificing a vital aspect of church news in the interest of saving space.

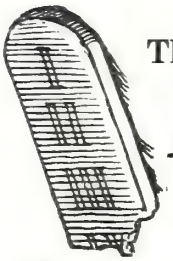
Freda Zehr
Wilmington, Del.

Do you notice anything about the following names, besides that they all identify *Gospel Herald* consultants: Hartzler, Clemmer, Kolb, Zaerr, Brunk, Kauffman, Showalter? Next time you seek a consultant, how about a Mennonite name such as Rivera, Brown, Kakagamic, Nguyen, or Choi?

Sylvia Horst
Philadelphia, Pa.

Pontius' Puddle





The third commandment:

Let us take the Name. But

The LORD is not a common garden variety god open to manipulation. Whatever is done or said by those called God's people affects the reputation of God.

by Daniel Hertzler

"You shall not make wrongful use of the name of the LORD your God, for the LORD will not acquit anyone who misuses his name" (Exod. 20:7).

When I was growing up, I was given to understand that the third commandment forbade profanity. It seemed reasonable to me then, and I see good sense in it today. Cursing and scatological language are used for shock value by persons unwilling or unable to make powerful use of good language. To throw around God's name as a modifier is certainly less than respectful and should be forbidden.

In addition, those of us who believe in the power of words do well to consider how we speak. Jesus himself took a high view of language; in Matt. 12:37 he is quoted as saying, "By your words you will be justified, and by your words you will be condemned."

But is this all there is to be derived from the third commandment? The consensus of contemporary scholars is there is more. Specifically, the third commandment forbids the use of God's name in a power play.

In the ancient Middle East, it is likely that most people had little power. The most effective way to gain it would be to attach oneself to a person of power—a general, a prince, or even a god. To come in the name of a person of power would give an ordinary person some clout.

In Exodus 3 we read of Moses' doubts when he was summoned to get the people of Israel out of Egypt. The account suggests that Moses was as worried about leading the people as he was about facing Pharaoh. "If I come to the Israelites and say to them, 'The God of your ancestors has sent me to you' and they ask me, 'What is his name?' what shall I say to them?" he asks. It's a practical question. Moses' world is full of gods, each with authority. The people he wants to move will want to know which one Moses represents.

So, in answer, Moses is given the personal name of God, the famous four-letter word which no one today is absolutely sure how to pronounce because it originally had no vowels: YHWH. "This is my name forever, and this my title for all generations" (Exod. 3:15b). It is this name whose frivolous use is forbidden in the third commandment.

As time went on, the Name came to be considered too sacred to pronounce. When vowels were introduced into the Hebrew language, vowels for the word "Adonai" (meaning "Lord") were used with YHWH. As a result our standard English Bibles read "the LORD" in places where Hebrew has the personal name of God. It seems an odd designation, turning a personal name into an impersonal one. But Bruce Metzger, in the introduction to the NRSV Bible, defends the practice, saying, "The use of any proper name for the one and only God, as though there were other gods from whom the true God had to be distinguished . . . is inappropriate for the universal faith of the Christian church."

How would an ordinary Israelite violate the third commandment? Here are some possibilities.

Perjury. An obvious violation would be the use of the Name to support a lie. Then as now, people did not always trust each other and might use the name of God to undergird their actions or words. In Gen. 31, Laban and Jacob negotiate a less than pleasant parting of ways. They erect a heap of stones and Laban says, "This heap is a witness between you and me today. . . . The LORD watch between you and me, when we are absent one from the other" (Gen 31:48-49). Laban uses the Name to impress on Jacob the importance of treating his daughters fairly.

Worse than common cursing is to use God's name on behalf of common selfishness and violence. War and genocide are examples.

In 1 Sam. 20, Jonathan invokes the Name to support his intent to deal justly with David: "If my father intends to do you harm, the LORD do so to Jonathan, and more also, if I do not disclose to you, and send you away, so that you may go in safety" (1 Sam. 20:13). It seems that Jonathan is putting a curse on himself, using the Name to support his intent. To have reneged on

let us take it seriously.

his pledge would have been a violation of the third commandment.

Magic. "In the ancient world," writes Vernard Eller, "it was widely believed that to know a person's name . . . gave one a certain power over him. . . . The name of a god was particularly powerful, of course, because through the proper sort of prayers and incantations one could make the god act favorably toward oneself and unfavorably toward one's enemies" (*The Mad Morality*).

Terence Fretheim goes farther than this. He sees God's reputation at stake. He states, "The name of God is so commonly associated with empty phrases or easy religion or the latest ideology of a social or political sort. The name thereby gets dragged down to the level of the contexts in which it is used"—and people "may come to associate the name of God fundamentally with a cause they wish to avoid or reject" (*Exodus, A Commentary*).

Is it not true? If those who represent the LORD—who take God's name—make wrongful use of it, all manner of evil follows after. The reputation of God is at stake whenever people use God's name, especially when they purport to represent God's cause.

The force of the whole Decalogue is to stress that the LORD is not a common garden variety god open to manipulation. The LORD and Israel are bound together by covenant, and it is understood that the LORD has set the terms. Thus, whatever is done or said by those who are called God's people affects God's reputation.

Worse than common cursing is to use God's name on behalf of common selfishness and violence. Genocide, for example. Last year, in the 500th anniversary of the arrival of Columbus in the Americas, some reflected on the disaster this event brought on the people who were already here. Millions of indigenous people died, through a combination of slaughter, disease, and slavery—too often in the name of God.

David E. Stannard writes, "In New England as elsewhere, disease laid the groundwork for the massacres that followed. The epidemics were regarded by the English as the handiwork of God. For most colonists, however, the Lord needed a helping hand. One after another after another, Indian towns and villages were attacked and burned, their inhabitants sold into foreign slavery" (*The Nation*, Oct. 19, 1992).

In reflecting on one such massacre, William Bradford wrote that "the victory seemed a sweet sacrifice, and [the settlers] gave the praise thereof to God, who had wrought so wonderfully for them." The Name was thus used to justify organized greed and mayhem.

Given this tendency to misuse the Name, some have suggested we should stop using it altogether. About 25 years ago there was a theological brouhaha over the so-called "death of God." Most of us could not understand what all the noise was about, but I think that in part it was a concern with violation of the Name. Like the Jews who considered it too sacred to say anymore, through blasphemous use the Name had lost its meaning.

A better alternative is proposed by Joy Davidman in *Smoke on the Mountain*. She accepts all the charges and makes a general confession: "We are all black magicians . . . habitually, day after day, we have taken God's name in vain. Let us, if we can, teach ourselves to take it in earnest."

This lesson won't be easy—think of how often we hear politicians or generals invoking the name of God in support of their baneful activities. Whenever we use the Name we do well to make clear that we are not giving a blank check in support of one of these power plays. This would be to reduce God to a tribal deity—to make "wrongful use" of God's name.

Let us take the Name. But take it seriously.

Daniel Hertzler, Scottdale, Pa., retired as editor of Gospel Herald *in 1990. He is a member of the Kingview Mennonite Church.*

Whenever we use the Name, we must make it clear we are not giving a blank check in support of a power play.

This is the third in a series of articles on the Decalogue or the Ten Commandments. This 10-week series will deal with both historical and modern themes connected with these rules of life for the people of God.—Editor

Lessons from India:

When community goes communal

Clashes between religious groups in India remind us our community can become so desirable we will do anything to exclude those who are "undesirable."

by Glen E. Miller

In December 1992, India made headlines when riots erupted throughout the country after the destruction of a Muslim mosque in Ayodhya by Hindus. More than 2,000 people were killed and thousands left homeless.

But this was not the first of such violence. Two years ago fighting flared between Muslims and Hindus in North Bihar. This came after rumors that a Hindu girl had been molested by young Muslim men. At least 700 were killed in that violence.

In 1991 several people were killed and a village burned in the state of Orissa. Here the fighting was between the majority Hindu community and minority Muslims.

The roots of these clashes go back many centuries. They are built on layers of insults and injuries, actual and perceived. As a result, today most villages in India have specific areas for Hindus and for Muslims.

The English word used in India for these clashes is *communalism.* This is not a common concept for Westerners. I became aware of it only after coming to India several years ago. I also discovered that communalism has something in common with community.

We Mennonites firmly believe that community is a good thing. Being part of a group and caring for each other are high values. But this "groupiness" can build walls of exclusion to protect the desirable aspect of our community—and to keep out undesirables. This is what has happened in India.

Community can become communalism when: (1) There is demand for strict like-mindedness among the members of the community. (2) Members of the community become convinced of the rightness of their cause and the truth of their beliefs, closing their minds to everything else. (3) Members promote their own group's interest without regard for the harm done to other persons or groups.

The contrast between communalism and true community becomes obvious in these words from two of India's leaders:

In a *Time* magazine interview, Bal Thackery, leader of the Hindu Shiv Sena, had this to say: "Muslims started the riots, and my boys are retaliating. Do you expect Hindus to turn the other cheek? I want to teach Muslims a lesson."

Contrast these words from Mother Teresa in a nationwide appeal in the Calcutta *Telegraph*: "My brothers and sisters in India and all over the world. We are all God's children—and we have been created for greater things: to love and to be loved. God loves each one of us with an everlasting love—we are precious to him. Therefore, nothing should separate us. Religion is a gift from God and is meant to help us to be one heart full of love. God is our father—and we are all his children—we are all brothers and sisters. Let there be no distinctions of race, colour, or creed.

"Let us remember that the fruit of religion is to bring the joy of love through the joy of sharing."

Both Bal Thackery and Mother Teresa believe in community. For Mother Teresa community is as large as the world. Thackery limits his concept of community to those who share his beliefs in the right to supremacy for the Hindus in India.

There is a lesson here for North Americans. Is there a danger of a community becoming communal? When does the good in community become so desirable that we feel the need to protect it against "undesirable elements"? Can community lead us to become so convinced of our version of the truth that we shut our minds to anyone else's truth?

When we start to build walls around our communities in order to exclude people, we are well on our way to communalism. As Paul says, "For he himself is our peace, who has made the two one and has destroyed the barrier, the dividing wall of hostility" (Eph. 2:14, NIV).

We must recommit ourselves to building community while avoiding the pitfalls of communalism. To do this, we must be willing to enlarge our boundaries of our communities. We must exercise an openness to strangers in culture and belief. We must identify those walls that separate us. We must be among those who break down the walls of hostility.

The lessons of India, Bosnia, Ireland, and the United States demand no less.

After 25 years of medical practice in Bellefontaine, Ohio, Glen E. Miller moved to Calcutta, India, in 1991, where he serves with Mennonite Central Committee.

Military riots in Zaire; MCC workers unharmed

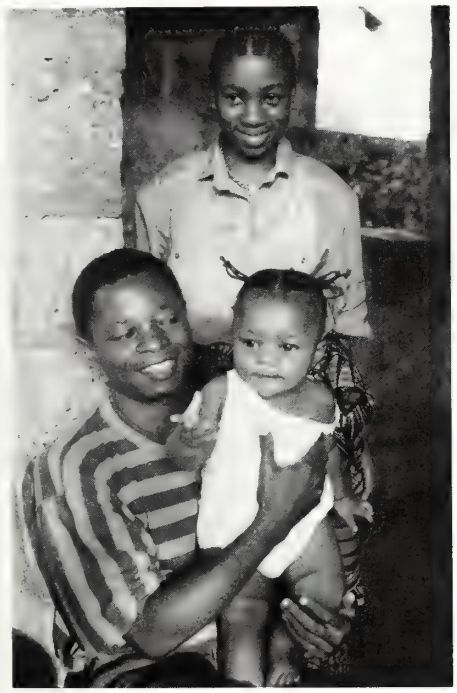
Kinshasa, Zaire (MCC/GCMC)—Several days of rioting in Zaire's capital left an undetermined number of dead, but all Mennonite Central Committee (MCC) workers in Zaire are fine, reported Chris Bowers, MCC administrative assistant, in a Feb. 3 telephone call from Kinshasa.

Buses and trucks have been destroyed, little business is being conducted, many stores have been looted, and the international airport is closed, he said. At night sporadic gunfire can be heard.

The unrest started Jan. 28 when President Mobutu Sese Seko paid soldiers with newly printed 5 million zaire notes, worth about $2 U.S. Merchants and others refused to accept the money, saying it was worthless.

The conflict turned into a power struggle between Mobutu, who has ruled Zaire for more than 27 years, and supporters of democratic change.

Bowers is maintaining regular contact with the 10 MCC workers and their four children stationed in Zaire.



What will the future hold for this and other Zairian families? Continuing political instability is causing incredible hardship. Food prices shot up more than 5,000 percent last year and employment is staggeringly high. About 90 percent of Zairians are Christian and more than 100,000 of them Mennonites. "God works miracles. We do not know what plans God has in store for us, but God will not abandon us in misery," said one Mennonite pastor.

Angela and Mark Sprunger, MCC Zaire country representatives, were on vacation when the rioting occurred. They and their two young sons were on a Kenyan train that derailed Jan. 30, killing at least 100 people.

Sprungers, of Lancaster, Pa., were unharmed and returned to Zaire Feb. 16.

AIMM workers also safe. All eight Africa Inter-Mennonite Mission (AIMM) workers, together with their children, who live in Kinshasa relocated to U.S. Embassy housing Feb. 5-9, reported Earl Roth, AIMM executive secretary.

Melissa Wells, U.S. ambassador to Zaire, requested this move for fear of further violence, Roth said. There are no Mennonite Church workers in Zaire with AIMM, an inter-Mennonite agency, at this time.

Wells later called for an evacuation of U.S. citizens in Kinshasa, but so far, all AIMM workers have chosen to stay. At least one couple, however, has made arrangements for alternative housing in case violence breaks out again.

According to Jim Shenk, MCC co-secretary for Africa, Bowers spent part of the Feb. 6-7 weekend in the city's so-called "safe zone," but has since returned to MCC housing in Kinshasa.

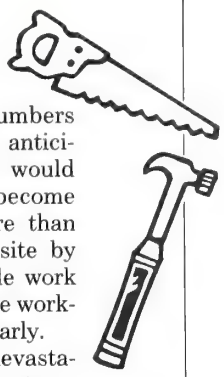
As of Feb. 10, life seemed to be returning to "normal," Bowers reported, with people moving about freely. A political solution to the problem, however, has yet to be found, he said.

Hurricane cleanup continues in spite of red tape, frustrations

Homestead, Fla. (MDS)—Mennonite Disaster Service (MDS) volunteers have roofed hundreds of houses in the Homestead, Fla., area and are beginning to restore gutted interiors.

Yet the Hurricane Andrew response in south Florida remains one of the most difficult challenges the MDS network has ever faced, reports MDS coordinator Lowell Detweiler.

Knowing how to schedule volunteers has become "a real headache," he says. Difficulties in obtaining building permits and required frequent inspections—government red tape intended to avoid substandard construction which contributed to widespread devastation in the first place—makes lining up jobs for volunteers on a predictable schedule difficult.



MDS allowed larger numbers of volunteers to go south, anticipating that restrictions would ease and work would become available. But when more than 165 volunteers were on site by mid-January, the available work was soon completed. Some workers had to return home early.

"Seeing the unending devastation, it is difficult for volunteers to understand why more work is not available," Detweiler says. "At the same time, capable, experienced MDS project leaders are burning themselves out trying to stay ahead."

His concern now, Detweiler adds, is that "people are hearing we don't need volunteers. Some smaller groups, still needed, are canceling." MDS requests that groups check with the MDS office in Homestead before planning or canceling crews.

The site also needs project leaders, especially for March through October, Detweiler says. Not all leaders need to have construction experience.

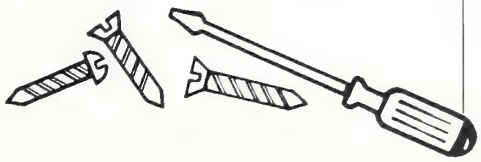
"People with backgrounds in management, business, or personnel who are used to red tape and administrative challenges would be valuable assets to MDS," he emphasizes. Office and kitchen staff are also needed.

Teachers and others who may enjoy the challenge of a summer assignment are encouraged to contact MDS headquarters in Akron, Pa. If leaders can be found, MDS wants to schedule youth or church groups in both Florida and Louisiana during the summer.

A training workshop for persons interested in MDS leadership is scheduled for April 5-7 at MDS headquarters in Homestead. Additional workshops will be held in other locations at other times.

"While the struggles to respond to Hurricane Andrew's destruction continues, the witness of MDSers and the Homestead Mennonite Church in the community is a beautiful expression of God's love in action," Detweiler observes.

"Many persons have found the Homestead Mennonite Church 'a haven in the time of storm.' Attendance has nearly doubled since the Aug. 24 storm. Your prayers for the church, its members, and this work are urgently requested."



Mennonite voice needed in debate over health care reform, says MHS

San Francisco, Calif. (MHS)—Reform of the U.S. health care system, which currently tops the national agenda, must be addressed by the Mennonite Church, according to a statement approved by the Mennonite Health Services (MHS) board at their Feb. 5 meeting here.

The inter-Mennonite agency formed a Listening Committee last October to help "[develop] a position and strategy for adding a constructive voice to the debate over health care in the United States." Excerpts from the MHS statement follow.

"There is near unity on one point. The current [U.S.] system of health care and healing falls short. . . . The time has come for the Mennonite Church to speak clearly on the issue of health care reform. The message of reform must be delivered on two levels: to individuals within congregations and in the political arena.

"A lasting solution to the dilemmas of access and cost will be multifaceted. We must come to grips with the reality that we will be unable to continue the same level of access to and sophistication of health services, add 35 million uninsured people to the roles of the insured, and hold health care spending to 10-12 percent of the gross national product.

"A fundamental change in our culture of expectation and delivery of health services will be needed."

In the public arena, stated the Listening Committee, Mennonites should advocate agenda including: universal access to basic health services; financial accountability and cost containment; an emphasis on illness prevention; encouragement of individual accountability and community support for those facing health care issues.

Items on the congregational agenda includes items listed below:

1. We must **reaffirm our belief and hope in the resurrection**. This should direct us to a recognition that:
   - there comes a time when temporal life will end.
   - we should minimize the use of resources in the last days of life.
2. Congregations should be an important source of **education relating to health related matters**. This should include:
   - encouragement of members to complete advanced directives to medical providers.
   - information regarding healthy lifestyles and choices for health care treatments.
   - development of nationwide Sunday school curriculum related to health issues.
   - outreach programs focused on prenatal care.
3. We must **recover the commitment to community in bearing the cost of health care**. This may be implemented by:
   - asking congregations to consult with Mennonite Mutual Aid (MMA) to establish health insurance coverage for members.
   - having congregations contribute to the health premiums of selected members through MMA programs.
   - supporting efforts in states to require that all insurance be provided on community-rated rather than group-rated basis.
4. We must **be advocates for public policy that recognizes the multitude of factors that contribute to good health**. These include:
   - a health system that treats all persons equally and fairly.
   - a social service system that recognizes the importance of education, substance abuse prevention, and family support systems in the health status equation.
5. We must **recognize that church-related health care institutions have a unique role to play in serving their communities**. They should be encouraged to:
   - establish programs that serve persons who are under- or uninsured.
   - have active chaplaincy and bioethics programs.

Cited for service. *Harrisonburg, Va.*—Mary E. Reitz, director of the practical nursing program of Massanutten Technical Center here has received the American Vocational Association's annual service award in the Health Occupations Education Division.

Reitz, a member of Dayton Mennonite Church, was selected over 27 others nominated nationwide for the award. The honor recognizes individuals who have made an exemplary contribution to the improvement, promotion, development, and progress of health occupations education.

Reitz was earlier named the outstanding vocational education teacher in Virginia for 1992 by the Virginia Vocational Association.—*Jim Bishop*

German Mennonites bring laughter and hope to Croatian refugees

Sutivan, Brac (MWC)—(The following article was translated by Mennonite World Conference from the German Mennonite publication Brucke.) In 1992 I spent two weeks in the town of Sutivan on Brac, an island off Split in Croatia.

The German Mennonite Peace Committee and the youth executive of the conference of South-German Mennonites had invited 13 participants to spend time in a Croatian refugee camp.

Some 400 refugees live there—women, older men, and perhaps 200 children. All refugees from Bosnia-Herzegovina. Most of the other men are away at war.

What would we volunteers be able to achieve in a mere 14 days, when these people had been living there for six months already? we wondered as we prepared for the trip.

We organized activities for the children and young people: handicrafts, games, sports, German and English lessons, campfires, lantern parades. But that which had been organized for children was also accepted by the grownups.

A grandfather worked on a puzzle with the little children—or alone. A father took part in a sports option; a mother happily joined the handicraft group.

Thus it wasn't only the children and young people who let themselves be pulled out of their lethargy. That was, in fact, the most beneficial aid we were able to bring: not to constantly have to think

of grief, of war, and of suffering. To do something against boredom and inertia rather than to give up.

As Christians we shared these 14 days with Muslim refugees, lived in the same rooms as they, ate the same foods at the same tables, listened to experiences of sorrow, pain, and grief, laughed and cried together, and became active together against lethargy and hopelessness.

Sharing also meant passing on the clothes, toys, and medicines which German people had given us for the refugees. We left all of our material for handicrafts, games, and sports with them when we left.

And the result? I think of the women and children and their willing participation in our activities, of the granny who frequently invited us for coffee, of the many invitations to private rooms.

I think of the women who thanked us that their children were finally able to be happy again. I remember the woman who told us about the first letter she had written which wasn't full of suffering but which told of happiness and laughter.

And I think of all those who bade us farewell with tears in their eyes. And I feel that it was right for me to spend 14 days in a Croatian refugee camp. We were able to give signs of hope and God's love for all people.

Our days in Sutivan ended with a sign of hope and the presence of God. From the ferry which was bringing us back to Split, we could see the village where we had just been. At that moment appeared, directly over it, a rainbow.—*Jurgen Moser*

North Americans lay low following abductions

El Salto, Panama (MCC)—Two short-term Mennonite Central Committee (MCC) volunteers and five North American participants in an MCC Youth Discovery Team are living in the area of Panama where three U.S. missionaries were kidnapped Jan. 31.

The three missionaries are believed to have been abducted by armed Colombian guerrillas and taken to Colombia.

Panamanian Mennonite Brethren leaders have asked the North American MCCers to assume a low profile and not to travel out of their town alone. The church leaders do not believe MCC personnel are in danger, however, because such kidnapping incidents are rare.

The Colombian-Panama border area, covering some of the Darien region, is known as a drug-trafficking zone, says Elizabeth Soto Albrecht, MCC assistant secretary for Latin America. "The missionaries may have been in the wrong place at the wrong time," she says.

Don Diller of Glendale, Ariz., and Steve Zuercher of Orrville, Ohio, have been in the village of El Salto since January. These short-term Mennonite Disaster Service volunteers are helping to build a Bible institute for the Panamanian Mennonite Brethren Church.

The Youth Discovery Team also in El Salto includes Mennonite Church members Richard Pannell of New York City, and Charlene and Philip Thomas of Goshen, Ind., who are serving as leaders.

Duane Sider (left) and Ken Nafziger, well-known in the Mennonite Church—and beyond—for their work in worship and music, teach most of the courses in the program.

Need help and training in worship and music?

Then EMS has just the program for you. It's the *Congregational Worship and Music Concentration* within the two-year Master of Arts in Church Leadership degree program. It was organized in 1990 because of the interest expressed by many people in the Mennonite Church.

For more information, call toll-free 800-368-2665.
Or write to the Admissions Office at EMS, Harrisonburg, VA 22801.

EASTERN MENNONITE SEMINARY

News magazine ad brings affirmation

Harrisonburg, Va. (MBM)—"Working Late Again," a full-page black-and-white ad produced by Mennonite Board of Missions Media Ministries, appeared in the Feb. 8 issue of *Newsweek*.

The ad ran for subscribers and on the newsstands in Illinois, Indiana, Maryland, Ohio, Pennsylvania, and Virginia—a circulation of more than 660,000. Fifty percent of U.S. Mennonite Church congregations—some 580—are located in these six states.

The ad, depicting a man hunched over stacks of paper piled on his desk, urges balancing work with time for family and friends, and provides a toll-free telephone number. It concludes with the Mennonite Church slogan of welcome, "Our family can be your family."

In two weeks after the ad ran, Media Ministries received 72 calls from persons in all six states. Of those callers, 52 were referred to 66 Mennonite congregations (many callers were given more than one option), and were sent a copy of *What Mennonites Believe* by J. C. Wenger and the brochure, "Welcome to Our Family of Faith."

Callers, both Mennonite and others, affirmed the ad. Some callers were curious. "Do Mennonites believe that the Jews are literal descendants of Abraham?" asked one.

Another caller wondered, "We won't have someone coming around to our door, will we?" (No, said Media Ministries director Ken Weaver. Pastors were sent a copy of the letter inviting the caller to their church but requested not to initiate contact.)

One caller, who identified himself as ex-Mennonite, said the ad was "a nice surprise" and affirmed Mennonite Church "aggressiveness" in placing the ad.

And a prayer group from the Charlotte Street Mennonite Church, Lancaster, Pa., called to say they thought the ad was great, offered encouragement, and expressed hope that people will respond to the ad.

Camera-ready copies of the ads similar to the *Newsweek* ad were sent to Mennonite Church congregations in the six target states. By Feb. 10, 14 churches had placed ads in 13 local papers.

The purpose of running the ad in a national magazine is to provide visibility for the Mennonite churches in a way individual congregations cannot do, Weaver explained.

Media Ministries attempted to place a different ad in *Newsweek* a year ago. The magazine refused to run the ad—which pictures a collection of superhero toys—citing possible legal problems around trademarks (see Feb. 11, 1992, *Gospel Herald*).

A commercial ad in *Newsweek* like the one purchased by Media Ministries costs around $23,000. Nonprofits receive a 45 percent discount. With additional savings arranged by Media Ministries, the "Working Late Again" ad cost $10,500, Weaver said.

The ad was selected by and tested with persons randomly selected at Dulles, Cincinnati, South Bend, and Richmond airports and an urban mall.
—*Ann Hochstetler Fretz*

Press for human rights, urges South African

Iowa City, Iowa—Daphne Goad cares deeply about the fate of her country, but she has never voted. It's not out of choice.

Goad, a black citizen of South Africa, has never been allowed to vote. She has high hopes that this will be the year she will obtain the right to vote, provided that United States citizens put pressure on the South African government.

"If the U.S. government wanted to, it could stop apartheid within a year," Goad asserted at a coffeehouse gathered at First Mennonite Church here Jan. 19.

Her visit to the United States was arranged by Synapses, a Chicago-based group working for peace and justice in South Africa.

Goad encouraged her listeners to sign a petition to President Clinton asking him to urge South Africa to form an assembly of all groups in South Africa to vote on a constitution.

Goad said that "black on black violence" is a term coined by the South African government trying to justify why blacks cannot lead the government. "The Goldstone report has demonstrated that much of the 'black on black' violence has been orchestrated by the South African government," she said.

"I'm hopeful about your new president," Goad added with a touch of humor, "because we certainly couldn't do much with your last president."

The evening ended with songs accompanied by dancing and the following prayer: God bless Africa, God guard her children, guide her leaders, and give her peace.—*Margalea Warner*

Michigan fellowship serves 13-cent lunch

Menominee, Mich.—Congregational meal after church? Nothing unusual about that. But what if participants had to pay for their meal? What if they were allowed to pay just 13 cents?

Members of Menominee River Fellowship here discovered what 13 cents can or can't buy at their consciousness-raising meal Nov. 28.

As they faced choices such as six cents for a cup of coffee or three cents for a carrot stick, they began to realize a little of what people in the third world—or rather, two-thirds of the world—face daily. Many of them subsist on 13 cents for an entire day.

Prior to the "banquet," an offering collected nearly $800 for Mennonite Central Committee to use in its African Peace Harvest. This food drive will send more than 1,500 metric tons of donated corn to Mozambique and Sudan.—*Edna Thorpe,* Gospel Evangel

Singers protest apartheid. *Chicago (Synapses)*—Kim Burkholder, left, of Orville (Ohio) Mennonite Church was among many Mennonites participating in the fifth annual "Sing Out Against Apartheid."

The event, held at the South African Consulate on Jan. 19, Martin Luther King, Jr.'s, birthday, was organized by Synapses, an interfaith justice action network.

"Apartheid was declared dead three years ago, but the people still don't have the right to vote. We will continue to use this as an opportunity to voice our message of peace and justice for South Africa," declared one singer.

• **Magazine receives award.** Mennonite Press, Inc., of Newton, Kan., received the Award of Excellence from the 13th Annual Heart of America Superb Printing Competition for the design and printing of *With* magazine for youth. Jim Friesen is the designer for *With*, which is a joint publication of the General Conference Mennonite Church and the Mennonite Church.

• **Professors secure grants.** Connections between ethics and art and parents and children are the topics two Goshen (Ind.) College professors will pursue with financial help from Lilly Endowment, Inc. Lauren Friesen, professor of drama, and Victor Koop, professor of psychology, each received one of 10 Lilly Faculty Open Fellowships. Goshen College is the only school whose faculty won two grants for the academic year 1993-94. As a visiting fellow at the Center for Ethics and Social Policy in Berkeley, Calif., Friesen will study whether and how ethics influence art. Koop will work with second-grade students, studying how parents teach academic skills to their children.

• **MMA reports on AIDS.** A recent study shows that while members of Mennonite Mutual Aid's health plans are not exempt from Acquired Immune Deficiency Syndrome (AIDS), they are far less affected than the general insured population. Through 1991, MMA had paid health care costs for eight members diagnosed with AIDS. The claims paid for these patients total less than .5 percent of the total of all health claims paid by MMA in 1991. Other U.S. health insurers reported paying about 1.4 percent of their total 1991 claims for the treatment of AIDS patients.

• **Relief sale profits tallied.** Relief sales in Canada contributed approximately $1.15 million to Mennonite Central Committee (MCC) in 1992, up slightly from the year before. Some of the most profitable sales were at Central Fraser Valley, B.C. ($328,000); New Hamburg, Ont. ($284,000); Morris, Man. ($102,000); and Tofield, Alta. ($101,000).

• **Overseers meet.** The dream of a recreation-fitness center on the Goshen (Ind.) College campus is one step closer to reality. At their meeting Jan. 29-30, the GC board of overseers asked president Victor Stoltzfus to lead further discussion of the project with GC's strategic planning committee and bring a recommendation for action to the board by mid-February. In other action, the board adopted tuition and fee increases for the 1993-94 academic year. Tuition, room, and board for full-time students will be $12,360, a 4.66 percent increase over the current year—the smallest percent increase in six years.

Books arrive in Liberia. *Monrovia, Liberia (MBM)*—Ellen George-Williams (left) and Elizabeth Sele-Mulbah, administrators for the Christian Health Association of Liberia (CHAL), review boxes of medical and nursing books sent from Mennonites in North America last summer. According to Mennonite Board of Missions worker Christine Lindell Detweiler, the books will be used to help rebuild the CHAL resource library that was damaged during the 1990-91 civil war.

• **Volunteers sought.** Volunteers are needed to plan and host the 1994 Women in Ministry Conference. The 1994 gathering will be open to all Mennonite Church and General Conference Mennonite Church women who are involved with lay or pastoral ministry. Contact Marian B. Hostetler, Women's Missionary and Service Commission, 421 S. Second St., Suite 600, Elkhart, IN 46516; phone 219 294-7131.

• **Used hymnbooks for sale.** 149 hardback copies of *Sing and Rejoice* may be purchased in lots of 25 or more. Contact Marilyn Hershberger, R.R. 1, Box 72, Wayland, IA 52654; phone 319 256-7851.

• **Coming Events**

Cultural series, The People's Place, Intercourse, Pa. On March 15-16, guests Erma Martin Yost and Ed Huddle will present, "These Are My Quilts and This Is My Life." On April 19-20 John A. Lapp will give a talk titled, "Can Our Institutions Supply the Glue to Hold Us Together as a Peoplehood?" Marcia Kaufmann, Scott Hosfeld, and Stephen Sachs present "An Evening of Music" May 3-4. Information from PO Box 419, Intercourse, PA 17534; phone 717 768-7171.

Annual meeting, Women's Missionary and Service Commission, Elizabethtown (Pa.) Mennonite Church, March 17. Ruth Detweiler Lesher will speak on "Reconciliation with the Past," and Naomi Lederach give a presentation titled "Empowered for Today."

• **Resources:**

Newspaper ads on ethnic diversity, service, priorities, and dispelling myths about Mennonites are designed for use by both urban and rural congregations. The ads can be imprinted with your congregation's name, address, worship times, and pastor's name. Contact Mennonite Board of Missions Media Ministries, 1251 Virginia Ave., Harrisonburg, VA 22801-2497; phone 800 999-3534.

• **Job openings:**

Assistant administrator, Freeman (S.D.) Academy. Full-time position includes teaching Bible, counseling, or other assignments. The school includes grades 5-12. Position begins Aug. 1. Information from principal Leroy Saner, Box 1000, Freeman, SD 57029; phone 605 925-4237.

Music faculty, Eastern Mennonite College, Harrisonburg, Va. Private voice instruction and teaching in areas of music theory and appreciation. Doctorate preferred, master's degree required. Experience with college-level vocal students desirable. Part-time position begins fall 1993. Send résumé to Orval J. Gingrich, Acting Dean, EMC, Harrisonburg, VA 22801.

Summer staff, Laurelville Mennonite Church Center, Mt. Pleasant, Pa. More information from LMCC, R. 5, Mt. Pleasant, PA 15666; phone 412 423-2056.

YES Center director, Eastern Mennonite Board of Missions, Discipleship Ministries, Salunga, Pa. Position begins this August. Qualifications include experience in training young adults in discipleship, administrative abilities, cross-cultural experience, and at least a bachelor's degree. Send letter of application and résumé to Galen Burkholder, EMBM, PO Box 628, Salunga, PA 17538; phone 717 898-2251.

• **Change of address:**

Lawrence and Lois Burkholder from R.R. 1 to 6937 Hwy. 7, Markham, ON L6B 1A8.

NEW MEMBERS

Community, Lancaster, Pa.: Lisa M. Wenger and David and Mert Brubaker.

First Deaf, Lancaster, Pa.: Jodie Magill, Andre Martin, Lisa Oswald, and Carrie Stoltzfus.

Franconia, Pa.: Donna Cassel, Isaac Garges, Tanya Landis, Rhonda Leatherman, Elizabeth Miller, Ron Miller, Bethany Souder, Dorothy Zimmerli, and Fred Zimmerli.

Kingview, Scottdale, Pa.: Barbara Hollenbaugh.

San Antonio, Tex.: Ralph Robinson and Robin Gingerich.

Washington Community Fellowship, Washington, D.C.: Susan Gunderson, Harriet Lewis, and Levi Wright.

MCC workers oriented. *Akron, Pa. (MCC)*—Forty workers participated in orientation held at Mennonite Central Committee headquarters here Jan. 5-15. Mennonite Church participants are: *front row, left to right*—Ina Eigsti, Hesston, Kan., to Akron, Pa.; Cheryl Zook, White River Junction, Vt., to Akron, Pa.; Karis Engle, Harrisonburg, Va., to Belle Glade, Fla.; Merle and Ted Frey with Cressida and Bronwyn, Dayton, Ohio, to Kitchener, Ont.; *second row*—Lorin Beidler, Lancaster, Pa., to Akron, Pa.; Orlin Eigsti, Hesston, Kan., to Akron, Pa.; Brian and Candi Smucker, Lombard, Ill., to various U.S. cities; Sharon Miller, Wellman, Iowa, to Port-au-Prince, Haiti; *back row*—Claude Flowers, Los Angeles, Calif., to Los Angeles; Charles Conrad, Thornhill, Ont., to Desarmes, Haiti; Michael Hertzler, Milton, Pa., to Hindman, Ky.; Duane Miller, Wellman, Iowa, to Port-au-Prince, Haiti; Rhonda L. Yoder, Kalona, Iowa, to Okhaldhunga, Nepal.

BIRTHS

Ashline, Gary and Marcia Lehman, Castorland, N.Y., Benjamin Michael (second child), Jan. 20.

Doutlick, Kevin and Donya Houser, Middlebury, Ind., Kerrilynn Michelle (third child), Jan. 9.

Drescher, David and Rhonda, Annapolis, Md., Deanna Michelle (second child), Jan. 18.

Fajardo, Eligio and Robin Arnett, Indianapolis, Ind., Maria Colleen (first child), Jan. 26.

Freed, Dennes and Barbara Burkhart, Shirati, Tanzania, Maredith Lee (first child), Dec. 28.

Hijjeh, Mohammed and Linda Chapman, Timberville, Va., Kaitlyn Miriam (seventh child), Jan. 24.

Litwiller, Jon and Becky Armstrong, Washington, Iowa, Jason Jon (first child), Dec. 20.

Meyers, Tracy and Constance Warne, Virginia Beach, Va., Anna Lauren (first child), Jan. 27.

Moyer, Dan and Ruth Ann Hunsberger, Doylestown, Pa., Alexander Scott (fourth child), Jan. 15.

Norris, Bruce Wayne and Sharon Eby, Crimora, Va., Melinda Marie (first child), Jan. 5.

Rieder, David and Mildred Freeman, Waterloo, Ont., Daniel Freeman (first child), Jan. 28.

Shertzer, Lee and Kristina Bair, East Petersburg, Pa., Heather Noel (second child), Jan. 27.

Snyder, Jerry and Kim, Breslau, Ont., Katie Elizabeth (second child), Jan. 18.

Wenger, Brent and Chris Grove, Goshen, Ind., Adam Christopher (first child), Jan. 26.

Wideman, Robert and Linda Schmitt, Akron, N.Y., Elizabeth Emily (first child), Jan. 22.

MARRIAGES

Evans-Hershey: Mark Evans, Columbiana, Ohio (Lutheran), and Sandi Hershey, Columbiana, Ohio (Leetonia), Dec. 26, by Dale Griffin.

Frye-Troyer: Kerry Frye, Middlebury, Ind. (First), and Tina Troyer, Middlebury, Ind. (First), Jan. 23, by David Helmuth.

Unzicker-Bishop: Timothy Unzicker, Colorado Springs, Colo. (Beth-El), and Jennifer Bishop, Ellicott, Colo. (New Hope Community), Oct. 17.

DEATHS

Detwiler, Charlotte Maddox, 80, Goshen, Ind. Born: June 27, 1912, Somerset County, Md., to Woodie and Bessie Maddox. Died: Jan. 27, 1993, Goshen, Ind. Survivors—husband: Lester Detwiler; daughters: Lorena Penner, Margaret Koen; 6 grandchildren, 3 great-grandchildren. Funeral: Jan. 30, College Mennonite Church, by James Waltner. Burial: Violett Cemetery.

Gehman, Steven G., 34, Souderton, Pa. Born: Aug. 11, 1958, Allentown, Pa., to Luke and Anna Geissinger Gehman. Died: Jan. 27, 1993, Sellersville, Pa., of leukemia. Survivors—wife: Sharon Keister Gehman; brother and sister: Lowell, Rachel Ferguson. Memorial service: Jan. 31, Blooming Glen Mennonite Church, by Truman H. Brunk, Nancy Rosenberger Faus, Henry Ortiz, David A. Stevens, Willard Swartley, and Ertell Whigham. Burial: Swamp Mennonite Church Cemetery.

Gingerich, Edward R., 86, Sarasota, Fla. Born: April 26, 1906, Beaver Crossing, Neb., to Andrew and Mary Martin Gingerich. Died: Jan. 31, 1993, Sarasota, Fla., of a stroke. Survivors—wife: Mary Edna Owen Gingerich; sons: R. Robert, Owen E.; brothers and sisters: Joe, Irvin, Dalmar, Alvin, Elsie Birky, LaVera Birky, Bertha Speiker; 5 grandchildren, 5 great-grandchildren. Funeral: Feb. 5, Bay Shore Mennonite Church, by Howard S. Schmitt. Burial: Manasota Memorial Park.

Habecker, John Gamber, 95. Born: Dec. 29, 1897, Lancaster, Pa., to Christian C. and Anna Gamber Habecker. Died: Jan. 15, 1993, Lancaster, Pa. Survivors—brothers: Roy G., Charles G. Funeral and burial: Jan. 19, Habecker Mennonite Church, by Christian B. Charles, Norman Shertzer, and Elmer Kennel.

Hartzler, Naomi Yoder, 76, Belleville, Pa. Born: June 26, 1916, to Samuel R. and Jemima E. Yoder Yoder. Died: Dec. 18, 1992, Belleville, Pa. Survivors—son: Richard T.; brothers and sisters: Jonas J. Yoder, Katie Yoder, Jesse Yoder, Julia Hartzler; 3 grandchildren. Predeceased by: Thomas J. Hartzler (husband). Congregational membership: Locust Grove Mennonite Church. Funeral: Dec. 22, Valley View Haven Chapel, by Max Zook and Erie Renno. Burial: Locust Grove Cemetery.

Henderson, William H., 50, Hollsopple, Pa. Born: Feb. 17, 1942, Ellwood City, Pa., to William and Marjorie Steinmetz Henderson. Died: Jan. 25, 1993, Johnstown, Pa. Survivors—wife: Ruth Viccari Henderson: daughter: Jennifer; stepchildren: William R., Michael D., Scott, Michelle Zimmerman; sister: Melinda Kemp; 5 grandchildren. Congregational membership: Blough Mennonite Church. Funeral: Jan. 28, Teolis Funeral Home, by Richard Mininger. Burial: Locust Grove Cemetery.

Hockman, Sara M., 81, Hilltown Twp., Pa. Born: March 12, 1911, Hilltown Twp., Pa., to Samuel M. and Eva G. Myers Landis. Died: Jan. 30, 1993, Kulpsville, Pa., of cancer. Survivors—children: Clyde L., Walter L.; brother and sister: Wilmer M. Landis, Ethel Beidler; 5 grandchildren, 3 great-grandchildren. Predeceased by: Elmer Hockman (husband). Congregational membership: Blooming Glen Mennonite Church. Funeral: Feb. 3, Anders-Detweiler Funeral Home, by Truman H. Brunk and Luke Beidler. Burial: Perkasie Mennonite Cemetery.

King, Bessie A. Schmucker, 66, Wauseon, Ohio. Born: Dec. 3, 1926, Stryker, Ohio, to Myron and Herma Short Schmucker. Died: Jan. 8, 1993, Toledo, Ohio, of injuries from automobile accident. Survivors—husband: Leonard King; children: Linda Bennett, James A., Rodney, Pat; brothers and sisters: Maurice Schmucker, Walter Schmucker, Virgie Wyse, Nellie Wyse, Mary Beck, Ana Rose Fuentos, Carol Jean Eddy; 14 grandchildren. Funeral: Jan. 12, West Clinton Mennonite Church, by James Roynon and Edward Diener. Burial: Pettisville Cemetery.

Lapp, Melvin E., 65, Akron, Pa. Born: May 14, 1927, Gordonville, Pa., to Benjamin F. and Malinda Glick Lapp. Died: Jan. 21, 1993, Akron, Pa. Survivors—wife: Virginia Mohler Lapp; children: Dennis E., Dean M., Charlene Frable; siblings: Leroy, David, Benjamin, Leon, Annie; 6 grandchildren. Funeral: Jan. 25, Akron Mennonite Church, by Urbane Peachey and Beryl Jantzi. Burial: Wolf Cemetery.

Miller, Thomas Herbert, 92, Kalona, Iowa. Born: July 3, 1900, Vandalia, Ill., to John J. and Barbara Yoder Miller. Died: Jan. 26, 1993, Kalona, Iowa. Survivors—children: Lynn, Roger, Ned, Jean Thomas, Nedra Schrock; 16 grandchildren, 16 great-grandchildren. Predeceased by: Ruth Brenneman Miller (wife). Funeral: Jan. 29, Kalona Mennonite Church, by David Groh and Scott Swartzendruber. Burial: East Union Cemetery.

Moyer, Martha M., 83, Buckingham Twp., Pa. Born: April 30, 1909, Doylestown, Pa., to Erwin M. and Susanna Myers Overholt. Died: Jan. 28, 1993, Doylestown, Pa., of Parkinson's disease. Survivors—husband: Abram M. Moyer; sons: David O., Samuel L.; sister: Grace Schaible; 4 grandchildren, 2 great-grandchildren. Funeral and burial: Feb. 2, Blooming Glen Mennonite Church, by Truman H. Brunk and David A. Stevens.

Schrock, Diane D. Baumann, 48, Middlebury, Ind. Born: March 17, 1944, Bloomington, Ill., to Alfred "Bill" and Berneice Schmellen Baumann. Died: Jan. 16, 1993, Middlebury, Ind., of cancer. Survivors—husband: Stanley D. Schrock; children: Shannon, Steffen, Salissa; mother; brother: Duane Baumann. Predeceased by: Samantha (infant daughter). Memorial services: Jan. 19, First Mennonite Church, by David Helmuth and Ron Adams; Jan. 22, Metamora Mennonite Church, Ill., by Roger Hochstetler. Burial: Grace Lawn Cemetery.

Steffy, Noah P., 99, Leola, Pa. Born: Dec. 4, 1893, Upper Leacock Twp., Pa., to John and Elizabeth Parmer Steffy. Died: Jan. 25, 1993, Manheim, Pa. Survivors—children: Chester, Jason, Allen, Alberta Benner, Faith Buckwalter, Marin King, Edith Hershey, Hariet Kepiro; 45 grandchildren, 100 great-grandchildren. Predeceased by: Metta O. Martin Steffy (wife). Funeral and burial: Jan. 28, Groffdale Mennonite Church, by Charles Wert, Glenn A. Hoover, and David Weaver.

Steider, Helen E. Oswald, 84, Meadville, Pa. Born: Oct. 4, 1908, O'Neill, Neb., to Jacob and Elizabeth Erb Oswald. Died: Jan. 16, 1993, Ontario, Calif., of leukemia. Survivors—children: Mary Fast, Joan Wenger, Margaret Steider, Dorothy Dunmire, Barbara Claude, Robert, Dick, Paul, David; siblings: Harry, John, Paul, and Delmar Oswald, Esther Hjorth; 24 grandchildren, 12 great-grandchildren. Predeceased by: Harold Steider (husband). Funeral and burial: Jan. 22, Sunnyside Mennonite Church, by Nelson Martin.

Mission task means nurturing, worker says. *Elkhart, Ind. (AMBS)*—Stephen Wiebe-Johnson, studying at Associated Mennonite Biblical Seminaries this year after working in Liberia and Ghana with Mennonite Board of Missions, characterized two images of mission at an AMBS chapel service. Rather than mission work being like archery, with us as arrows that God hurls through space toward a target, he said, mission work is more like being a hen.

"Hens sit down and lay eggs; then they sit some more. Over time, under the warmth of the hen, those eggs start to hatch. The work of the chick, once it leaves the hen, is exactly the same as the work of the hen: to lay eggs and to warm them underneath her wings and to give birth to more chicks.

"As we go out and leave the warmth of the hen—the nurturing environment in which we grew—we go out to reproduce the same nurturing environment in which new eggs can be laid and in which new hens will be brought forth."

Sternaman, Fern Neletta, 93, Kitchener, Ont. Born: May 16, 1899, Rainham Twp.,Ont., to Avery and Elizabeth Hoover Sternaman. Died: Jan. 18, 1993, Kitchener, Ont. Survivors—sisters: Charlotte Clemens, Hellen Hoover. Funeral: Fisherville, Ont., by Rod Weber and Earl Clemens. Burial: Rainham Mennonite Church Cemetery.

Wideman, Gordon William, 70, Cambridge, Ont. Born: Dec. 3, 1922, Stouffville, Ont., to Willis and Stella Greenbury Wideman. Died: Jan. 21, 1993, Cambridge, Ont., of cardiac arrest. Survivors—wife: Hannah Burkholder Wideman; children: Kenneth, Helen Cozzarin, Vernon; brothers and sisters: Elva Dike, John, David, Loreen Witmer, Howard, Merle, Willis, Mary Schlichter, Carol; 8 grandchildren. Funeral: Jan. 23, Preston Mennonite Church, by Amzie Brubacher and George Elsasser. Burial: Rouge Valley Mennonite Cemetery.

Willouer, Maggie L. Moyer, 81, Souderton, Pa. Born: Aug. 21, 1911, Elroy, Pa., to Vincent and Mary Ellen Landis Moyer. Died: Jan. 25, 1993, Souderton, Pa. Survivors—husband: Howard M. Willouer; children: Mary K., Marilyn M. Loux, Margaret M. Forgay, Stanley M., Paul M., Howard L., Henry D.; 23 grandchildren, 34 great-grandchildren, 2 great-great-grandchildren. Funeral and burial: Jan. 28, Salford Mennonite Church, by John L. Ruth, Willis A. Miller, and James C. Longacre.

Yantzi, Emma Jutzi, 87, New Hamburg, Ont. Born: March 22, 1905, to George and Barbara Boshart Jutzi. Died: Jan. 30, 1993, Kitchener, Ont. Survivors—children: Hubert, Ken, Orlin, Earl; sister: Selma Witzel; 22 grandchildren, 25 great-grandchildren. Predeceased by: Joseph Yantzi (husband), Violetta Borntrager and Barbara Ann (daughters). Funeral and burial: Feb. 3, East Zorra Mennonite Church, by Vernon Leis.

Zehr, Lydia Lehman, 90, Croghan, N.Y. Born: Oct. 23, 1902, New Bremen, N.Y., to Simon and Magdelena Schrag Lehman. Died: Jan. 25, 1993, Lowville, N.Y. Survivors—children: Shirley Farney, Belva Moser; sister: Manetta Yantzi; 4 grandchildren, 7 great-grandchildren. Predeceased by: Ernest L. Zehr (husband). Funeral and burial: Jan. 29, First Mennonite Church, by Lester Bauman.

Newspaper

**********CAR-RT-SORT** CR-23
390200 51H S125 302
MENNONITE BIBLICAL SEMINARY
LIBRARY
3003 BENHAM AVE
ELKHART IN 46517-1947

THE LAST WORD

Amazing, marvelous, wonderful grace

Steve Dintaman is right (page 1). The idea of grace—"God's unmerited free, spontaneous love" (*The Interpreter's Dictionary of the Bible*)—has not been a major part of growing up Mennonite.

At least not for me. Grace was something we said three times a day before meals—but not when we had ice cream before going to bed. Grace was also something we sang about. They were not songs I liked.

Take *Amazing Grace*, for example. As a 13-year-old trying to discover what it meant to be adolescent, male, and Mennonite, I didn't need to be reminded in a Sunday morning hymn that I was a wretch!

I remember another song, *Marvelous Grace of Our Loving Lord*, because the sopranos tended to flat while holding the dotted half notes in the chorus, waiting for the rest of us to catch up. It was a song I tried to avoid when I began to lead singing.

On the other hand, *Wonderful Grace of Jesus* was okay. That's because my teenage friends and I could compete in trying out our new bass voices in the stirring chorus (no one allowed himself to be a tenor yet at that age).

But besides the occasional song, grace was not something I heard much about in my youth. Sermons didn't dwell on it, nor was it the subject of any heated Sunday school class discussions that I can remember.

Why? Robert Friedmann, historian and writer about the Anabaptist movement, finds one answer in our roots. " 'How to find a gracious God' was certainly not a major concern of the Anabaptists," he writes in *The Theology of Anabaptism* (Herald Press). The new Anabaptists already had a "glorious experience of regeneration or spiritual rebirth." Their concern was to be practical about that regeneration: "they desired to walk in the footsteps of the Master."

From those beginnings in the 16th century have come words like *obedience, discipleship,* and *discipline*—terms we Mennonites continue to discuss and analyze. As we should. To lose sight of the fact that our faith must be backed up by our lives is to preach an unsound gospel. But so is ignoring what Friedmann says was an assumption behind the early Anabaptist concern for discipline and action: God's grace.

Has the time come for a renewed emphasis on the grace of God in our lives? Steve Dintaman thinks so. I've heard the same from others in the church.

We might do so for several reasons:

• ***To maintain our moorings.*** Salvation is God's doing from beginning to end, as Dintaman notes. We are not saved by our works. In fact, to put any faith at all in what we do is in itself a form of unbelief.

Has more than 450 years of concern for how we Anabaptist-Mennonites live led us to give short shrift to what makes it all possible—the power of God in our lives? Is the good news of the gospel we need today in the Mennonite church one of God's unmerited love?

• ***To allow us to take risks.*** As children of God, we are called to be builders of the kingdom. That involves risk. Risk means we sometimes succeed, but often fail. Succeed or fail, God's grace is there. It reminds us that the building of the kingdom is ultimately God's work, not ours.

• ***To take care of guilt.*** To be human is to fail. Failure means guilt. Guilt brings worry, and worry can lead to despair. It is then that God's grace—"unmerited divine assistance" (*Webster's*), can operate in our lives. It is grace, which comes through a personal relationship with Jesus Christ, that takes our guilt and despair and turns it into joy and gratitude.

Chalk it up to increased age, awareness, failure, or whatever, but I find myself going back more and more to those hymns of my youth. Taking risks for the sake of the church, God's kingdom, is no easier today than it ever was. For me it often ends in failure and mistakes (including in the editing of this magazine).

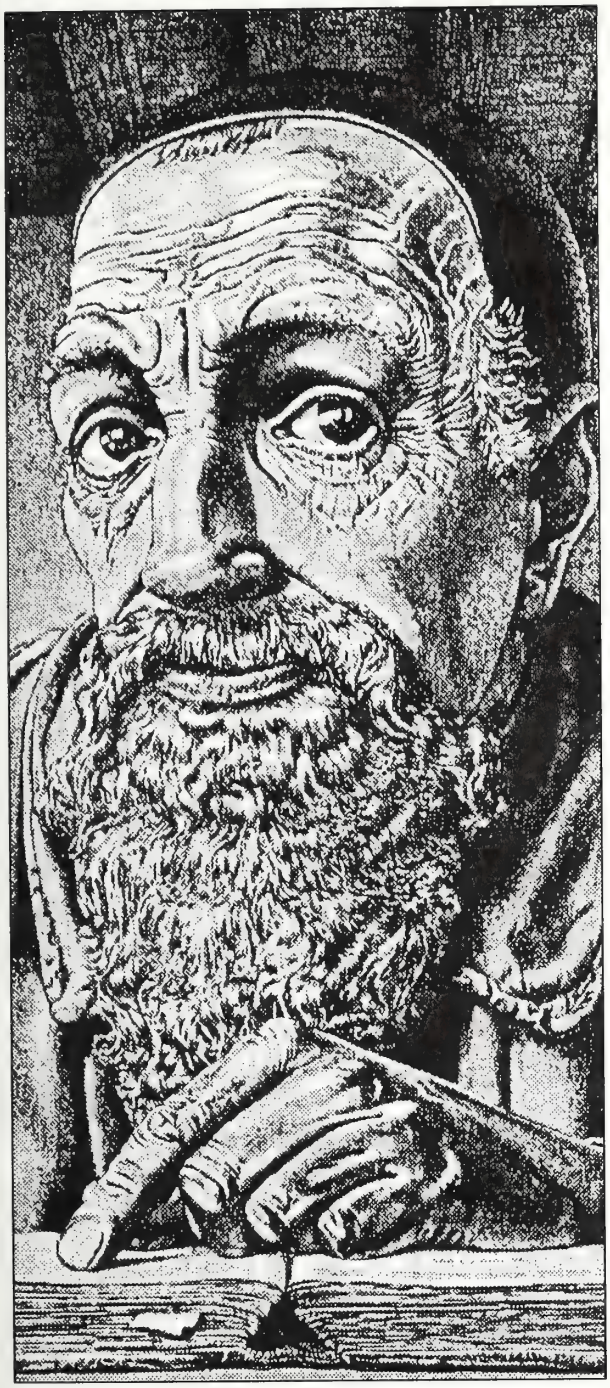
But in this I have my confidence: Grace is "greater far than all my sin and shame" (*Wonderful Grace of Jesus*). It "exceeds our sin and our guilt" (*Marvelous Grace of Our Loving Lord*). And it certainly "saved a wretch like me" (*Amazing Grace*).

What more can I say? Amazing. Marvelous. Wonderful. God's grace. For me. For even me.—*jlp*

March 2, 1993

Gospel Herald

THE WEEKLY MAGAZINE OF THE MENNONITE CHURCH



Menno Simons: he would ask us today neither to blindly accept or reject but to study the Word. Either a belief is scriptural, or it is not worth our faith.

ALSO IN THIS ISSUE

Toward a guilt-free Sabbath in a work-hooked world 7

The top 10 ways to know you're in trouble as a pastor . . . 8

MDS reviews a year of challenges and blessings 9

Menno would be in for three surprises

Every church has its identity and its history. We can't hide our connections, nor should we. But we must remember that following Jesus is what counts.

by Terry M. Smith

This year marks the 432nd anniversary of the death of the founder of the Mennonite church, Menno Simons. Much has happened since 1561 to the church that bears this man's name. Much of it would likely cause Menno to turn over in his grave (which, according to one scholar, would at least let us know where he is buried!).

What would happen were Menno to return to see this church that has come from his attempts to be faithful to the Scriptures as he understood them? I suspect that he would be in for at least three surprises:

1. Menno would be surprised to have a church named after him. Menno told his testimony to encourage others to follow the Lord. He would probably find our focus on him rather embarrassing. One of his favorite Scriptures, 1 Cor. 3:11, appears on the title page of his writings: "For no one can lay any foundation other than the one already laid, which is Jesus Christ." He wanted only the Lord Jesus Christ exalted.

Nowhere in his writings did Menno say, "You

As we look at both Mennonite persecution and prosperity, we can understand why some people mix culture and faith. But to understand need not be to bless.

are now Mennists." In fact, the only references to Mennonites, Mennists, or Mennonists in the volume of his complete writings were inserted by a modern editor. Menno used the terms brethren, sisters, children of God, elect, saints—but not Mennonite. The reason is simple: he sought to build a church around Christ, not himself. The church was not his; the church belongs to Jesus Christ.

To say that our churches are part of the Mennonite church—in our advertising, on our church sign and stationery, in our bulletins—is an honest, handy, and suitable form of shorthand. Every church has an identity, roots, and history. We can't hide our connection, and we should not. I would not want to. People should know where we are coming from. To me, the term Mennonite says something important about our history and teaching. (In fact, I wish some of our churches were less shy about the use of the word Mennonite. Understood and used properly, it isn't anything to be ashamed of.)

But in the end, to be a Christian, a genuine follower of our Lord—not a Mennonite, Lutheran, or any other—is what counts.

2. Menno would be surprised about our confusion between faith and culture. What

Who was Menno Simons?

Menno Simons was born in 1496. He was ordained a priest at 28, in 1524. He says he lived in careless ease, but he did not live in easy times.

The monk Martin Luther had caused a real stir in the church. And, unknown to Menno, in the year after he was ordained, a group committed to practice baptism only on confession of faith began in Zurich, Switzerland.

There was a struggle in religious life in the Netherlands, and there was a struggle within Menno. Some people taught that the bread and wine were only symbols of the Lord's death, not his literal body and blood. Menno's own early doubts as a priest dismayed him. In desperation he read the New Testament and found that the Lord's Supper focused not on the elements but on the Christ who died. Peace came to him for a while.

Then, in a nearby town, a tailor, Sicke Freerks, was beheaded in punishment for being rebaptized. Menno turned again to the Scriptures to see who should be baptized. He searched and saw not infants but believers baptized.

Menno was promoted to the position of priest in his hometown of Witmarsum. His reputation rose as an evangelical preacher and a good man. Then, influenced by some violent radicals, 300 people took over a monastery near Witmarsum. They were defeated, many of them killed or captured and executed. One man who died was Peter Simons, perhaps Menno's brother. The tragedy shocked Menno in many ways; in his eyes they risked their lives for error, while he sat in comfort with the truth.

On Jan. 30, 1536, Menno gained the courage to tell his congregation how his beliefs had changed; then he went into hiding. He gathered with some Christians, led by Obbe Philips, and studied the Scriptures privately for some time. When Menno was approached by a group of men who asked him to take on leadership, he asked them to pray with him about it. When they approached him again, he agreed, almost reluctantly, and was ordained.

For the next quarter-century Menno worked to pull together a balanced church from the many fringe groups in those difficult and dangerous times. He married Gertrude. He was a homeless man, chased from pillar to post with his family. A reward of amnesty and 100 guilders was offered to anyone who turned him in.

Menno wrote books and engaged in many disputes. He was an imperfect man. His last years were spent in relative safety and poverty in Wustenfelde. When his health broke, possibly from a stroke, he used a crutch and called himself lame. He died on Jan. 31, 1561, at 65, preceded by his wife, a son, and a daughter. One or possibly two daughters outlived him.

does it mean to be a Mennonite? In some circles, Mennonite is a culture: a language, a race, a food. It has little to do with the Christian faith. Sometimes people are told, "You can't be Mennonite; you're not German." Menno would pull out his hair over that one! You see, at the heart of Menno's faith was Christ—and the way to Christ was through a personal choice, not culture. When thousands of Mennonites died in the 16th century, culture was not the issue; the Christian faith was. When Menno Simons went into hiding, there was more at risk than his wife's favorite recipes. The tortured and the torturers spoke the same language and had the same culture. What divided them was their understanding of Christ.

As we look at the years of persecution and prosperity of Mennonites, we can understand why some people mixed culture and faith to the point that they were seen as one. To understand, however, is not to bless.

Mennonites today are of many cultures. The church's roots are no longer only Dutch, German, or Swiss; Mennonite World Conference shows that. The possible confusion of culture and faith now faces new Mennonites within Indonesia, Japan, India, and Africa, as it continues to face the Mennonite church in Canada and the United States. Our culture, rich and appreciated as it might be, cannot save us. For Menno, faith and culture must be placed in proper perspective, and Christ must come first.

3. Menno would be surprised at how some people respond to him today. In some circles, people have grown up with almost a blind trust in Menno. On the other hand, there are people who flatly reject Menno, with no interest in what he taught or believed. Menno would be concerned. I'm convinced Menno would ask us neither to blindly accept nor reject, but to study the Word. For Menno, either a belief is scriptural, or it is not worth our faith or practice.

In his *Foundation of Christian Doctrine* (1539) he said, "This command and word, I say, Christ commanded all true messengers and preachers to observe, saying, preach the gospel. He does not say, preach the doctrines and counsel of men, preach councils and customs, preach glosses and opinions of learned. He says, preach the gospel. Teaching them to observe all things whatsoever I have commanded you (Matt. 28:20)."

For Menno, the Word had final authority, not him. He took Scripture seriously and lived a hard life as a result. Rather than blindly follow or dismiss Menno, we should be challenged to search the Scriptures as he did and take what is said with utmost seriousness. When Menno studied the Word of God, he saw it teaching us that Christ came to save and build a community—a church—of those who have faith in him, are baptized on that faith, and work together as a family committed to each other.

Yes, Menno might well be surprised and disturbed in some ways by the Mennonite church of today: to find a church named after him, to see some people mixing faith and culture, to see himself revered or rejected without studying the Scriptures to see if these things be so. I'm equally convinced he would be pleased as he looked at other aspects and efforts of the Mennonite church around the world.

There's one indisputable fact about Menno. He was committed to the church. He worked for it. We must do the same.

But there's one indisputable fact about Menno, shown in his many writings: even if he was at times disappointed by the church of 450 years ago, he was committed to it. He worked for its good. Whatever our views are of the Mennonite church today, we do well to do the same.

Terry Smith is pastor of the Northern Fellowship Chapel of the Evangelical Mennonite Conference at Creighton, Saskatchewan.

A 1948 portrait of Menno Simons by Arend Hendirks. Used by permission from the book, The Complete Writings of Menno Simons *(Herald Press).*

"Out of the depths I cry to you, O Lord. Lord, hear my voice! Let your ears be attentive to the voice of my supplication. . . . I wait for the Lord, my soul waits, and in his word I hope."
—Psalm 130:1-2, 5, NRSV

Gospel Herald

Editor: J. Lorne Peachey

Assistant Editor: Cathleen Hockman

Editorial consultants: George R. Brunk III, Richard A. Kauffman, Martha Kolb-Wyckoff, Stuart Showalter, Diane Zaerr

Gospel Herald (ISSN 0017-2340) is published weekly, except for the third week of August and the first week of December, for the Mennonite Church by the Mennonite Publishing House. Subscription rate (in U.S. dollars): $27.50 per year; outside U.S. and Canada (air mail delivery): $47.50 per year. Group and bulk rates available. Call 1 800 245-7894.

Editorial and subscription address: *Gospel Herald,* 616 Walnut Avenue, Scottdale, PA 15683-1999. Telephone: 412 887-8500. FAX: 412 887-3111.

Second-class postage paid at Scottdale, PA 15683-1999. Lithographed in the United States. Copyright © 1993 by Mennonite Publishing House. Canadian subscriptions: second-class postage paid at Kitchener, Ont., publication mail registration no. 128562.

Gospel Herald is a member of the Associated Church Press and of Meetinghouse, an association of Mennonite and Brethren in Christ editors.

Postmaster: send form 3576 to 616 Walnut Ave., Scottdale, PA 15683-1999.

Vol. 86, No. 9: March 2, 1993

Printed on recycled paper

Credits: cover portrait by Arend Hendricks, page 8 by Gwen Stamm, page 10 by Brian Arbuckle, page 11 by Michael Reilly, page 13 by Phil Richard.

READERS SAY

Three things I don't agree with in ***A Prophet Is One Ahead of the Times*** (Dec. 8):

1. Ryan Ahlgrim writes, "But God did not set up the universe to be fair." This calls into question that God after all is not a just God. Is that the way Scripture portrays God? If so, I have been misled for many years.

2. The comment that Zechariah's "emotional shock" left Zechariah unable to speak leaves divine intervention out. Scripture says, "You shall be silent and unable to speak until the day when these things take place, because you did not believe my words." I understand that God took away his ability to speak; this was not an emotional shock.

3. Ahlgrim calls the Holy Spirit "wind." I know that the Greek word *pneuma* can be translated "wind, breath, or spirit." The context decides which meaning should be used. In this case the word is in reference to the Holy Spirit and not the wind.

Lester T. Hershey
Aibonito, P.R.

What Should We Believe About Women and Leadership? (Dec. 15 and 22). It is high time the Christian church (not only Mennonites) gets beyond biblical debate to discerning, affirming, and exercising the gifts God's Spirit has given.

To refuse to apply Brunk's contextual and situational application of Paul's teaching on this matter is to disregard and contradict reality. In the many Mennonite churches, a majority of the Sunday school and vacation Bible school teachers are women, as are many of the music leaders, committee members, and deacons or elders. Have we been in error all these years for having it so? If women can teach the biblical truths to tomorrow's church, what is the logic in withholding from them other spiritual ministries of equally great responsibility?

We kid ourselves if we think that we haven't used situational interpretations of Paul's writing in other matters. For example, Paul urges us to remain single (1 Cor. 7:27-38), but the church favors marriage. He teaches that women should cover their heads for prayer and not cut their hair (1 Cor. 11:4-16), but such practices have been traded by most for freedom of style. Paul teaches complete obedience to the authority of the state (Rom. 13:1-7), but we have a long history of civil disobedience and challenge to evil authority.

If, by sincere study of the whole message of the Bible, focusing on the Gospels, and by attentive receptivity to the Holy Spirit's leading, the church has come to differ thus with Paul, why may we not, using the same methods and safeguards, reinterpret on women as church leaders?

Tim Eisenbeis
East Lansing, Mich.

I am dismayed by the attitude in the closing paragraph of the series, ***What Should We Believe About Women and Leadership***? (Dec 15 and 22). Leaving aside the obvious fact that a significant percentage of our constituency would dispute Brunk's conclusions, how should we who differ with him interpret his closing sentence? Does this suggest that only those who share his perspective are biblically faithful?

I'm confused. How can *Gospel Herald* claim to serve the church as a voice for the varied points of view represented by our diverse constituency, and at the same time endorse this particular perspective by quoting Brunk's closing line as the conclusion of the accompanying editorial, ***The Feminization of the Church*** (Dec. 22). Further, how can *Gospel Herald* call for a spirit of unity and mutual forbearance in our denomination when it seems to dismiss the convictions of many of its readers as so much *un*faithfulness?

The most troublesome aspect of this perspective is that it implies that those of us who do not share it are unenlightened obscurantists. It demeans the serious and careful examination of the Scriptures by which we have come to our convictions.

Eric A. Kouns
Broadway, Va.

When Armed Force Is Used to Make Relief Work Possible (Jan. 12). Recently while teaching history and Bible at Lancaster (Pa.) Mennonite High School, we worked through a unit entitled "In the World but Not of the World." One of the objectives was to explore peace and nonresistance issues. I raised the question: "How can the Christian justify being in the world but not of the world and support military intervention to achieve humanitarian and peaceful goals?"

I was impressed with the following answers: "I do not believe that as a Christian I can support violence even if the [intent] is to bring peace. There are other ways to reach starving, needy people than using force" (Karin Tursack). "I do not think you can justify supporting troops because violence accomplishes nothing" (Doug Charles). "Peace through force? It does not make sense. Military intervention in Somalia will only lead to bitterness and more violence" (Ryan Hoover). "I believe it is impossible to be a Christian and support troops that promote violence and force to settle problems" (Valeory Todd).

There is something reassuring when these young people can resist the patriotic and militaristic influences that bombard them even from conservative factions within our Mennonite churches. I am glad that these disciples of Jesus have taken seriously the call to accomplish positive peacemaking through nonviolent means.

Jean-Paul Benowitz
Lancaster, Pa.

When Armed Force Is Used to Make Relief Work Possible and Feeding the Hungry with Messy Theology (Jan. 12). As MCC workers in Mozambique, we have been watching the Somalia situation closely, particularly since the UN has decided to send a peacekeeping force here as well. In looking at the issue from this side, it seems to us that it is not our theology that is messy; what is messy is the coverage given by the North American news media.

A privilege of living in this part of the world is the opportunity to get glimpses of ourselves as North Americans as viewed from afar. Few Mozambicans accepted the sending of U.S. troops to Somalia as simply a humanitarian gesture. Opinions for the "real reason" ran from a desire by President Bush to leave office strongly to seeing this as a trial run for a future war against Muslim fundamentalists. The fact that the arrival of the U.S. marines in Mogadishu was delayed to allow television networks time to get their journalists in place and to coincide with U.S. prime-time viewing only helped solidify that view. So did quotes such as one from a Lance Cpl. Kelly that he thought every marine came with the idea he might get a chance for a confirmed kill.

U.S. intervention may actually have legitimized the war lords at the expense of careful negotiations with the clan elders. Both cash-strapped warlords, Ali Mahdi and General Aydeed, welcomed intervention, knowing that a U.S. presence would bring in a new harvest of dollars. The intervention did bring a lot of money into Somalia. In Baidoa, relief workers and CNN reporters figured that the CNN coverage of "Operation Restore Hope" cost more than the entire food relief operation mounted by Care International in that town.

Perhaps the saddest part of the whole operation is that there is little solid evidence it will actually result in more food reaching the hungry. The food situation in many towns had improved and death rates had dropped in the weeks prior to the arrival of U.S. troops. Several organizations working in Somalia had warned that military force might make their work more difficult. They cited the "concentric circle" thinking by Somalis: if a Somali is killed by a foreigner, all foreigners become the enemy.

All this is why we believe we should question our news sources more rigorously than we question our theology.

Mary Yoder Holsopple
Elroy Holsopple
Cindy Mullet
Maputo, Mozambique

Bringing Hope to the People of Haiti (Jan. 26). Mennonite Economic Development Associates (MEDA) has been involved with cocoa cooperatives and an urban small business development program in Haiti since 1983. The OAS embargo has all but ended cocoa exports, so the rural coop programs have experienced great difficulty.

We are pleased to report, however, that even with a five-month interruption as a result of the coup, the small business development program is flourishing. We are currently involved in supporting approximately 1,900 small businesses in Port-au-Prince. These are people who are operating very small to sustain their families in a very difficult business situation.

R. Lee Delp
MEDA president
Lancaster, Pa.

MBE Board Studies How to Keep Mennonite Colleges Mennonite (Jan. 26). Your report leaves readers with a discouraging note—on a point where they ought to be encouraged! The report says, "According to another graph, the percentage of Mennonite Church students at the three Mennonite colleges has been steadily dropping from the high 70s in 1965 to 60 percent in 1992. MBE policy is that colleges should have at least 55 percent of their students from the Mennonite Church."

What the graph actually shows is that the percentage dropped sharply from 1965 until it reached 60 percent in 1976. In the light of this drop, Mennonite Board of Education adopted the 55 percent policy in 1976. The percentage has gone up and down since then, but it has never gone below the 60 percent level it reached in 1976. We can take heart from the fact that since we gave attention to the issue in 1976, we have not had the "steady drop" most church colleges have experienced.

Albert J. Meyer
MBE executive secretary
Elkhart, Ind.

I remember one day in the spring of 1988 when I was one of the last people to leave the Hargeisa airport in northwest Somalia. I noticed some men standing around and discovered they were U.S. Marines waiting for a ride that

Pontius' Puddle

© Joel Kauffmann

obviously wasn't showing up. They were there to "improve the Somalian military." I so badly wanted to take them to the refugee camp where I worked, wave my hand over the 40,000 war and economic refugees from Ethiopia, and say, "See what an improved military does."

It was no more than a few months later that the very guns they were sent to service—105-mm. Jeep-mounted Howitzers—were used to kill civilians in Somalia's civil war. It's ironic that, as I write this, the U.S. has marines in Somalia to protect aid agencies from some of the very people they helped to "improve."

America is trying again to solve a problem by brute force. I grieve for the wasted human lives, the thrown away resources, and the lost development efforts that this country has to suffer.

As I reflect on Somalia then and now, I come up with more questions than answers. Of only a few things am I certain: (1) There are too many guns in the world. (2) There *is* evil in the world, and one of its names is war. (3) Human lust for power can only be subdued by God's grace.

Jon Rudy
La Junta Colo.

The ***Items & Comments*** note (Jan. 19), "Baby boomers will [not] be reached by traditional churches. . ." gives positive merit to the questions raised in the Linford Good's letter (Jan. 5). The item gives us good reason for more new church planting.

One additional overlay should be considered, the Anabaptist understanding of biblical discipleship. Are we ready to point the way in our worship expressions as well as in our style of life? Can we who are in church growth be "contemporary" (i.e., off-the-wall singing), use "culturally appropriate" means, and still be biblical about our discipleship?

I have mainly observed a polite tolerance for those who are on the frontier of contemporary outreach ministries. At times this comes across as patronizing. It may even express itself as suspicion, implying that the renewal experienced by persons as a result of our "contemporary" ministry may not be valid. These kinds of responses make us feel like we are "off the wall." Too frequently we receive a not-so-gentle nudge to get back into the mainstream of Mennonitism.

Our church leaders need not be fearful of the dynamics they may find within "contemporary" churches, if it is really true that within the Mennonite Church the new church plantings with contemporary styles are the fastest growing. Is there a creative process within the tradition for bringing these issues into focus in order that our outreach ministries might be most effective for the sake of the kingdom?

James L. Maust
Collegeville, Pa.

Have your editorials always been so punny? We discuss *Gospel Herald* articles and editorials in an adult Sunday school class and lines like, "Not so fast, says Darrel Fast . . ." (***Thank God I'm Not a Baby Boomer***, Jan. 19) enliven our sessions.

We look at content, too. I commend you for the issue-oriented pieces in *Gospel Herald.* We have no problem generating discussion each Sunday.

Keep it up. Our class thinks your work is just peachy.

Ron Meyer
Scottdale, Pa.

Thank you, thank you, Donald Kraybill for ***What Makes Mennonite Colleges Distinctive***? (Feb. 2). We must continue to get the word out about Mennonite higher education. It will make a difference to the future of our church and the lives of our youth.

Roger and Barbara Springer
Carlisle, Pa.

How we announce our births

I do not agree with Rebecca Zehr's letter (Jan. 26). But it's not what we think; it is what God thinks. So let's go to his Word.

In 1 Cor. 11 we are told that the husband is the God-appointed head of the wife (the home). There can't be two heads in a home. Then you have a two-headed monster.

When Adam and Eve sinned, who did God go to? The head, Adam, even though Eve is the one who sinned first. The man is the head and therefore responsible, so why should he not be named first? To me it would not seem appropriate to change the order. It is as it should be according to God's Word.

Emma Delp
Harrisonburg, Va.

I couldn't believe my eyes when I read Rebecca Zehr's letter (Jan. 26). That anyone would take offense at the way a birth is announced in *Gospel Herald* is beyond me. Several times in our local paper the mother's name has been listed first, but that's when the birth is to a couple not married!

In reading the Scriptures I understand that God set the order of the home and of the church, giving man the responsibility for his wife and home. The wife to submit to her own husband. That is freedom—when you don't have to keep up with other people's ways, submitting to each other.

Let us use our energies in ways of building and unifying the kingdom of Jesus Christ, letting those who don't understand jump on their hobbyhorses and ride and ride and ride. . . .

Miriam Headings
West Liberty, Ohio

Rebecca Zehr's letter (Jan. 26) made me reflect on my feelings as a mother of nine whose name has been in *Gospel Herald's* birth column many times. My feelings of self-worth don't come from how my name is listed. I too would definitely say I'm liberated—free in Christ.

When my children rise up and call me blessed; when my husband says, "Go ahead; serve on the board and committees" to which I've been called—then my only concern is that I am lifting up the name of Jesus!

Doris Witmer
Salem, Ohio

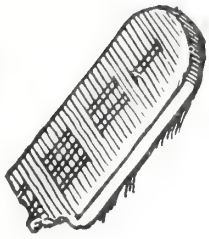
What a coincidence! I sat down to read *Gospel Herald* and find Rebecca Zehr's letter (Jan. 26) about the order of parents' names in the births listing. Then I picked up our local *Shenandoah Journal* and find this answer in its birth listings: "Brenda and Richard Rohrer of Hinton are the parents of a son, Logan Wesley, born Jan. 13."

Have heart, Rebecca. Tradition is not always as stable as you may think.

Luke Drescher
Harrisonburg, Va.

The fourth commandment:

Toward a guilt-free Sabbath in a work-hooked world



If Sundays seem such a waste of time, could it be that the Protestant work ethic is still casting its shadow over us?

by David E. Hostetler

"Remember the sabbath day, and keep it holy. Six days you shall labor and do all your work. But the seventh day is a sabbath to the LORD your God; you shall not do any work—you, your son or your daughter, your male or female slave, your livestock, or the alien resident in your towns. For in six days the LORD made heaven and earth, the sea, and all that is in them, but rested the seventh day; therefore the LORD blessed the sabbath day and consecrated it" (Exod. 20:8).

"And on the seventh day God finished the work that he had done, and he rested on the seventh day. . . . So God blessed the seventh day and hallowed it" (Gen. 2:2-3).

I remember vividly the Sunday, about 20 years ago, when the late C. F. Yake, then a well-known elder in the Mennonite Church, got up during sharing time and pleaded with the congregation to act against a grocery franchise that was coming to our town, Scottdale, Pa. The store was to be open for business seven days a week.

What Yake failed to realize was that society was no longer propping up Christian practices, such as Sabbath-keeping. The church would have to look elsewhere for direction and support in maintaining a weekly "day of rest." Moreover, the Scottdale congregation was not ready to do battle with a secularizing society over a grocery store that wanted to keep its doors open for business seven days a week.

Nobody questions the need for rest or sleep on a daily basis. It's a part of our daily rhythms—heartbeat, breathing, eating—that we take for granted. In fact, sleep is a pleasant experience for most people.

But it is the "Sabbath," whether celebrated on Saturday or Sunday, that was intended to go beyond the daily routines of rest, recreation, and sleep—the coffee break, the lunch hour, the catnap, creative brooding, walking, and the like. The Sabbath was to be a time of relaxed fellowship with God and fellow believers—a time for discovering beauty in God's creation, a time for enjoying the pleasant things life has to offer.

Contrary to the first circumcision, which is attributed to a specific person, no one knows for sure when or where the first observance of the Sabbath took place. Some scholars think Sabbath observance may have begun during Israel's sojourn in the desert. Because of the extreme daytime heat, the Hebrews did some of their work at night. Therefore the moon became very important to them, and they celebrated the arrival of the new moon and the full moon, which came about two weeks apart. Lesser celebrations could have fallen between, leading to weekly observance of a Sabbath.

By the time of the exile to Babylon, ca. 586 B.C., observance of the Sabbath had become firmly established. It held an exalted position among the traditions of the Jewish people.

The writer of Genesis, by including the Sabbath in the creation story, raised it to the level of universal relevance. Nevertheless, the Sabbath remained basically a Jewish tradition. Though other contemporary nations kept numerous "holy days," they did not honor every seventh day.

For Jews, the Sabbath became a day of religious observances, study of the Scriptures, discussions, and meditation. It became a potent instrument for socializing young men and bringing them into the fold. This was especially true as the synagogue took shape and wielded enormous influence on the life of the Jewish people, just as churches have done among Christians.

As so often happens, however, in cases where there is a vision or a spontaneous moment in history, the Sabbath fell victim to its own form. It became a rigid and harsh orthodoxy. A story is told, for example, of first-century rabbis who seriously debated the following scenario: a crippled man's house catches fire. Would that man be violating the law if he should remove his wooden leg?

Among Protestants, the Puritans brought the same legalistic spirit to the colonies. They were just as inflexible as the first-century scribes. As a result, many people rejected anything having to do with Sabbath or Sunday observance, losing forever the benefits of a true day of rest.

Even faithful supporters of synagogues or churches often have mixed feelings about its worth. But we must remember that a major reason for observing the Sabbath is for the building and maintenance of community.

If Sundays seem a waste of time, it could be

Even faithful supporters of churches often have mixed feelings about a day of rest. We must realize Sabbath is about building and maintaining community.

that the Protestant work ethic is still casting its shadow over us. Unless we are doing something measurably productive, we feel guilty.

In *Praise of Leisure* (Herald Press, 1974), Harold Lehman argues for a better understanding of free time and how to use it. He lists seven categories of activities which can make leisure time satisfying, most of which may appropriately applied to Sundays:

1. Developing collections—stamps, books.
2. Being creative—painting, arts, music.
3. Physical activities—tennis, Ping-Pong, biking.
4. Use of skills—swimming, singing.
5. Aesthetic appreciation—poetry, music.
6. Fellowship—visiting friends, social activities.
7. Opportunities for service—hospital visitation, singing for shut-ins, literacy work.

Assumed throughout Lehman's book is worship of the Creator—both alone, in solitude, and in the "company of the committed." Time for serious Bible reading, study, meditation, and prayer can be carved out of busy workdays, but Sundays are particularly appropriate for this kind of activity. Walking, swimming, or bike riding can flow together with reflection.

To tame our time, we need to take a hard look at how we think. Can we do a shutdown on Sunday—or an equivalent? If not, why not? Remedial action may be necessary. Too often, we find ourselves still resisting leisure and rest, despite our best efforts.

Can it be that we prefer to be accepted for what we do, or can do, rather than for who we are? Or, as Jean M. Blomquist writes, is it that "our drive to 'produce' and to be 'successful' may reveal secret fears that we are inadequate, we must 'earn our keep' by 'doing'?"

Rest time allows God to tell us, "You are precious in my eyes, and honored, and I love you" (Isa. 43:4). It allows us to become the best possible persons as we grow in the light of God's will.

David E. Hostetler, Scottdale, Pa., is the retired editor of Christian Living *magazine. He is a member of the Mennonite Church of Scottdale.*

THE TOP 10 WAYS TO KNOW YOU'RE IN TROUBLE AS A PASTOR

10 You arrive at church to find the locks have been changed.

9 You go to a church to preach and find the people have invited someone else.

8 Your name gets blanked out on the church mailbox.

7 The congregation plans a farewell party for you while you're on vacation.

6 Your utility bills say "final."

5 You get unsolicited U-Haul brochures in your mailbox.

4 You get a letter from another church accepting you as a pastoral candidate.

3 You go to church for a counseling session and find people there to counsel you.

2 Strangers show up at the parsonage, asking to see if their brand of wallpaper matches your carpet.

1 Someone asks the pastor to say grace at the church potluck and a voice behind you begins to pray.

These top 10 ways were submitted to Gospel Herald *by the pastoral ministry students at Hesston (Kan.) College who will graduate in 1993. The authors include Ken Ashman, Bob Bodem, Leonard Burkholder, Dave Graybill, Paul Johnson, Leo McCarron, Prem Thapa.*

Disaster relief agency reflects on year of challenges and blessings

Seward, Neb. (Meetinghouse)—For Mennonite Disaster Service (MDS), 1992 was a year of unprecedented challenges and immense frustrations but also great rewards and blessings.

That was evident by listening to the stories and reports at the annual MDS all-unit meeting Feb. 12-13.

MDS last year responded to fires, floods, and tornadoes coast to coast. But no disaster commanded attention like the work in Homestead, Fla., and Franklin, La., following Hurricane Andrew.

Paul Brubacher, director of MDS Region I (East Coast), said response efforts after the Aug. 24 storm were the most difficult ever.

"We thought we had a big one and a difficult one when we had [Hurricane] Hugo [in 1989]," he said. "We never want to experience anything that's harder than Andrew."

Major obstacles to work in Homestead are building codes and inspection. Ted Shattuck, a project director in Homestead, told of one home that, five months after MDS put a new roof on it, still doesn't have electricity because of local licensing and inspection requirements.

"If you rip the dry wall out and don't touch the electrical, you still have to have an electrical inspection," Shattuck said. "It might take three days, it might take a week [to get inspected]."

Another source of frustration, he said, are requirements for building permits and licensing workers. The state of Florida requires different permits for shingling a roof, depending on the type of shingles. And requirements can vary from city to county to state.

"We've faced frustration at every level," Shattuck said.

But the results of the Andrew response have also been positive.

Kathleen Hartzler was one of many members of Homestead Mennonite Church who lost their homes in the storm. But the church remained standing and has been used by MDS as its center of operation.

"It was a blessing to go to the church and find that refuge," Hartzler said. "We learned we needed to rely on our brethren to pick up the pieces of our lives and reach out to the community."

She said the storm allowed the church to make inroads into the local Hispanic community. Some are now coming to Homestead, including one who wants to be baptized.

Ted Shattuck

Homestead resident Terry Craig, who got involved with Homestead Mennonite Church after her own church was destroyed, compared the hurricane to the "rushing wind" of Pentecost.

"We hate to see God do such a terrible thing, but he's got a different economy than ours," she said. "The surviving church is shaken from complacency, softened to the needs of others."

In Franklin, La., the other MDS location hit hard by Andrew, Methodist pastor Bill Rowell said the storm uncovered social injustice in the community.

He credited MDS for allowing the local community to address its problems. "You're helping us to be independent, to help people stand on their own," he said.

Lois Martin, Franklin project office manager, said MDS has a good working relationship with local agencies and churches. She also highlighted the need for prayer and support.

"This is not an individual effort. This is a team effort, and you are part of it," she said. "You don't see the letter 'I' in 'servant.' "

Other MDS activity included several projects on Native American reservations in Arizona. Volunteers rebuilt a school administration building that had been torched and built a meetinghouse for Black Rock Mennonite Church, Chinle, Ariz.

In the year of the Columbia quincentennial, it was important to rediscover Native people, said Elmer Myron, pastor of Inter-Tribal Mennonite Fellowship in Phoenix, Ariz.

"One good way to do that was to provide necessary workers to come take care of disasters on Native reservations," he said. "This is a good way to begin to develop strong and closer relationships with each other. What better way to do that but through work?"

MDS is involved with several projects in Los Angeles following last spring's riots and is exploring work in Hawaii in wake of Hurricane Iniki.

In the Midwest, Region III director Irvin Reimer said his district probably had more disasters than elsewhere. Tornadoes touched down in seven states, and a hailstorm caused $500 million in damage in the Wichita, Kan., area.

The MDS board announced that in order to provide Mennonite Central Committee (MCC) with a legal shield, MDS is now incorporated and a legal, separate entity from MCC. The U.S. and Canadian office will still be located at MCC headquarters in Akron, Pa., and MDS will contract with MCC to continue financial and communication services.

—*Rich Preheim*

MDS facing leadership crisis, says coordinator

Seward, Neb. (Meetinghouse)—Mennonite Disaster Service's (MDS) next disaster could be its own.

As MDS undertakes more and bigger projects, and as current leaders get older, more people with different skills are needed to fill leadership positions.

But few volunteers are coming forward to direct MDS projects. If they don't, MDS work may have to be cut back.

MDS executive coordinator Lowell Detweiler calls it a leadership crisis.

"What we need is a group of people who have been involved in management, personnel, and people-related activities, whose families are becoming independent, but who can find a way to give us a month or two or three at different times of the year," Detweiler said.

About 35 project leaders, each serving a month or more, are now at the seven MDS locations. But Detweiler does not have another 35 people waiting to replace the current leaders. He said he would like to have at least 100 people who could be rotated into leadership positions.

Projects such as those at Homestead, Fla., and Franklin, La., in the wake of Hurricane Andrew, require more from those in charge than more routine work such as tornado cleanup.

"We need people who have skills other than construction," Detweiler said.

"It takes a tremendous amount of energy. . . . There's where we need a new generation. . . . My list of project directors has a lot of people over 65."

—*Rich Preheim*

MPB looks at future after turnaround year of more than $500,000

Pittsburgh, Pa.—Vision and change were discussion themes for the Mennonite Publication Board at its two-day spring session held here Feb. 12-13.

The board approached both subjects with excitement and anticipation after what they heard from Mennonite Publishing House (MPH) treasurer Reuben Savanick.

Preliminary reports show that 1992 was the best year for MPH in a decade, Savanick said. While final figures will be available for the board at its June meeting, it appears MPH has experienced more than a half million dollar turnaround since 1991. That was one of the more difficult years financially for MPH.

J. Robert Ramer, publisher, attributed the turnaround to better-than-expected sales for *Hymnal: A Worship Book* and cost savings through the use of technology.

The publication board approved a 1993 budget with sales of $14.5 million, resulting in a 1.5% net revenue of $215,860. The budget includes a wage increase for MPH employees. Board members expressed satisfaction at being able to give this increase in light of the 5 percent pay cut MPH employees took during 1991 (which was later reinstated).

Vision-centered change. The board's vision discussion centered around the book, *The Power of Vision*, by George Barna.

"Change needs to be vision driven, not convenience driven," board member Ron Guengerich, Hesston, Kan., said in leading the discussion.

But where does vision come from? Is it market driven or God driven at MPH?

Savanick noted MPH doesn't separate the two. "Our market is God speaking through the church," he said. "We get our vision from the Mennonite Church."

Board members agreed that an important part of MPH's vision for the future is to continue to be self-supporting through sales. "We are a tent-making publishing house," said Guengerich. "So we do cookbooks [traditionally good sellers] so we can do youth materials [which don't pay their own way]."

But don't sell cookbooks short, said June Mears, Pasadena, Calif. "A cookbook [*More with Less*] is what introduced me to Mennonites."

"We are living in a time of tension and chaos," said board vice-president Levina Huber, South Daytona, Fla. "That's one of the reasons there are so many letters to the editor in *Gospel Herald*. We have reached a critical mass in terms of change."

"Whatever the change, the churches are going to want what we produce," said board chair Maurice Martin, New Hamburg, Ont. "They will still need curriculum."

Focus for the future. In his publisher's report to the board, Ramer highlighted

AMBS seminar focuses on role of interim pastors

Elkhart, Ind.—In an attempt to move the church to a new understanding of interim pastors, Associated Mennonite Biblical Seminaries (AMBS) offered an Interim Pastors Seminar on campus here Jan. 18-23.

The training event was cosponsored by Mennonite Board of Congregational Ministries (MBCM), Ministerial Leadership Services of the General Conference Mennonite Church (GC), and continuing education at AMBS.

Seminar planners Dale Stoltzfus of MBCM, AMBS faculty member Marcus Smucker, and John Esau of the GC ministerial leadership commission originally set openings for 30 participants—and wouldn't have been surprised to see half the slots remain empty. "If we had gotten a dozen [registrants] we would have been happy," Stoltzfus said.

But instead, all 30 slots were filled by interested persons—and five more were put on a waiting list.

The term "interim pastor" is used to describe a pastor who serves a congregation in the absence of a long-term pastor.

But these days, Stoltzfus noted, the church is seeing a new need for interim pastors. "The interim pastor serves in intervention, [as a] systems consultant and healer," he said.

Since this expanded view of interim pastor is so new, the AMBS week of education was the first of its kind.

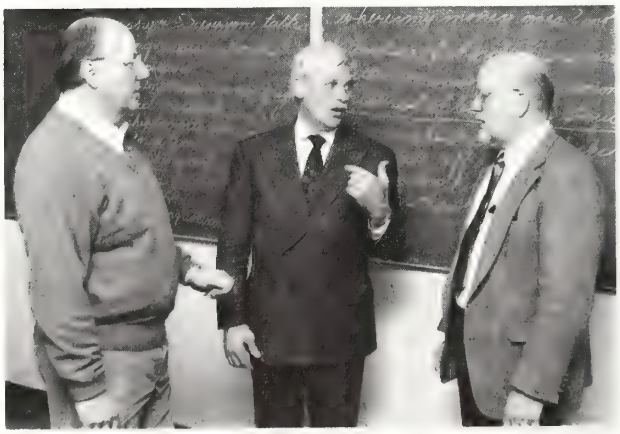
When a long-term pastor leaves, the congregation often begins a pastoral search immediately. Many times, however, the church is in need of transformation itself.

The church needs to look "at the whole congregational system, not just the pastor. We must assist congregations and pastors to move beyond denial and own their behavior and structural problems so they can become more healthy, or as in Ephesians 4, move toward maturity," Stoltzfus said.

The interim pastor is trained to encourage congregations to look inward and change without splitting and falling apart. Stoltzfus compares the interim pastor to a personal therapist—a person who is able to listen and formulate ideas, proposals, and questions which get at the heart of the congregation.

The AMBS interim pastor's program is designed for a pastor to serve in a congregation for a 12-18 month period. After that period of healthy introspection, the church is then ready to begin to look for a new long-term pastor who will meet congregational needs.

—*Sue L. Conrad*



John Esau (from left), Dale Stoltzfus, and Marcus Smucker coordinated the Jan. 18-22 interim pastors' workshop at Associated Mennonite Biblical Seminaries. The workshop proved so popular the organizers had to establish a waiting list.

four areas the publishing house must consider for the future:

• *Scope.* What kind of products should MPH produce for the church, balancing the need to be self-supporting with pressures to produce materials which don't?

• *Support systems.* What kinds of technology should MPH invest in to produce its products more economically?

• *Marketing.* What additional information does MPH need from its customers, including the Mennonite Church, to know and understand its vision?

• *Incentive systems.* How can the house continue to provide jobs that will challenge its employees and be seen as serving the church?

The publication board affirmed a structural change for MPH which will merge the operations of Herald Press (books) and congregational literature (curriculum and periodicals) under the leadership of Paul Schrock, the current director of Herald Press.

The change comes with the resignation of Laurence Martin, who has headed MPH's congregational literature division for the past 20 years.
—*J. Lorne Peachey*

Workshop addresses conflict in the church

Hesston, Kan.—More than 90 people gathered at Hesston (Kan.) Mennonite Church to attend a workshop on conflict resolution Feb. 6.

The seminar, "Conflict on the Church: An Opportunity for Growth," was one of several sponsored by the Lombard (Ill.) Mennonite Peace Center in a variety of locations this year. It was cosponsored by the Newton (Kan.) Area Peace Center.

One session focused on congregational responses to conflict. Conflict may divide a congregation, said leader Ed Nyce, when discussion focuses on the solution, as typified by the statement, "We have already prayed about this, the council is unanimous, the pastor agrees; now is there any discussion?"

A healthier method of decision-making, Nyce said, focuses discussion on the process; it provides a setting where everyone has input.

Personal feedback indicated that the sessions were helpful. One man said that before taking the workshop he was about ready to "just leave" his congregation which is divided by a conflict. Now he is ready to stay and work on a resolution, he said.—*Susan Balzer*

Theatre AKIMBO personnel involved in "Bringing Peace Homeward: Sexual Abuse Among Christians" are (left to right): Jeremy Frey, Barbra Graber, Joy McIlvaine, and Ted Swartz.

Theater group to bring abuse presentation to colleges

Harrisonburg, Va.—A theater group and a psychotherapist have joined forces in an effort to cast some salt and light on the emotional and much misunderstood issue of sexual abuse in the church and family.

Barbra Graber, an associate professor of theater at Eastern Mennonite College and artistic director of AKIMBO, a community-based professional theater, met Carolyn Holderread Heggen of Albuquerque, N.M., at a conference in Pennsylvania about a year ago.

They discovered their common concern of finding new ways to help persons to identify and confront sexual abuse among Christians.

Heggen, a Mennonite who has written and spoken extensively on child abuse, saw some sketches that AKIMBO cast members performed on this theme.

She and Graber decided to incorporate information on abuse and therapy techniques into a lecture format, interspersed with monologues and scenes by AKIMBO performers.

Funds from Heggen's 1993 C. Henry Smith Peace Lecture Award are being used to take the lecture-drama program to Mennonite college settings.

Graber collected the stories, wrote the sketches, and is directing the AKIMBO cast. "The monologues and scenes are all based on true stories of sexual abuse among Christians and reflect improper behavior on the part of parents, a pastoral counselor, and date-rape experiences," Graber says.

"We hope that this project will help get people to think seriously about the reality of sexual abuse among Christians, to address some of the myths about this issue, and to begin to address ways the church can respond helpfully and sensitively," she adds.

The presentation, titled "Bringing Peace Homeward: Sexual Abuse Among Christians," will be given March 16 at Bluffton (Ohio) College and at Goshen (Ind.) College March 17. It will also be given April 24 as part of a conference on sexual abuse sponsored by the Family Life Resource Center of Harrisonburg.

Graber hopes that additional funds can be obtained "to take this program into high schools, especially our Mennonite high schools."

In addition, she notes, Jerry Holsopple of Mennonite Board of Missions Media Ministries has produced a video of Heggen and the AKIMBO dramas that will be available for churches and other group use. It will be sold in connection with Heggen's new book, *Sexual Abuse in Christian Homes and Churches*, newly released by Herald Press.

"I'm excited about the potential of this project to combine therapy and theater arts to examine sexual abuse and to begin the process of healing," Graber says.
—*Jim Bishop*

Mexican Mennonites accompany caravan of refugees to Guatemala

Guerrero, Mexico (MCC)—Several Mennonites from Mexico joined a recent international effort to accompany some 2,500 Guatemalan refugees returning to their homeland.

Eduardo "Lalo" Rodríguez, coordinator of Mennonite Central Committee's (MCC) refugee work in Mexico, and Sara Zuñiga de Maya, both members of Mennonite churches in Mexico City, accompanied a 78-bus caravan of refugees to the Guatemalan border Jan. 7-20. They were part of a 70-member contingent of international observers on the Mexican side.

Three Mennonite colonists from the northern state of Chihuahua—Dennis Friesen, Leslie Plett, and Arnold Rempel—also assisted at some camps before the move. They helped the refugees get organized for the trek.

Some 45,000 United Nations-recognized Guatemalan refugees, mostly indigenous people, have settled in southern Mexico to escape the civil war in Guatemala. Some of the refugees have been in Mexico for more than 10 years.

The caravan of refugees returned to Ixcan in the state of Quiché, still a conflictive region with a strong Guatemalan military presence. Peace talks to end 30 years of civil war between guerrillas and the Guatemalan military have been on-again, off-again for the past year.

Many Ixcan-area villages were among the 400 indigenous communities razed by the military between 1978 and 1982.

George Garry, a former MCC worker who currently works with a Guatemalan solidarity network in Washington, D.C., offers several reasons why the refugees are returning to a war zone.

One factor is that the UN is cutting back funding for Guatemalan refugees in Mexico. Also, the Guatemalan government hopes to polish its tarnished human rights image, Garry says.

The refugees, a people whose existence has always been tied to their land, long for a renewed sense of rootedness. They are concerned that many children have never seen their Guatemalan homeland.

This group of refugees has land they left behind in the Ixcan area and they hope to reclaim it. More refugees may return to Guatemala if their land title claims can be cleared, and depending on the safety and support received by this first group.

"The refugees are scared and everyone is tense. The refugees know they could be facing death back in Guatemala," reports Rodríguez. "Yet they want to return to their own country and struggle for peace and justice from within. They don't want to wait any longer."

A second group of refugees is tentatively scheduled to return to Guatemala in May.—*from a report by Kerril Davidson Hunt*

Mission worker returns to Liberia

Monrovia, Liberia (MBM)—A Mennonite worker returned to this war-torn West African country Jan. 24 to resume his assignment. Barry Hart has worked in Liberia through Mennonite Board of Missions (MBM) and Mennonite Central Committee for the past year.

Hart and MBM workers Phil and Christine Lindell Detweiler left Monrovia Oct. 23 because of renewed fighting in and around the capital city. The trio serve with the Christian Health Association of Liberia (CHAL).

Lindell Detweilers continue to be based temporarily in Abidjan, Cote d'Ivoire (Ivory Coast), facilitating the shipment of medical supplies into Liberia.

Hart has assisted CHAL in its reconciliation and trauma healing program. He filed this report Jan. 26: "It is clearly good to be back among my friends and colleagues at CHAL.

"It is not a good feeling to hear the guns of war. Last night we heard two 'incoming' rockets—something locals say they haven't experienced in about a month. These rockets landed right next to Spriggs-Payne Airport [in Monrovia]. We're told the rockets exploded closer to the airport than any previous ones.

"But life seems much more 'normal' than when I left," Hart adds, saying that schools were scheduled to reopen Feb. 8.

Hart reestablished contact with the chair of the Inter-Tribal Mediation Committee. He was invited to attend separate meetings with five tribal groups and made a presentation to a corporate gathering of these tribes Feb. 7.

"Four of these tribes are the major players in the Liberia civil crisis," Hart writes. "It is a special opportunity to speak to them about my understandings of reconciliation, peace, and justice!"

Hart met with UNICEF and will help them "restart" their three-month conflict resolution program for counselors.

Hart was also scheduled to make a two-hour presentation at a high school to help prepare the teachers to work with returning students. "This is always a special problem during and after war," Hart notes. "The teachers need help themselves, the students, and their parents as well."—*Phil Richard*

Youth Discovery Team moves to Panama City

Panama City, Panama (MCC)—The Mennonite Central Committee (MCC) Youth Discovery Team in Panama spent their final weeks out of the Darien region where three U.S. missionaries were kidnapped Jan. 31 (see the Feb. 23, 1993, *Gospel Herald*).

The 11-person team relocated to Panama's capital Feb. 8. North American members—Nolan Andrés of Saskatoon, Sask., Richard Pannell of New York City, Vivian Woodley of Waterloo, Ont., and leaders Charlene and Philip Thomas of Goshen, Ind.—were due to leave Panama March 1.

Suspicious events near the village in which the team was staying indicated possible danger, according to Rigoberto Degaiza of the United Evangelical Mennonite Brethren Church of Panama.

Some non-indigenous people, unknown to the community, had come to ask about the North Americans—how many there were, what they were doing.

Also, a contingent of about 40 guerrillas was seen crossing the river some two hours upstream of the village. The guerrillas were believed to be ex-Noriego supporters active in the area, outsiders to the indigenous communities that inhabit the Darien region.

"The community began to feel that not only were the North Americans in possible danger but that their presence might also attract danger to the village," says Elizabeth Soto Albrecht, MCC assistant secretary for Latin America.

Two Mennonite Disaster Service workers—Don Diller of Glendale, Ariz., and Steve Zuercher of Orrville, Ohio—decided to stay in the Darien region but have moved to a larger town.

• **Concentration offered.** Eastern Mennonite Seminary (EMS), Harrisonburg, Va., will offer a new concentration in "Christian spiritual formation," starting this fall. The concentration applies to the two-year master of arts degree in church leadership. "Christian believers in the Mennonite Church and beyond are asking for guidance in living out their discipleship and the practice of spiritual disciplines," says Wendy J. Miller, EMS associate campus pastor. "This concentration is in response to this request."

• **Users respond to video.** Mennonite Board of Missions Media Ministries conducted a survey last June among users of its "Our Family Can Be Your Family" video. The video tells stories of Mennonites around the world. Of the 275 congregations that purchased the video, 55 responded to the questionnaire. Overall, reaction to the video was positive. Congregations most often used the video in new member classes or in small groups. Many loan the video to visitors and new people who show interest. Most users said they enjoyed the creative, clear, entertaining style of the video, as well as its multicultural emphasis. The sequel to this video is scheduled for release in April 1993.

• **Congregations merge.** Two Lancaster Conference churches in Talmage, Pa., became one congregation Jan. 24. The 30-member Spiritual Life Fellowship merged into the 95-member Carpenter Mennonite Church, where the fellowship has been meeting for afternoon worship since April 1989.

• **Emeritus faculty named.** Two retired Goshen (Ind.) faculty received emeritus status at the Jan. 29-30 board of overseers meeting. Goldie Ivory, who taught from 1973 to 1992, was named associate professor emerita of social work. Karl Massanari, who taught at GC from 1948, was named professor emeritus of education.

• **History book translated.** C. J. Dyck's *An Introduction to Mennonite History* has been translated into Portuguese and is being published by the Evangelical Mennonite Association of Brazil. The translation was done by Rosely Dyck Hinze, a Brazilian Mennonite who spent six months in Elkhart, Ind., with Mennonite Central Committee's International Visitor Exchange Program. Brazilian Mennonite leaders Peter Pauls, Jr., and Teodor Penner wrote a concluding chapter which outlines the development of the Mennonites in Brazil. The history book has already been translated into Spanish by Honduran Mennonites and work is progressing on a Chinese edition.

Orientation held. *Elkhart, Ind. (MBM)*—Nine Voluntary Service workers began or resumed assignments in the United States following January orientation at Mennonite Board of Missions headquarters here. They are: *front row, left to right*—Lisa Schell, Elmira, Ont., to La Jara, Colo.; James Powell, Goshen, Ind., to Tucson, Ariz.; Kirby and Yvonne Keim, Lansdale, Pa., to La Jara, Colo.; *second row*—Steve Ramer, Riverdale, Md., to Washington, D.C.; Rick Huber, South Daytona, Fla., to Washington, D.C.; Matthew Baer, Archbold, Ohio, to Tucson, Ariz.; Lee Pfahler, Goshen, Ind., to Richmond, Va.; Gretchen Lutz, Seattle, Wash., to Harlingen, Tex.

• **Missionary transitions:**

Delbert and Frieda Erb returned to Argentina on Jan. 4 following a six-month North American assignment with Mennonite Board of Missions. Erbs administer camp programs at the Argentina Mennonite Conference campground in Bragado. They also are involved in leadership training. Their address is Mercedes 149, 1407 Buenos Aires, Argentina, South America.

Otis and Betty Hochstetler moved to Conceicao, Brazil, on Jan. 12. Their new assignment with the Brazil Mennonite Church is coordinating the church's leadership training program for the five congregations in Region 4. The MBM workers' address is CP 03, Conceicao do Araguaia PA, Brazil, South America.

Allen and Irene Martin arrived in Brasilia, Brazil, in early January to begin a three-year assignment in leadership development and English teaching. They are self-supporting overseas mission associates with Mennonite Board of Missions. Their address is c/o HIG Sul 703 Bloco K Casa 9, Brasilia D.F., Brazil, South America.

• **Coming events:**

Mediation Skills Training Institute for Educators, Lombard (Ill.) Mennonite Peace Center, June 16-18. Sessions led by Richard Blackburn are designed to equip participants with the skills necessary to deal effectively with interpersonal conflict at all levels in the school setting. Classes include training in how to equip student mediators. Information from 528 E. Madison, Lombard, IL 60148-3599; phone 708 627-5310.

Reunion of participants in Mennonite alternative and voluntary service in Puerto Rico, Goshen (Ind.) College, Aug. 20-22. 1993 marks the 50th anniversary of Civilian Public Service workers in Puerto Rico. Request information soon to facilitate planning and arrangements. Contact Robert Yoder, Goshen College, Goshen, IN 46526.

• **New books:**

Sexual Abuse in Christian Homes and Churches by Mennonite psychotherapist Carolyn Holderread Heggen addresses the harsh realities of sexual abuse and ways churches too often contribute to abuse. Heggen offers hope that through confronting the truth about abuse, healing can come. Available from Herald Press, 800 245-7894.

• **Job openings:**

Administrative assistant, Eastern Mennonite Board of Missions, Discipleship Ministries dept., Salunga, Pa. Position begins May 3. Information from Dan Hoellwarth and EMBM, PO Box 628, Salunga, PA 17538; phone 717 898-2251.

Assistant to Washington (D.C.) Study-Service Year director. WSSY is an Eastern Mennonite College-related off-campus program. Bachelor's degree and experience in urban living required. Skills in interpersonal relations, student advising, and building maintenance also necessary. Half-time position for 11 months begins this August. Application deadline is April 15. Send résumé to Orval J. Gingrich, Acting Dean, EMC, Harrisonburg, VA 22801.

Assistant ESL teacher, Eastern Mennonite College, Harrisonburg, Va. Responsibilities include instruction of international students in the Intensive English Program from September to May. Bachelor's degree with a minor in TESL required. Experience desirable. Full-time position begins late August. Send résumé to Orval J. Gingrich, Acting Dean, EMC, Harrisonburg, VA 22801.

Director, degree completion program in organizational management, Bluffton (Ohio) College. Experience in administration, college teaching, and marketing with an understanding of adult learning is highly desirable. Ph.D. or M.B.A. preferred. Screening begins May 1. Reply to William Hawk, Dean of Academic Affairs, Bluffton College, 280 W. College Ave., Bluffton, OH 45817; phone 419 358-3317.

Principal, Hopi Mission School, Kykotsmovi, Ariz. This K-6 grade school is located on the Hopi Indian Reservation in northeastern Arizona. Position opens July 1 or sooner. Contact Wilmer Leichty, PO Box 39, Kykotsmovi, AZ 86039; phone 602 734-2453.

NEW MEMBERS

Bancroft, Toledo, Ohio: Jolene Sape and Monica Swartzentruber.

Bethel, Rittman, Ohio: Steve Boyes, Carol Christian, and Frank Semko.

Carpenter, Talmage, Pa.: Brenda McMullen, Tim McMullen, Ralph Roether, David Burkholder, Edna Burkholder, Patricia Bogus, Susan Burkholder, Stanley Geib, Edwin Getz, Fred Gouse, Shirley Gouse, Alice Heberling, Anna Maria Heisey, Helen Herr, Jewel Lynn Horning, Sandra Miller, Viola Millsock, Glenn Myers, Miriam Osborn, Robert Osborn, Fred Pereni, Edith Retallack, Henry A. Roland, Katie Shetz, Clyde Siebert, Paul Simmons, Jenifer Smith, Patricia Smith, Ronald Smith, Tiffany Smith, Harvey Twigg, David White, Edward Woerner, Pauline Woerner, Carolyn Young, and William Smith.

Friendship, Bedford Heights, Ohio: William J. Allan, Edith Guiden, Rachel Hartman, Todd Miller, Evelyn Piper, Tim Yoder, and Rebecca Yoder.

Jubilee, Meridian, Miss.: Cheryl Freed, and Craig and Jill Snider.

Pea Ridge, Palmyra, Mo.: Casie Beaver.

Roanoke, Eureka, Ill.: Matthew Yost, Adam Graber, Michelle Imhoff, Laura Householter, Katie Gross, Tony and Marcela Acevedo, Steve and Nancy Umphress, and Marge Schrader.

BIRTHS

Baren, Jon and Kristin Miller, Stillwater, Okla., Jacob Charles (first child), Jan. 19.

Bauman, Don and Chris Good, Elmira, Ont., Ryan James (first child), Jan. 15.

Bigler, Jeremy and Julie Golden, Goshen, Ind., Chelsie Jean (first child), Feb. 3.

Brenneman, Kim and Bev Good, Delphos, Ohio, Keaton Alyn (third child), Jan. 27.

Campolo, Bart and Marty Thorpe, Philadelphia, Pa., Roman Anthony (second child), Jan. 27.

Charles, Seth and Carla Meyer, Indianapolis, Ind., Jackson Christopher (first child), Jan. 27.

Clever, Doug and DeAnn Horst, Shippensburg, Pa., Dominic Julian (second child), Dec. 22.

Hooley, Eric and Glenda Jantzi, Goshen, Ind., Elyse Hooley (first child), July 30.

Kandel, Jerry and Denise Rhamy, Kouts, Ind., Keren Louise (third child), Feb. 2.

Klassen, Ray and Eileen Eigsti, Goshen, Ind., Russell Lee (fifth child), Feb. 7.

Lee, Jonathan and Andrea Yoder, Philadelphia, Pa., Chloe Sophia (second child), Feb. 5.

Longwell, Stephen and Lori Gingrich, Georgetown, Ont., Rachel Evelyn (first child), Jan. 2.

Martin, James and Susan Diefenbacher, Elmira, Ont., Luke Joseph (third child), Jan. 13.

Mullet, Marv and Celia, Millersburg, Ind., Dallas Ray (second child), Jan. 18.

Peifer, Karl and Yvonne Ott, Akron, Pa., Katelyn Elizabeth (second child), Feb. 2.

Shetler, Robert and Ruth Meyer, Orrville, Ohio, Allison Marie (third child), Feb. 2.

Troyer, Donald and Karla Slagell, El Reno, Okla., Ellie Elaine (first child), Nov. 20.

zum Felde, Roger and Evelyn Leatherman, Goshen, Ind., Marla Lynn (second child), Feb. 2.

MARRIAGES

Evans-Hershey: Mark Evans, Columbiana, Ohio (Lutheran), and Sandra Hershey, Columbiana, Ohio (Leetonia), Dec. 26, by Leonard Hershey and Dale Giffen.

Kandel-Kandel: Eli Kandel, Berlin, Ohio (Martins Creek), and Mary Kandel, Berlin, Ohio (Grace), Feb. 6, by David R. Clemens and Carl Wiebe.

Rayburn-Lintner: Jeffrey Rayburn, Rensselaer, Ind. (Burr Oak), and Susan Lintner, Rensselaer, Ind. (Christian), Nov. 28, by Woody Slade and Philip Leichty.

DEATHS

Ardeel, Raymond E., 65, Mishawaka, Ind. Born: Feb. 21, 1927, Mishawaka, Ind., to Maurice and Germaine Ardeel. Died: Feb. 6, 1993, South Bend, Ind. Survivors—wife: Elsie M. Heyse Ardeel; children: Michael E., Debbie A. Koenig; 3 grandchildren. Funeral: Feb. 9, Kern Road Mennonite Church, by Janice and David Sutter. Burial: Fairview Cemetery.

Birky, Lloyd, 74, Sarasota, Fla. Born: Oct. 11, 1918, Kouts, Ind., to Dean and Hazel Birky. Died: Feb. 1, 1993, Sarasota, Fla., of cancer. Survivors—wife: Ada Springer Birky; daughters: Violet Yoder, Charlene Yancey; brothers and sister: Elden, Vernon, Lorna; 5 grandchildren, one great-grandchild. Funeral: Feb. 5, Bay Shore Mennonite Church, by Howard S. Schmitt. Burial: Manasota Memorial Park.

Bontrager, Opal Grace Selzer, 78, Hesston, Kan. Born: Oct. 12, 1915, Protection, Kan., to Alvin and Nora Loucks Selzer. Died: Jan. 31, 1993, Hesston, Kan., of lung cancer. Survivors—husband: Eli M. Bontrager; children: Ivan, Mervin, Inez Unruh, Orvin; brothers and sisters: Truman, Lester, Roy, and Ernst, Berta Miller, Nellie Schultz, Mary Ann Miller; 8 grandchildren, one great-grandchild, 3 stepgrandchildren, 3 step-great-grandchildren. Predeceased by: Elvin (son). Funeral: Feb. 4, Hesston Mennonite Church, by David Mann. Burial: Yoder Mennonite Church Cemetery.

Conrad, Mildred I., 50, Columbiana, Ohio. Born: Nov. 19, 1942, Canton, Ohio, to Arthur and Clara Horst Conrad. Died: Jan. 25, 1993, Salem, Ohio, of a heart condition. Survivor—sister: Marjorie Lambert. Memorial service and burial: Jan. 28, Midway Mennonite Church, by Larry Rohrer.

Green, Olgie Bailey Goshorn, 72, Scottdale, Pa. Born: Jan. 17, 1921, Mt. Pleasant, Pa. Died: Feb. 3, 1993, Greensburg, Pa. Survivors—children: Jean Goshorn Nance, Herbert Green, Arlene Madden, Valerie Anderson; brother and sisters: Wilbert Bailey, Thelma Terry, Irene Corbin, Mildred Groce, Ida Pearl Murdock; 8 grandchildren, 5 great-grandchildren. Predeceased by: Herbert Green (second husband), Louis Goshorn (first husband), Mary L. Goshorn Brown (daughter). Funeral: Feb. 6, Kingview Mennonite Church, by Linford D. Martin. Burial: Scottdale Cemetery.

McCormick, Lula Mast Harris, 90, Orrville, Ohio. Born: Aug. 26, 1902, Walnut Creek, Ohio, to Carson M. and Cora Miller Mast. Died: Jan. 25, 1993, Orrville, Ohio. Survivors—son: Dale E. Harris; sisters: Mary Hummel, Faye Ramseyer, Martha Kamp, Ruby Abel, Dora Gavin; 1 grandchild, 3 great-grandchildren. Predeceased by: George McCormick (second husband), Earl Harris (first husband), and Robert Lee Harris (son). Congregational membership: Orrville Mennonite Church. Funeral: Jan. 28, Auble Funeral Home, by John Lehman. Burial: Walnut Creek Mennonite Church Cemetery.

Nunemaker, Marvin S. "Red," 68, Maple Rapids, Mich. Born: Oct. 26, 1924, Clinton County, Mich., to Samuel and Margaret McCullah Nunemaker. Died: Jan. 8, 1993, Maple Rapids, Mich., of smoke inhalation, house fire. Survivors—wife: Minnie Parkerson Nunemaker; children: Margaret, Marvia Nemetz, Samuel, Bill; brother and sister: Milford, Lois; 6 grandchildren. Funeral: Jan. 14, Bethel Mennonite Church, by Gordon Myers. Burial: Collier Cemetery.

Widrick, Hilary, 71. Born: Nov. 16, 1921, Croghan, N.Y., to Jacob and Lena Martin Widrick. Died: Jan. 23, 1993, Carthage, N.Y., of a heart attack. Survivors—wife: Pearl Steria Widrick; children: Kenneth R., Patti Jantzi, Judy Dickenson, Sandra Schrock, Wanda Roggie; 13 grandchildren, 3 great-grandchildren. Funeral and burial: Jan. 25, Croghan Conservative Mennonite Church, by Richard Zehr, Julius Moser, and Loren Widrick.

CALENDAR

Allegheny Conference spring delegate session, March 6

New York Conference delegate sessions, Syracuse, N.Y., March 13

Lancaster Conference annual meeting, Lancaster, Pa., March 18-20

Ohio Conference annual assembly, Hartville, Ohio, March 18-20

Mennonite Board of Congregational Ministries board of directors, Phoenix, Ariz., March 19-20

Illinois Conference annual meeting, Morton, Ill., March 22-23

Northwest Conference spring conference, Guernsey, Sask., March 26-28

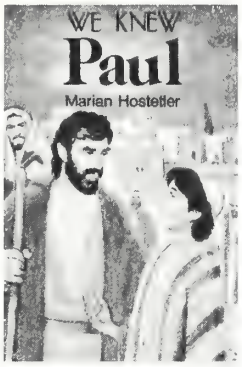
Mennonite Conference of Eastern Canada annual meeting, Kitchener, Ont., April 2-3

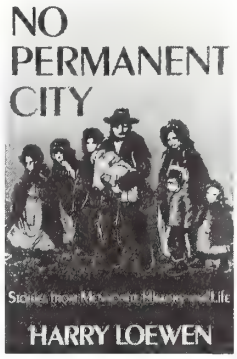
Mennonite Church General Board, Edmonton, Alta., April 15-17

Mennonite Church General Assembly & Convention, Youth Convention, Philadelphia, July 27-Aug. 1

Herald Press

Books for Readers of All Ages





The Mystery of Sadler Marsh

by **Kim D. Pritts**

Matthew Sadler spots strange tracks in the marsh near his home. He is sure they are made by a bear, but his family and friends are skeptical. The tracks do not turn out to be bear tracks, but they are the beginning of an exciting adventure. For ages 8 to 12.
Paper, $4.95; in Canada $5.95.

Time to Be a Friend

by **Karen E. Lansing**

When you are 13 and suspect your best friend is being abused at home, how can you protect her? When you need to earn money but the only job in town is working for a crotchety old woman who does not get along with anyone, how do you get up the courage to take on the challenge? It is a summer Danielle will never forget. A sequel to *Time to Fly*. For ages 9 to 13.
Paper, $4.95; in Canada $5.95.

We Knew Paul

by **Marian Hostetler**

The apostle Paul comes alive in these first-person accounts by people who lived and worked with Paul. Each story is based on the Bible and is enhanced by Marian Hostetler's knowledge of life and culture of that time.

"The simple text makes this book easy enough for 8-year-olds, but adults will enjoy it as well. An excellent book for family-time devotional reading, this one deserves a place on your shelves."—*Bookstore Journal*
Paper, $4.95; in Canada $5.95.

Vultures and Butterflies: Living the Contradictions

by **Susan Classen**

Susan Classen's nine years in Bolivia and El Salvador brought intense personal experiences—an appendicitis attack in an isolated Bolivian village, being arrested and caught in cross fire in El Salvador, and challenging relationships. Identifying with survivors of poverty and oppression raised questions about nonviolence and God's presence in the midst of suffering.
Paper, $7.95; in Canada $9.95.

No Permanent City: Stories from Mennonite History and Life

edited by **Harry Loewen**

Historical figures come to life in these stories of Anabaptist/ Mennonite history and life from the 1500s through the present. The early Anabaptists Harry Loewen shows, were not old church leaders, but idealistic and radical young people in their 20s. They challenged society and established institutions to accept their vision of following Christ in life.

Mennonites have been God-fearing, simple, and humble people, some stories demonstrate. Other accounts indicate they also shrewdly negotiated advantages for themselves from rulers. And though they meant to follow the Prince of Peace, they sometimes failed miserably. Fortunately, we learn, they could laugh at themselves and have fun.
Paper, $9.95; in Canada $12.50.

Available through your local bookstore or by calling 1 800 759-4447; in Canada call 519 746-2872 (Provident Bookstores—MC, Visa, Discover). If ordering by mail, please include 10% for shipping—minimum $2.00. Canadian customers, add 7% of total for GST.

Herald Press
Dept. GH
616 Walnut Avenue
Scottdale, PA 15683-1999

Herald Press
Dept. GH
490 Dutton Drive
Waterloo, ON N2L 6H7

Newspaper

**********CAR-RT-SORT** CR-23
390300 51X $125 302
RICHARD A KAUFFMAN /CONSULTANT
ASSOC MENN BIBLICAL SEM
3003 BENHAM AVE
ELKHART IN 46517-1999

THE LAST WORD

What difference does it make?

Lent has never been high on the Mennonite agenda. We've left that part of the church year to the Catholics, who do odd things like smear ashes on their foreheads and refrain from eating meat—if they're traditional Catholics, that is.

This year I've decided to observe Lent. Not by giving something up, however. A friend of mine suggests that we Mennonites, who have been taught to give things up all our lives, might better keep Lent by taking something on. In that spirit, I'm giving six weeks of personal attention to this question: what difference does it make that I'm a Christian?

That idea came while reading a recent release from Good Books, *Readings from Mennonite Writings, New and Old* (1992). A selection by Z. Marwa Kisare tells how being a Christian made a difference for this Tanzanian Mennonite bishop in his marriage.

At first Kisare argued and fought with his wife, Susana. Through reading the Bible, he came to realize he should show his love for his wife by helping her. He made it practical by carrying water from the lake every day instead of having Susana do it.

"This simply was not done by Luo men," writes Kisare, who found himself being ridiculed for doing what his culture considered "women's work." But, he says, "how I related to my wife was the practical outcome of my realizing that in Jesus Christ we are of equal value before God. In this way Christianity was making a difference in my life."

How does being a Christian, a disciple of Jesus Christ, make a difference in *my* life?

Sure, there are the generic answers that come quickly, those answers about faith and beliefs and different values. But, following the lead of Bishop Kisare, what practical difference does it make?

• One difference for me has to do with church—church as I experience it in my local congregation. There was a time I could take it or leave it. Whether I showed up at a congregational event didn't matter all that much to me, though I went if I was around.

But that's no longer the case. Maybe it's because editing this magazine puts me on the road too many weekends, but I find I miss going to my church when I can't be there.

That's not because we're any kind of super congregation. We are as motley a crew of worshipers as you'll find anywhere. We disagree and tussle and sometimes even fight. But let any of us get in a pinch, and the rest rush to the rescue. That's practical church as I've come to realize I need to experience it.

• Even more personally, being a Christian makes a difference in editing this magazine. "How do you do it?" people ask me, referring to the schedules, demands, pressures, and disagreements that come with being editor of a weekly publication. My answer is becoming more and more: "I don't; God does."

It's not an answer I give lightly. For I am often in over my head. But I have also found the joy of being caught up in something bigger than myself, a task that pulls me daily in prayer and petition into the presence of God.

What difference does it make to be a Christian? Those are two I've become aware of through my Lenten observance. I thank God for them. I look forward to discovering more in the six weeks leading up to the commemoration of the crucifixion and resurrection of our Lord Jesus Christ.—*jlp*

When you pray, say . . .

Not only do we have Lent, but there's also World Day of Prayer this Friday, March 5.

We do have a great deal to pray about for our world: Bosnia-Herzegovina, Somalia, Zaire, the Middle East, Haiti—the list seems endless.

But too often it does end after World Day of Prayer is over. All too soon my prayers tend to focus almost exclusively on myself and my needs.

That's why I've made another resolution this Lenten season. It's to remember someone else in some other part of the world every time I pray. I've chosen to focus on Guatemala because of my interest in that country since I visited there last spring.

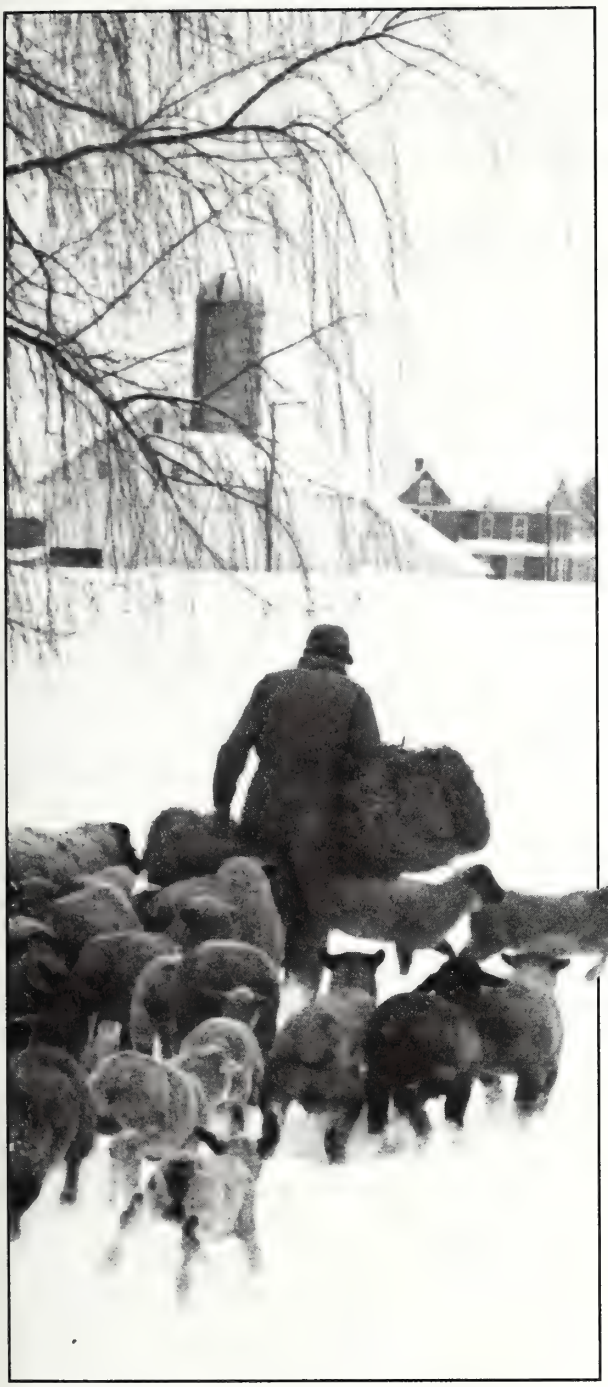
Who or where isn't what's most important. What does matter is that I have something to keep me from getting wrapped up completely in my own world. Even when I pray.—*jlp*

ASSOCIATED MENNONITE BIBLICAL SEMINARIES
ELKHART
LIBRARY

March 9, 1993

Gospel Herald

THE WEEKLY MAGAZINE OF THE MENNONITE CHURCH



There is nothing in the concept of the "priesthood of all believers" that would argue against legitimacy of the pastoral ministry as a special gift for the church.

What should be the role of pastors in our congregations?

The "priesthood of all believers" has been a favorite slogan for Mennonites. But have we used it to undermine the distinctive calling of pastoral ministry?

by Marlin Miller

Back in the 1960s, when I was a student at Goshen (Ind.) Biblical Seminary, several faculty members criticized "pastoral ministry" and "pastoral office" on the basis of what was presumed to be a more biblical and radically Anabaptist vision of the "priesthood of all believers." As I heard it, Anabaptists stood for the "priesthood of all believers" while Protestants localized Christian ministry in the office of the pastor. We Mennonites needed to recover Pauline theology that teaches that the gifts of the Holy Spirit are given to everyone. We needed to develop a completely new understanding of ministry and of seminary education.

This new understanding should not focus on pastoral ministry but on education for everyone to exercise their ministries in the congregation. Ministry would then depend upon the particular callings of particular people in particular contexts. It would not include some notion of pastoral ministry that would be more or less constant in a variety of congregational settings.

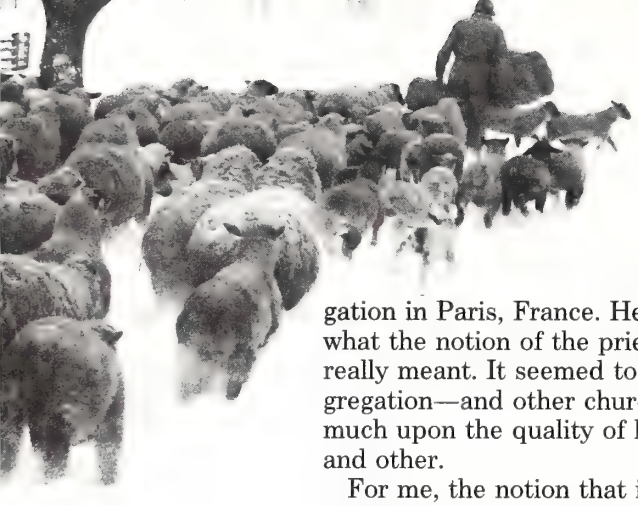
After completing graduate work in Europe, I became part of a pastoral team in a small congre-

ALSO IN THIS ISSUE

God's gentle reminder to nourish family relationships . . . 6

Proposals sought for name of combined GC-MC church . . . 9

U.S. health care reform debated at Dialogue '93 10



Is it true that if everyone got together and exercised their particular gift, the Holy Spirit would make it come out right without designated leadership?

gation in Paris, France. Here I began to wonder what the notion of the priesthood of all believers really meant. It seemed to me that the Paris congregation—and other churches—depended very much upon the quality of leadership, pastoral and other.

For me, the notion that if everyone got together and exercised their particular gift, the Holy Spirit would automatically make things come out correctly became less credible. At the same time, this seemed like calling the "priesthood of all believers" into question, which would mean going against the Anabaptists and the apostle Paul—rather formidable opponents!

But in the last few years, I have needed to work further with ideas about pastoral ministry. I discovered that some of the scholarship on which I was basing my earlier opinions was not well founded—that it was, at least, distorted.

When I was asked to write an article on the "priesthood of all believers" for *Mennonite Encyclopedia V*, I went back through Anabaptist sources looking for the concept that I had heard in the '60s as being attributed to the Radical Reformation. I found only two pages in any Anabaptist and Mennonite sources in the 16th century explicitly on the "priesthood of all believers." Those two pages were in Menno Simons' *Complete Works*. Based on 1 Peter and Revelation, Menno talked about Christians being a royal priesthood in terms of living a holy life and witnessing to the world.

There was no whisper of anything in Menno's "priesthood of all believers" having to do directly with a theology of ministry. There was nothing that would argue against the legitimacy of pastoral ministry as a specific ministry and as a specific gift in the church in the midst of other ministries.

Pastoral ministry has been among the more controversial and significant debates and points of uncertainty in the Mennonite church in the last 30 years.

Today, through a reexamination of both the theological and exegetical sides of the question, and needing to face the issues as a pastor and seminary educator, I come out at a different place on "the priesthood of all believers" than in 1960. Pastoral ministry has been among the more controversial and significant debates and points of uncertainty among us in the last 30 years.

To respond more faithfully in the coming years, we must look again at the apostle Paul's understanding of ministry as he wrote about it in the New Testament:

1. We need to remind ourselves that Paul was speaking about ministry within the church, not about jobs or activities in the broader society. He did not characterize his tent-making as ministry. He did not describe work or professions as ministry.

Now it is commendable to see what we do in the broader society as an expression of Christian discipleship. But there is in the New Testament, particularly within Paul, a distinction between the believing community and the world. And ministry is particularly related to those things carried out within the church and in the church's mission in the broader world.

2. The source of Christian ministry in Paul's writings is attributed to the Holy Spirit, or to the exalted Lord at work in the church during the time between the resurrection of Christ and his return. The church, therefore, has a rich variety and great diversity of ministries and gifts for the common good. Paul encourages Christians to see that there are more rather than fewer ministries.

But some in Mennonite circles have pushed that view too far. They insist that everyone has an identifiable ministry. They use it as a way of undermining the distinctive calling of pastoral ministry.

The view that everyone has a ministry and that there are no significant differences between other ministries and pastoral ministry is based ostensibly on Rom. 12:3, 1 Cor. 7:7, and Eph. 4:7. These passages do talk about everyone having a gift. But a closer look shows that Paul uses less inclusive language here than in other passages.

In 1 Thess. 2:11 and 2 Thess. 1:3, for example, Paul emphasizes "each and everyone." He does not use this phrase in Rom. 12:3 nor in 1 Cor. 7:7. He uses a more general term that is less insistent on "all." In Eph. 4:7, "each and every one" is used in the reference to "grace" but not directly for the specific ministries of verses 11ff.

On the basis of the Pauline writings, we should affirm the rich diversity of ministries in the church. But if we make a law out of "each and every one" having an identifiable ministry in the same sense as a pastoral ministry or a teaching ministry or an evangelistic ministry, we are over-interpreting the text.

3. What does Paul say about pastoral ministry against the backdrop of the diversity of gifts? The terms "overseer," "bishop," and "pastor" seem to be synonymous in Paul. They refer to a group of persons responsible for community oversight, care, and leadership. The different terms seem to come from the different cultural contexts of the early Christians, with "elder"

coming out of the synagogue and bishop and overseer being related to the Roman or Hellenistic contexts.

The use that churches have made of those terms is therefore rather different from the way they are used in Scripture. In the Bible, elders are frequently linked with teaching, particularly in Eph. 4:11, 1 Tim. 5:17, and perhaps Rom. 12:7. Judging from Timothy, the overseers or bishops or pastors could also frequently serve as teachers.

Teaching had to do with both transmitting the tradition and addressing contemporary challenges. It focused on what we might call the normative beliefs and practices of the faith community. When Paul is talking about his own opinions, he says so. But the teachers, the elders, are people who are to care particularly for the convictions and practices of the church.

Another Pauline notion that relates to pastoral ministry is equipping others for ministry. The term "equip" is from Eph. 4. It is not limited to the overseer-bishop-elder ministry. This suggests that exercising pastoral ministries should not discourage other ministries in the church but call them forth and nurture them.

From Paul we also know that elders, particularly teaching elders, are sometimes given financial support. This is not a universal rule. We know that Paul did not claim this kind of privilege. Thus there is biblical precedent for providing financial support for people engaged in ministry, even though it may be better under some conditions to find other means of support.

The addressing of the care of the group as a corporate body needs to be the major concern of the pastoral ministry.

4. Paul phrases the qualification of an elder-bishop-overseer-pastor primarily in terms of attitudes, integrity between public and private life, conduct, and familiarity with Scriptures and traditions. These things may be lumped together in the term "character."

One's character is exemplified in the way one lives. Some people interpret "husbands of one wife" (1 Tim. 3:2) to mean primarily that women may not be bishops or pastors. That seems a little beside the point. The main point is that the quality of character, the fidelity of a person, is demonstrated by being monogamous rather than polygamous.

We can give other interpretations to the ministry of overseer-bishop-elder-pastor from the Pauline epistles. And while they may be legitimate, they are theological extrapolations. We don't find much more than the above in the scriptural texts.

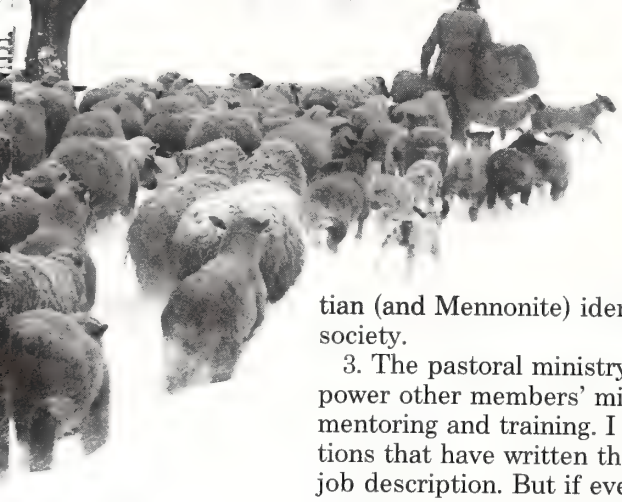
Based on these observations about Paul, I would make five suggestions on what might be the highest priorities of pastoral ministry. Here I am speaking about a particular "role" or "office" in our context. By "office" (not a biblical term, but one used in the Anabaptist and Mennonite traditions from the earliest days), I mean a pattern of expectations about a specific ministry that fit together in a congruent way.

1. A major aspect of pastoral ministry must be based on the Pauline vision of congregational oversight, of providing guidance for the welfare of the congregation as a whole. This calls into question some of the emphases that have developed in our time. Some of these emphases have gone rather far in focusing pastoral ministry on one-to-one. In the past 20 to 30 years, for example, seminaries have put a lot of emphasis on pastoral counseling.

When individual care eats up the entire week, pastors can lose the vision of the church as a whole. This doesn't mean that pastors should be unconcerned about the care of individuals. But addressing the care of the whole group—particularly through corporate decision making, corporate worship, corporate "administration"—should be the major concern. One-to-one pastoral care and other things will need to find their proper place.

2. A second major aspect of the pastoral role is teaching—providing leadership in discerning and passing on normative Christian beliefs and practices in worship, piety, and ethics. Mennonites have tended to be a little suspicious of normative beliefs and practices. We have even misused them sometimes and forced them down people's throats.

But unless we are able to articulate and pass on our beliefs and practices, we are not fulfilling the teaching dimension of pastoral ministry. And we will be in serious trouble as faith communities. We need to recapture a sense of teaching as a particular responsibility of pastoral ministry, based on a New Testament emphasis, in order to cultivate and nurture Chris-



Paul's writings put qualifications for leaders as attitudes, integrity between public and private life, conduct, and familiarity with Scriptures and traditions.

tian (and Mennonite) identity in our pluralistic society.

3. The pastoral ministry must nurture and empower other members' ministries through mentoring and training. I know of few congregations that have written this into their pastor's job description. But if every pastor were nurturing two or three other people every few years, developing others' gifts could be an important part of pastoral ministry.

4. A fourth aspect of pastoral ministry is what we call pastoral care—walking with and helping others walk with members during crises or life transitions.

5. A fifth aspect has to do with copastoring. We see in the Pauline writings, and in many Mennonite traditions, an understanding that pastoral ministry is exercised by several people in a congregation. One or more may be full time, others less.

Some of our current patterns undermine this tradition. We may have elders who are elected for two or three years, but this doesn't provide much continuity. Short-term elders can't give long-term support to a full-time pastor or the kind of eldering in the congregation that demands shared vision and long-term service.

What are the implications of these priorities for pastor leadership for pastoral education? First, an important part of pastoral education would be what might be called "character formation." This is more broad than "spiritual formation" in that it extends to interpersonal relations, including how we live within the faith community and in the larger society.

The formation of character underscores the importance of community as well as the formation of my personal relationship with God. We are in danger of taking an individualistic approach if we buy uncritically into some of the things that are considered spiritual formation.

Thus, what counts is not only praying a lot (although that is good), nor only reading the Scriptures a lot (also good). What also counts is how we are formed by interacting with other people and by our responsibility in family and society. Such an approach might well reinforce (or make plausible) an understanding of pastoral ministry as that which gives attention to the congregation as a whole.

A second component of pastoral education would help people develop clear understandings of what we call normative Christian beliefs and practices. In a book called *Apologia* (apologetics), Max Stackhouse argues that liberal Protestant seminaries need to find their way back to "defending" core Christian beliefs in a pluralistic age. He has only four such core beliefs: sin and salvation, biblical revelation, Trinity, and Christology.

These are foundational beliefs, but Mennonites would doubtless want to add some "core practices." In talking with students, seminary faculty, and pastors these days, it seems we would do well to risk "promoting" normative beliefs and practices.

What counts, in addition to prayer and reading the Bible, is how pastors are formed by interaction and responsibility.

We can't depend upon ethnic continuities without corporate conversation and discipline to nurture Mennonite identity. We should also spell out the importance of normative beliefs and practices in biblical studies, historical studies, theological, and ethical studies in order to keep this agenda central in pastoral education.

Third, pastoral education should include what we might call the "arts" of pastoral ministry. One is good communication, whether in preaching and teaching, in personal settings, or through print and electronic mass media. The major tools of pastors are words. If we pastors can't use words helpfully and constructively, we might as well hang up our shovel and hoe.

Another area of ministerial arts is "representative events" of the faith community: worship, baptism, communion, funerals, and the like. Pastors have a key role in focusing the life and practice of a community in these events. These events nurture the life of the community; they communicate something of what the church is about.

An art of ministry that has not consciously been developed in pastoral education is the art of mentoring others in their ministries. This is an important art if we are trying to follow both the Pauline and the Anabaptist visions of pastoral ministry. We need to work out what that may mean for pastoral education.

A fourth area of pastoral education would be collaboration with co-ministers. One of the things

(continued on page 7)

"Our soul waits for the Lord; he is our help and shield. Our heart is glad in him, because we trust in his holy name. Let your steadfast love, O Lord, be upon us, even as we hope in you."
—Psalm 33:20-22, NRSV

Gospel Herald

Editor: J. Lorne Peachey

Assistant Editor: Cathleen Hockman

Editorial consultants: George R. Brunk III, Richard A. Kauffman, Martha Kolb-Wyckoff, Stuart Showalter, Diane Zaerr

Gospel Herald (ISSN 0017-2340) is published weekly, except for the third week of August and the first week of December, for the Mennonite Church by the Mennonite Publishing House. Subscription rate (in U.S. dollars): $27.50 per year; outside U.S. and Canada (air mail delivery): $47.50 per year. Group and bulk rates available. Call 1 800 245-7894.

Editorial and subscription address: *Gospel Herald*, 616 Walnut Avenue, Scottdale, PA 15683-1999. Telephone: 412 887-8500. FAX: 412 887-3111.

Second-class postage paid at Scottdale, PA 15683-1999. Lithographed in the United States.

Copyright © 1993 by Mennonite Publishing House.
Canadian subscriptions: second-class postage paid at Kitchener, Ont., publication mail registration no. 128562.

Gospel Herald is a member of the Associated Church Press and of Meetinghouse, an association of Mennonite and Brethren in Christ editors.

Postmaster: send form 3576 to 616 Walnut Ave., Scottdale, PA 15683-1999.

Vol. 86, No. 10: March 9, 1993

Printed on recycled paper

Credits: cover, pages 2 and 3 by Dale D. Gehman, page 7 by Dynamic Graphics, page 10 by Gwen Stamm, page 11 by Dave Klassen, page 12 by Mike Hofkamp, page 13 by Ann Fretz, page 14 by Art McFarlane, page 15 by Jerry Holsopple.

READERS SAY

The Prayer of Jabez (Feb. 2). Your "Last word" is always appreciated. Jabez' prayer has been special to me. I have prayed it a thousand times and have a file of comments on it.

David Alderfer
Harrisonburg, Va.

What Makes Mennonite Colleges Distinctive? (Feb. 2). As a graduate of Hesston College, I wholeheartedly agree with Don Kraybill's portrayal of our Mennonite schools. Although the price tag was considerably higher than the public school I was considering attending back in 1987, I chose Hesston because of all the personal attention I received during the decision-making process. I also chose it because of good reports from relatives who had also attended.

I have never regretted that decision. The nonacademic aspects such as spiritual growth, values clarification, communication skills, a caring faculty, and true friendships were the most beneficial to me in my search for significance. These things just can't be found at the average state college. I am truly grateful to the Mennonite Church for the support that made it possible for me to attend this fine school.

Theresa (Wittrig) Lieferman
Minier, Ill.

I applaud Steven P. Miller for his letter (Feb. 9). We need to take notice that this 16-year-old is seeing "firsthand the popularity of pacifism among his age-group." It may surprise some of us that the peace stand is attracting teenagers.

Too often I hear that peace may stand in the way of evangelism; it may "turn people off." But I hear this young man saying, "Let's keep the peace stand; don't water it down." Our young people need to see us maintaining our pacifism in a world where war and conflict are becoming increasingly ugly.

Ethel Lehman
Columbiana, Ohio

According to the report, ***International Peace Tax Activists Meet in Belgium to Compare Progress*** (Jan. 19), the participants "all find it a clear violation of conscience to pay the military portion of our taxes." I personally would violate my conscience to offer resistance to paying taxes which are owed to my government whether it be local, state, or federal.

Governmental policies may be a far cry from what I would like to see happening. But kingdom values and ethics cannot be superimposed on the affairs of human government. Jesus clearly stated, in the context of a discussion on the paying of taxes, "Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's" (Matt. 22:21). The Holy Spirit moved Paul to write, "Render therefore to all their dues: tribute to whom tribute is due" (Rom. 13:7a).

We are in grave danger of losing the practice of New Testament nonresistance. The challenge is before us to let the state be the state and the church be the church.

Russell J. Baer
Elizabethtown, Pa.

Two-Timing God Cannot Be an Accepted Practice (Feb. 9). I congratulate your decision to bring the complex discussion of abortion to the pages of *Gospel Herald*. But, please, let it happen in a careful, thorough, and many-dimensioned way. Martin's declaration, "Killing the unborn is in fact a sacrifice of life to the gods of pleasure, independence, and greed" is not a fact. It is an opinion.

Martin's conclusion, "Abortion is basically a worship issue" intrigues me. Maybe it can be! I recall the friend that accompanied an abortion-seeker on her difficult journey past the shaming, condemning, placard-waving Christians seeking to block the door of an abortion clinic. I suggest this friend is performing a Christian act of worship by extending a noncondemning supportive hand and accompanying the despised among us to carry out an incredibly complex and difficult decision. Worship is a many dimensioned splendor.

Ed Hostetter
Pittsburgh, Pa.

Bike Track Patented (Feb. 2) interested me—until I thought about what it would be like to ride in a groove which appears to be only about 18 inches wide. I thought one of the reasons to ride bike was freedom, not confinement. Do riders have accidents if they don't stay right in the groove?

David Hiebert
Scottdale, Pa.

The fifth commandment:

God's gentle reminder to nourish

"Honor your father and mother" is a commandment for adults in covenant community, not for how children and adolescents should relate to parents.

by Clyde G. Kratz

"Honor your father and your mother, so that your days may be long in the land that the LORD your God is giving you" (Exod. 20:12).

Child-parent relationships in our congregations are varied and complex. We think of lonely elderly people, isolated in retirement communities. We remember parents with children hundreds of miles away, creating a separation that only telephone service can bridge. In some families memories of past conflicts and abuse have made it difficult for a parent-child relationship to exist; wounds remain festering with little healing in sight.

The community of faith is called to provide support and encouragement for all parent-child relationships. One of the foundational principles to guide these child-parent relationships is found in the fifth commandment.

To the ancient Israelites, "Honor your father and mother" was a statement about relationship to their family of origin. Two-, three-, and four-family generations may well have existed in the nomadic community. Aging parents and grandparents needing to adapt to a migratory community had to rely upon other family members for assistance during strenuous traveling. The need for the physically able not only to look after themselves but also to care for the needs of family members was significant.

The commandments Moses received from Yahweh were addressed to the covenant members of the community: adults who had parents. When we apply the text, "Honor your father and mother," the primary audience must be seen as single and married adults in the covenant community. It must not be seen as how children and adolescents relate to their parents.

A modern-day comparison would recognize that adults have vocational goals, developing families, and financial obligations. But of equal significance is their responsibility to their aging parents.

Honor can be equated to respect and care. Children were to care for both mother and father with the same degree of sensitivity. The second part of the verse—"so that your days may be long in the land that the LORD your God is giving you"—recognizes that a continued blessing goes with those who honor their parents.

Two prohibitions found in the complimentary guideline materials of Exodus provide additional insight into community life. Adults were not to strike their parents (21:15) nor were they to curse their parents (21:17). Physical or verbal abuse of parents was a serious offense punishable by death. These regulations indicate that even in ancient times, parents had experienced physical and emotional abuse at the hands of neglectful children.

Today honor, care, and respect are relatively easy to demonstrate when children live in the community of their parents. But children can care for their parents long distance by way of AT&T, MCI, and Sprint. Cards, letters, flowers, cassette tapes, and videos are among many options for those who see caring as staying in touch.

The community of faith is called to provide support and encouragement for parent-child relationships.

One caretaker dilemma for children who live far away is their parents' health care problems, especially when a problem requires hospitalization. Deciding if the medical procedure warrants traveling to the home community can be a strenuous experience. Surgical procedures and subsequent recovery do not always follow predictable timetables. The desire to be present does not eliminate work schedules, prior commitment, and travel time. In these cases, care giving may need to be a shared family experience with each member playing a different care giving role.

But what about the most painful cases? Cases in which children carry memories of a parent taking liberties at a vulnerable point in their development. Or harsh discipline bordering on physical abuse? Or the inability of a parent to control anger?

There are members of the faith community who remain haunted by memories of severe physical punishment, inappropriate sexual touch, or a perception of love shown to a favorite child but not to them. Other children have separated

family relationships

themselves from alcoholic and drug abusing parents. Marital crisis and ensuing power struggles associated with child custody have also led to long-term child-parent separation even through adulthood. Children with experiences like these may find it difficult to translate honor and respect for parents into care giving.

The covenant community has sought to be a place for redemption to occur for all people, coming out of all circumstances. One of its tenants of faith is that Jesus Christ can save anyone from the penalty of their sin. The redemption that occurs through this transformation is to be celebrated in the community of faith, with no additional restrictions or limitations.

Members of the faith community must seek to reconcile the past with the present reality of faith. Reconciliation may be difficult and even impossible in some cases. Yet even in these, the gospel calls us beyond bitterness and revenge.

But, thankfully, many of us do have good memories of our past and good relationships with our parents. If we sometimes forget to show honor and respect, it is likely because of our hectic lives and frantic schedules. For us God has given the gentle reminder of the fifth commandment.

Clyde G. Kratz is pastor of the New Holland (Pa.) Mennonite Church. He is a graduate of Eastern Mennonite Seminary, Harrisonburg, Va. Clyde and his wife, Eunice, are the parents of three children.

What should be the role of pastors in our congregations?

(continued from page 4)

that impressed me after having been away from North America for several years (1961-74) was learning that many congregations had moved from having several ministers to having one pastor.

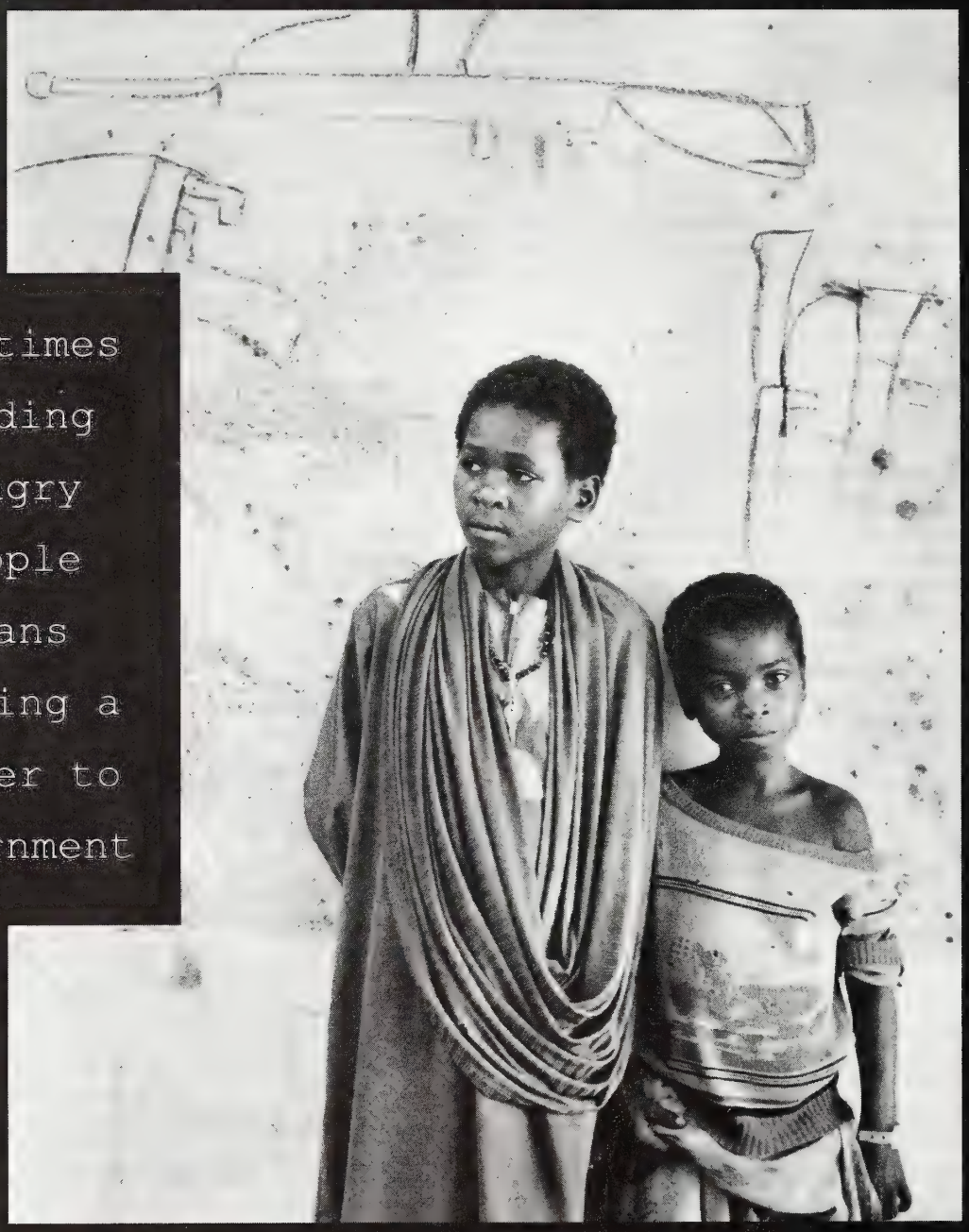
I kept asking people when and why that had happened. It didn't happen only because somebody went off to seminary and got formal training to be a pastor. It frequently happened because there were squabbles between the ministers. Since then we have also discovered that it's possible for congregations and pastors to squabble with each other.

I'm not proposing that having one pastor is wrong, or that having several ministers is always right. What I am suggesting is that if we want to develop pastoral ministry in ways that call out the gifts of others in the church, we might develop the ministerial art of collaborating with others who exercise responsibility in the congregation.

The fifth area of pastoral education is pastoral care or, as the long-term Christian tradition would say, the "care of souls." Pastoral education will certainly employ the disciplines of counseling but in ways that nurture both the individual and the community's relationship with God in the context of their life as a whole.

Marlin Miller is president of Associated Mennonite Biblical Seminaries in Elkhart, Ind., and a member of the Belmont Mennonite Church. This article is adapted from a presentation he made at November 1991 meeting on conference-based theological education.

Somali children



Sometimes feeding hungry people means writing a letter to government

In the 1980s the United States supplied military aid worth more than $195 million U.S. to Somalia; some armaments contained Canadian-made components. In 1991 rival Somali clans turned these weapons on each other, creating chaos and starvation.

MCC workers in Washington, D.C., and Ottawa explore connections between peace, hunger and government policies. They promote legislation that will feed the hungry, not arm them, and assist constituents who choose to witness by writing letters to officials.

Mennonite Central Committee

Mennonite Central Committee and MCC U.S.
21 South 12th Street, PO Box 500, Akron, PA 17501-0500
(717) 859-1151 (717) 859-3889

Mennonite Central Committee Canada
134 Plaza Drive, Winnipeg, MB R3T 5K9
(204) 261-6381

Integration exploration group invites proposals for combined church's name

Winnipeg, Man.—The Integration Exploration Committee (IEC) of the Mennonite Church (MC) and General Conference Mennonite Church (GC) finalized plans to send an information packet to congregations and met with Canadian church leaders here Feb. 6-8.

The IEC, which meets twice each year at a different location, hears from Mennonite leaders in that location.

This latest meeting came on the heels of the Council of Boards of the Conference of Mennonites in Canada (CMC), a GC entity. Moderators and secretaries from area conferences in Canada joined CMC board members on Feb. 6 to talk with IEC members.

A representative from each area conference shared what integration means for their region.

A prevalent theme was that people want any new structure to be more efficient than the current structures.

Henry Poettcker, Winnipeg, phrased the question as, What is the task of the church? Will getting bigger help the church do its task? Which agencies are willing to die?

Several individuals liked the idea of a large gathering every two to four years that would focus more on fellowship, while national structures would meet more often for decision making.

On another tack, Peter Dyck, Winnipeg, expressed dislike for the name "United" Mennonite Church. IEC member Helmut Harder emphasized that the committee intentionally used a temporary name that would not be considered for a new structure.

The information packet that will be mailed to all GC and MC congregations next month will invite people to submit possible names for an integrated MC-GC denomination.

In its own meetings, the IEC spent much of its time looking at this packet and the accompanying video, both of which will be available in March.

The IEC believes it is important to have congregations and area conferences discuss integration before the committee brings a recommendation to delegates at a joint 1995 MC-GC assembly in Wichita, Kan. To that end, the committee looked at ways to involve conferences between now and 1995.

The IEC hopes to get feedback from congregations by Nov. 30, then have area conferences process that feedback in some way.

Besides hearing from congregations and conferences, the committee plans to invite feedback from associate groups, including Native, African-American, Hispanic, Chinese, women's, and men's groups.

As the committee looked at the tentative models for an integrated structure, one of the keys is formation of a U.S. structure. A Canadian structure is on the way toward integration, and Canadians are used to working on issues within the Canadian context.

U.S. Mennonites, however, are not used to considering their national context. They have tended to work at U.S. issues on a binational basis.

"The U.S. doesn't own its uniqueness," said Florence Driedger, Regina, Sask. James Lapp, Elkhart, Ind., added, "The U.S. tends to see more commonality than there is."

For the next meeting, Lapp, Alice Roth of Elkhart, and Ruth Naylor, Bluffton, Ohio, are to look at the U.S. context and report how such a structure might work.

The committee said it is difficult to plan binational meetings without knowing what a U.S. structure looks like. "We need a real discussion that transcends the 49th parallel," said Harder.

Other issues the IEC will consider at its next meeting, which is scheduled for Sept. 18-20 in Harrisonburg, Va., include the following questions:

- Will the General Board of a new structure include representatives from the program entities, as in the GC, or only from area conferences, as in the MC?
- How will funding or financial processes be handled?
- What are the legal ramifications of creating a new denomination?

The meeting ended with prayer.

—*Gordon Houser, editor of* The Mennonite

'500 Fund' tops $30,000; students collect coins for Native Ministries

Elkhart, Ind. (UNM)—Contributions from Mennonite congregations, groups, and individuals in 1992 totaled slightly over $30,000 to the "500 Fund" for United Native Ministries (UNM).

The "500 Fund" was established last spring to encourage Mennonites to help their Native American brothers and sisters as a response to the 500-year anniversary of Christopher Columbus' arrival in the Americas.

United Native Ministries is an associate group of Mennonite Church General Board and has 12 congregations among five tribes (Creek, Choctaw, Navajo, Ojibway, and Hopi) in Arizona, Mississippi, Alabama, and Ontario.

Last fall, students at Bethany Christian School, Goshen, Ind., competed in a unique way to raise money for the "500 Fund."

The Student Body Association organized a week long competition in which students from each graduating class and the faculty placed their pocket change in a designated jar each day Sept. 21-25.

The group raising the most money by Friday noon would be excused early from their last class to enjoy ice cream.

An added rule called for dimes contributed to be subtracted from the daily totals for each group. So a common practice was to dump dimes in jars of opposing groups.

Daily totals were read over the public address system at the end of each day. "The students got excited about the fundraiser," said Willie Kanagy, assistant principal. "It got very competitive by the end of the week.

"Students were bringing change in coffee cans," he related. "And one day, the faculty jar had over $20 in dimes!"

The sophomores won the competition, and a bank receipt announced the final all-school tally: $1,411.99.

Ray Horst, UNM executive secretary, thanked the students—and to the broader Mennonite Church—for their enthusiasm and support. In October, 10 Bethany students spent their inter-term in Arizona, learning about Navajo life and culture.

"500 Fund" contributions have been used to provide quarterly meetings of Native American church leaders, a quarterly newsletter, and to send representatives to churchwide meetings, among other projects, Horst said.—*Phil Richard*

Mennonites called to move from talk to action on U.S. health care reform

Anaheim, Calif.—The event was still called "Dialogue '93," but the idea this year was to move Mennonites from talk to action on U.S. health care policy and reform.

"Creating the New Community: From Dialogue to Action" opened the annual Mennonite Health Association Assembly, held Feb. 13-17 in Anaheim, Calif. More than 100 people participated in Dialogue '93, which included three talks and reports from small groups.

The first speaker, Thomas Droege, took aim at "magic bullets," saying that the 20th-century search for specific compounds to cure specific diseases is costly and misdirected.

"We have acted as if the germ is everything, the host nothing," he said. "We need to shift from treatment to prevention."

In his presentation, Droege, associate director of the Interfaith Health Resources Center of the Carter Center in Atlanta, sketched a modern "Tale of Two Cities." In the city of the poor, he explained, violence, drugs, and poverty threaten health; access to health care is limited.

Noting that 75 percent of illness occurs in 25 percent of the population, he said, "We must look beyond our preoccupation—why are some people sick—to why some people stay healthy."

One of the biggest threats to staying healthy, Droege said, is violence. "We have acted as if violence were the province of the police and the courts," he declared. "Our system is not designed to address causes."

But the church is. In urban areas such as Atlanta, "churches are the most stable institutions," Droege said. The Carter Center helps churches plan strategies for serving disadvantaged communities, "because if we believe that faith has implications for health, surely one is that we must minister to those with the greatest need."

Citing current interest in the body-mind connection, Droege said, "Faith has always been a factor in healing. Spirituality has always been at the heart of health. . . . As you move from dialogue to action, don't forget the spiritual resources that are at your disposal. A health ministry must be faith focused."

Droege called for churches to integrate their health and peace ministries and not to wait on the federal government for leadership. He challenged every church to have a health ministry program.

"It's the very essence of church—not just a good thing to be doing," he said.

Willard Swartley, a New Testament professor at Associated Mennonite Biblical Seminaries, Elkhart, Ind., also emphasized viewing our health care ministry as central to the gospel.

"The crisis is assumed to be financial, but its roots are moral and spiritual," he said.

"Health and healing are an intrinsic part of shalom and justice."

In his presentation on "Anabaptist/Mennonite Perspectives on the Church's Health Care Crisis," Swartley defined the crisis as one of mission—"a concern for that which is beyond our local agenda." He discussed recovering our

Add soybeans to diet, urges worker in Zambia

Lyanshya, Zambia (MCC)—"I heard rumors about this town and I want to know if they're true," says Mennonite Central Committee (MCC) worker Dave Wynne to the 50-some Zambians seated on the ground in front of Finale Hills health clinic.

"I heard children here hop to school on one leg," he continues with a twinkle in his eye. People look at each other and laughter sweeps through the crowd.

"When you feed your children only mealie meal, it's like sending them to school on one leg," he says. Mealie meal, a stiff corn-flour porridge, is Zambia's staple food. "Mealie meal is energy food but not body-building food," he explains.

With this introduction Wynne begins another cooking demonstration to promote the power of soybeans.

He shows Zambians how to enrich their protein-poor diets by adding soybean products to traditional foods. Mealie meal becomes "power porridge" when soybean flour is mixed with the cornmeal.

Wynne has been promoting soybeans in Zambia since 1982 when he and his wife, Barbara, left their home in Florida to work with the Zambian Department of Agriculture. They worked with a team to encourage small-scale farmers to raise soybeans.

Soybeans were a new and unfamiliar crop; Zambians did not consider soybeans human food.

This attitude changed quickly. By the 1987-88 growing season small-scale farmers produced 13,000 bags of soybeans and now can no longer keep up with demand.

Convincing Zambians to use soybeans has not been difficult, according to Wynne.

"When we describe malnutrition, people recognize the signs in their children," he says.

Many soybean demonstrations take place at under-5 clinics where women bring their children for weighing, measuring, and immunizing.

Children around 2 or 3 years old, those being weaned, are especially vulnerable to malnutrition. At these clinics Wynne, or workers he has trained, show mothers how to prepare soybean milk.

Malnutrition is a major problem in Zambia for several reasons. Recent drought has ruined crops in the southern part of the country. Zambia's indebted government, under pressure from the International Monetary Fund and the World Bank, has reduced subsidies on basic foods, including mealie meal.

Both factors have caused food prices to rise dramatically and salaries have not kept pace. Meat, once an important part of northern Zambians' diets, is no longer affordable. People must learn to add alternative sources of protein to balance their diets.

Soybeans are an ideal crop, says Wynne. Zambian soil is well suited for it, soybeans do not require much chemical fertilizer, and they store well under rural conditions.

Wynne also notes soybeans are a new crop and therefore "gender neutral." Traditionally in Zambia men grew crops that were sold for cash and women grew crops for family consumption. With no tradition attached to soybeans, both men and women are free to raise and sell them.

Wynne's research found adding soybeans to tuberculosis patients' diets caused them to gain weight 85 percent faster, leading to faster recovery.

Financially strapped hospitals find serving adequate meals difficult. They can add soy flour to porridge without extra cost, says Wynne.—*Pearl Sensenig*

identity through discipleship and nonconformity, covenant, service, and biblical moral teachings.

"We have not adequately honored the instructions for moral life that make people and communities healthy," Swartley asserted. "Eighty percent of ill health is due to self-destructive lifestyle choices."

To reclaim health-related tenets of the faith, we must trust God as our defender and keeper—and recognize our own mortality, he said. "A key factor of health care . . . is heaven consciousness. We need to own death as part of life."

Swartley suggested that mutual aid should be a standard part of congregational budgets, and that the church should be the first institution to initiate health care coverage for every member.

He also called for a health care guidebook along the lines of the *More with Less* cookbook.

Retired physician Willard Krabill discussed the complexity of issues related to health care reform in the United States.

"No one has caused the problem," he said, listing five groups that must share responsibility: physicians, attorneys, the insurance industry, pharmaceutical firms, "and the rest of us who want it *now*."

"The first four groups must give up some power, and the last must modify its expectations," Krabill said. "It will be painful, but justice has always been painful. The most painful option is to do nothing."

Krabill urged Mennonites to pray for and write to Hillary Rodham Clinton. He also called for stronger Mennonite Central Committee representation in the U.S. capital.

"We should *not* resist change that is in the public good," he said. "The Bible doesn't give us specific instructions for dealing with health care reform, but it does give us instructions concerning justice, stewardship, community, wholeness, and the value of human life."

Representatives of small groups later outlined their ideas for involvement in the national debate and for congregational responses.

Suggestions included: discussing end-of-life issues, celebrating achievements that promote health, helping members see the correlation between health relationships and wellness, and promoting exercise and healthy diets—with low-fat potlucks, for example.

A final suggestion: "Ask Hillary to put Willard Krabill on the health care task force."—*Joan Kropf*

Rochele Beachy, a medical doctor with Mennonite Central Committee, examines a Nigerian child. Beachy supervises a nutrition unit that treats malnourished children with a regimen of high protein food and medicine.

Doctors promote good nutrition in Nigeria

Panyam, Nigeria (MCC)—"When this child first came to us she was six months old, had tuberculosis, and weighed only 2.7 kilograms [six pounds]," says Mennonite Central Committee (MCC) doctor Rochele Beachy, pointing to a baby sleeping contentedly on her mother's back.

"Now look at her! She is almost eight months old and healthy. Her mother has cared for her very well."

Beachy was finishing her morning consultations at the nutrition unit she supervises here. The unit administers a three-week regimen of medication and feeding to malnourished children.

Beachy and her husband, Nathan, also a medical doctor, both serve with the Church of Christ in Nigeria's primary health care program. They are from Cleveland, Ohio, where they are members of Lee Heights Community (Mennonite) Church.

Success stories like this one are heartening for Rochele and Nathan, but not all children are this fortunate. Many arrive with severe anemia and illnesses that are complicated by a lack of proper food.

Beachys say children are at greatest risk of being malnourished just after they are weaned, mostly because their diets lack protein. They also see numerous malnutrition cases at the beginning of the planting season, when last year's food stocks have run out and new crops are not yet ready for harvest.

During their three-week stay in the nutrition unit, children are fed a high-protein porridge made from sorghum, soybeans, and peanuts. The staff teach parents how to prepare this porridge and how to enrich their children's diets with locally available foods.

Over the last year, Rochele has been saddened by the number of children who continue to die, despite the nutrition program's many successes. She and Nathan searched for other foods that might be more effective, especially for the first few critical days after children are admitted to the eight-bed unit.

Rochele is experimenting with a high-energy formula of milk, oil, and sugar, to be given to the sickest children. Initial results are encouraging.

Rochele also plans to devise a systematic treatment procedure to be used by the nutrition unit's medical staff—one that can be followed for every child admitted. This will hopefully result in quicker recoveries and less loss of life, she said. And it will make the unit less dependent on highly trained medical personnel, such as doctors, who are in short supply.—*Mary Lou Klassen*

Educators envision partnership between church and schools

Mt. Pleasant, Pa. (MBE)—Educators, church leaders, and school board members worked together to envision a solid partnership between the church and its schools at a Jan. 24-26 gathering at Laurelville Mennonite Church Center here.

Some 115 board members and administrators from 14 Mennonite high schools met with 20 conference and congregational leaders at the eighth annual workshop, sponsored by the Mennonite Secondary Education Council.

The group heard church leaders outline a vision for the Mennonite Church and examined implications for operating the schools within the church's vision.

In his opening address, James Lapp, general secretary for the Mennonite Church General Board, noted significant paradigm shifts at work in the Mennonite churches.

He highlighted six critical issues facing the church: individualism, correcting distorted sexual attitudes and behaviors, economic disparity, racism, exercising power responsibly, and caring for the environment.

Lapp called for the Mennonite schools to take leadership in helping the church address these issues.

In the concluding session of the conference, Helmut Harder, general secretary of the Conference of Mennonites in Canada, called the group to respect what he called the appropriate paradigm for the church and school as partners.

"In our day, we think we need to convince the school that it should reconnect with the church. But it's not first a matter of the church needing the school. The school was the church's idea, and the school is there to help the church be the church," he said.

Church and school leaders alike affirmed the effort of bringing the groups together to focus on the valuable resource the Mennonite Church has in its high schools.

Robert Baker, board member of Bethany Christian High School in Goshen, Ind., commented, "Sometimes board members feel isolated from local conference leaders.

"This year I felt a sense of caring by conference leadership—that they are with us in the educational venture and that they see us doing an important task for the church."

Among the topics addressed were "Mennonites, Wealth, and School Support"; "Changing Family Structures"; "Redemptive Discipline"; "Encouraging Intentional Stewardship," and "Effective Board Membership."

Teachers shape values, says Carnegie educator

Lancaster, Pa. (LMHS)—Intentionally or not, values are taught in the classroom, said Ernest Boyer, president of the Carnegie Foundation for the Advancement of Teaching, during the staff development day sponsored by the Lancaster (Pa.) Area Council of Mennonite Schools.

"Values are shaped by the teachers who not only teach subjects but also teach themselves," Boyer told the gathering of some 270 educators and guests at Lancaster Mennonite High School.

"We teach [students] integrity through the sacredness of language. We teach reverence through a curriculum with coherence. We teach them openness and trust through the examples of great teachers, and we teach commitment through the significance of service," he said.

Boyer said he sees three national trends in education: a new focus on early education; more attention to helping students apply their education to the work world; and an attempt to improve testing that "goes beyond multiple choice" to also measure social, spatial, and intuitive intelligence.

Boyer, who served as U.S. Commissioner of Education during President Carter's administration, was listed by *U.S. News and World Report* as Educator of the Year in 1990.—*Fern E. Clemmer*

Porch library delights Filipino booklovers

Bayog, Philippines (MCC)—The Glass-Hess family's newspaper is black and white and read all over.

When this Mennonite Central Committee family moved to Bayog, an isolated village on the island of Mindanao, they decided to purchase a daily newspaper to keep up with world happenings.

They soon discovered many people—students, neighbors, nuns at the local church—were eager to pore over their newspaper. Only one other person in their village of several thousand could afford to buy one.

So last spring Glass-Hesses poured a slab of concrete in the sea of mud behind their house; patched together a grass, tin, and plywood roof; and acquired a cupboard for books and magazines. Their "back porch library" delighted village booklovers, especially children.

"Every weekend children devour books and magazines on our porch. Even those who hate school spend hours here reading," reports Karen Glass-Hess. Nature magazines like *Ranger Rick* and *National Geographic* as well as Bible comics and picture books are favorites.

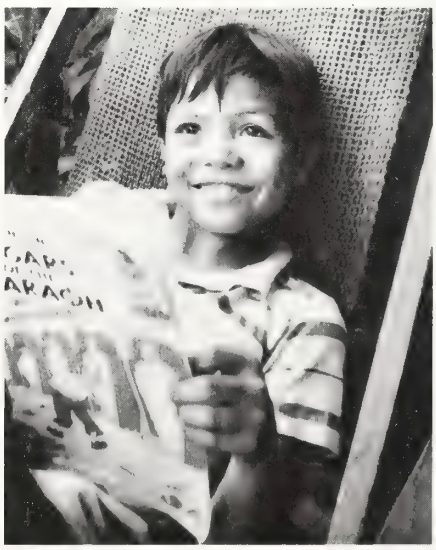
About 300 library cards have been issued; 40-50 people visit the library daily.

Although many books and magazines are in English or Tagalog, the Philippines' national language, Glass-Hesses scoured bookstores and elicited translation help from neighbors to provide farming, health, and environmental materials in the local language.

"These local language materials help disburse information while promoting literacy," Karen says. The materials also help people value their own language.

Dale and Karen, and their children Laura and Wesley, are members of Shalom Mennonite Fellowship in Tucson, Ariz.

They work with a Catholic church to promote literacy and agriculture development among the Subanon, a tribal group.



A Filipino child enjoys a book at the Glass-Hess family's back porch library.

• **Drama troupe named.** Six students have been selected for the 1993 summer music-drama troupe sponsored by the Mennonite Board of Education and the three Mennonite Church colleges. The students are: junior Jay Conn, Berlin, Ohio, and junior Kara Hartzler, Toano, Va., from Eastern Mennonite College; junior Mike Harley, Goshen, Ind., and first-year student Bethany Swope, Souderton, Pa., from Goshen College; first-year student Sara Martin, Denver, Colo., and Greg Sawin, Hesston, Kan., from Hesston College. The troupe will perform in congregations, camps, conference gatherings, and at the General Assembly in Philadelphia this summer.

• **Looters raid school.** African Inter-Mennonite Mission (AIMM) recently received reports of some of the destruction experienced by Zairian Mennonites in Kinshasa, Zaire, following the riots of late January. At Facultés Protestantes Au Zaire, a theological school, extensive looting took place on Jan. 28. AIMM workers reported that the looters took everything from watches to the eyeglasses people were wearing. One Mennonite pastor, who is a student there, had his possessions stolen including his baby's crib and diapers.

• **Youth help other youth.** Last November, Mennonite youth groups were challenged to contribute a tithe of their fundraisers toward a convention scholarship fund for Philadelphia 93. The funds would help other groups that are not able to raise enough money to attend the biennial youth convention. Youth groups from Akron (Pa.) Mennonite Church and Neffsville (Pa.) Mennonite Church have already responded to the challenge, report convention planners from Mennonite Board of Congregational Ministries.

• **Firstfruits teacher travels.** Lynn Miller provided 187 "firstfruits living" sessions in 54 congregations across the United States and Canada during 1992. An estimated 9,950 persons were present for these sessions, he says. Miller continues his travels this year. Information available from Mennonite Board of Congregational Ministries (219 294-7523).

Author honored. *Harrisonburg, Va. (MBM)*—Helen Wells Quintela (left), author of *Out of Ashes*, autographs a copy of her book for LaVern Nafziger at the annual Choice Books Rally banquet held at Eastern Mennonite College on Nov. 5. Quintela's book, the story of her own biracial family's struggle against prejudice, was chosen as the 1992 Book-of-the-Year. Also pictured is Paul A. Yoder, Choice Books director.

• **Notary public status granted.** Paraguayan Mennonite Theo Neufeld finished studies as a notary public in Asunción but was not granted a license. He had one major problem: the swearing-in ceremony. Neufeld asked to confirm rather than give the oath, relying on the new constitution which promises freedom of conscience. Since this was a first case, there was no precedent. The request was finally granted, and Neufeld is now a nationally recognized notary public. (MWC)

• **Grant awarded.** The Virginia Department of Health has awarded a $19,000 grant to the nursing departments at Eastern Mennonite College (EMC) and James Madison University in Harrisonburg, Va. The funds will be used for a three-week seminar in which up to 30 students in nursing, social work, health education, and nutrition will help provide health services to migrant workers. According to Beryl H. Brubaker, chair of EMC's nursing department, a primary purpose of the summer seminar is "to help students make career choices that will involve them in the future with populations who lack basic health care services."

• **Foundation grows in 1992.** A total of $6.4 million was distributed to 750 church, educational, and charitable organizations in 1992 through Mennonite Foundation. Contributions totaling $11.4 million were made to the foundation. "Eighty-three cents of every dollar distributed went to support Mennonite and related congregations and charities," said J. B. Miller, foundation manager. "We are indeed gratified and encouraged by the generosity of our people."

• **Pastor transitions:**

Bruce Bender of Sarasota, Fla., became pastor of Pine Creek Chapel Mennonite Church, Arcadia, Fla., on Jan. 17. Southeast Conference overseer Tony Hostetler officiated.

Ronald Diener was licensed as pastor of Pleasant View Mennonite Church, Goshen, Ind., on Feb. 7. Indiana-Michigan Conference overseer Russell Krabill officiated. *David Petersheim* resigned as associate pastor of the congregation on Jan. 27.

• **Missionary transitions:**

Pablo and Colleen Fast, with daughter Natasha, are working with Project Amazon, helping to plant churches and cultivate disciples. The self-supporting mission associates with Mennonite Board of Missions serve on the border of Brazil, Colombia, and Peru. Their address is CP 232, 68100 Santarem, Para, Brazil.

Robert and Bonnie Stevenson with their son Roberto Pablo arrived in Mexico City Jan. 8 to begin a three-year assignment with Mennonite Board of Missions. They are involved in a church planting effort in the suburb of Las Aguilas, located beside a garbage dump. Their address is Apartado Postal 85, Administracion #2, CD Lopez Mateos, EDO de Mexico 52901, Mexico.

Jeff and Sonia Straley of Harrisonburg, Va., are serving at Academia Menonita Betania in Puerto Rico as self-supporting mission associates with Mennonite Board of Missions. Their address is Academia Menonita Betania, PO Box 2007, Aibonito, PR 00705.

Skip and Carol Tobin and their five daughters (Hosanna, Melody, Dawn, Noelle, Bethany Joy) of Upland, Pa., began a church planting assignment Feb. 9 in Thailand with Eastern Mennonite Board of Missions. They will work in partnership with PIPKA, the mission board of the Muria Synod of the Indonesian Mennonite Church.

• **Coming events:**

Illinois Mennonite Relief Sale, Civic Center, Peoria, Ill., March 19-20. The 35th annual sale includes catfish dinners, handmade clocks, and china-painting demonstrations. Last year's sale raised $220,000 for the work of Mennonite Central Committee. Information from 309 226-7704 or 217 376-3465.

Weekend with the Hymnal, Camp Amigo, Sturgis, Mich., April 30-May 2. Leaders include Phil Clemens and Joan Yoder-Miller. Information from Sonya Richards at 26455 Banker Rd., Sturgis, MI 49091-9355; phone 616 651-2811.

Whole language seminar, Eastern Mennonite College, Harrisonburg, Va., July 12-16. Guest authors include Jose Aruego, Steven Kellogg, Lois Lowry, and Jerry Pinkney. Information available from Karen Miller (703 432-4304) or Phyllis Coulter (703 432-4145), or register by calling 800 526-5368.

Mission fellowship visit with an urban focus, Sept. 24-Oct. 10. The Mennonite Board of Missions event will begin with the annual convention of nearly 20 Mennonite churches in New York City, include Los Angeles, then on to Honolulu, and conclude with five days in Mexico City. Contact Jesse Glick (MBM, Box 370, Elkhart, IN 46515-0370; phone 219 294-7523) by April 30.

• **New books:**
No Permanent City by Harry Loewen tells the stories behind the more formal scholarly accounts of Anabaptist/Mennonite history and life from the 1500s through the present. Available from Herald Press, 800 245-7894.

• **New resources:**
Beyond the News: Sexual Abuse, a 21-minute video, consists of true stories about sexual abuse and an interview with Mennonite psychotherapist Carolyn Holderread Heggen. Available from MBM Media Ministries, 1251 Virginia Ave., Harrisonburg, VA 22801-2497; phone 800 999-3534.

• **Job openings:**
Director of development, Landis Homes Retirement Community, Lititz, Pa. Director will plan, implement, and administer a development program which secures charitable financial support. Applicants should have strong oral and written communication skills. Bachelor's degree or equivalent in experience preferred. Send résumé to Human Resources, Landis Homes, 1001 E. Oregon Rd., Lititz, PA 17543; phone 717 569-3271.

Director of nursing services, Frederick (Pa.) Mennonite Community. Retirement community includes 101 apartments, 45 personal care rooms, and 60 nursing care beds. Candidate should be a registered nurse with supervisory experience in long-term care. Send résumé to Robert W. Miller, PO Box 498, Frederick, PA 19435-0498.

Staff assistant, Home Ministries dept., Eastern Mennonite Board of Missions, Salunga, Pa. Information available from Frank Peachey, PO Box 628, Salunga, PA 17538; phone 717 898-2251.

• **Change of address:**
Pine Creek Chapel Mennonite Church from Rt. 2 PCA to 1267 S.W. Pine Chapel Drive, Arcadia, FL 33821.

NEW MEMBERS

Bethel, Rittman, Ohio: Bob Gillespie, Ira Gillespie, Dustin Hofstetter, Jason Hofstetter, and Dale Miller.
Carpenter Park, Hollsopple, Pa.: J. Paul French.
Emmanuel, Whitehouse, Ohio: Dick and Shirley Johnston.
Lockport, Stryker, Ohio: Shawna Graber, Kristi Short, Shawn Stamm, Becky Stuckey, David Stuckey, and Heather Stuckey.
Mountain View, Kalispell, Mont.: Dawn Kauffman.
Mountain View Fellowship, Lycoming, Pa.: James Slater, Claudia Slater, Reed Slater, Tara Slater, Dawn Johnston, and Lester Daniel.
Zion, York, Pa.: Michael Barley, Kim Barley, Nigist Assefa, Norma Jean Cook, Trisha Edwards, and Amanuel Tesfaye Setargie.

BIRTHS

Bender, Ron and Sonya Lively, Ralston, Pa., Hannah Rebekah (second child), Nov. 24.
Fagan, Gerves and Rose Wiebe, El Cajon, Calif., Douglas Jay (first child), Feb. 9.
Felton, David and Johanna Hostetler, Hollsopple, Pa., Emily Rose (first child), Feb. 9.
Foreman, Bruce and Gail Smith, Watsontown, Pa., Thomas William (fourth child), Jan. 14.
Kennell, Walt and Doris Detweiler, Copenhagen, N.Y., Timothy Joseph (third child), Feb. 4.
Kilmer, Ron and Jodi Duerksen, Glendale, Ariz., Erin Christine (first child), Feb. 8.
Lally, Mike and Amy Stutzman, Hesston, Kan., Amber Lynn (second child), Feb. 7.
McGhee, Steve and Joy Wittrig, Gilbert, Ariz., Zane Matthew (second child), Jan. 30.
Nussbaum, Gene and Amy Tobias, Orrville, Ohio, Matthew Grant (fourth child), Feb. 2.
Reinford, Duane and Doreen Kuhn, Green Lane, Pa., Landon Kuhn (second child), Feb. 12.
Schrag, Leslie and LeAnn, Newton, Kan., Hannah Faith (third child), Feb. 6.
Shimanek, Doug and Kathy Oswald, Orrville, Ohio, Holly Ann (fourth child), Feb. 11.
Umble, Art and Jeni Hiett, Irvine, Calif., Jay Russel Hiett (first child), Feb. 9.
Yoder, Kevin and Linda Meck, Harrisonburg, Va., Andrew Robert (first child), Jan. 30.
Zook, Robert and Ethel Yoder, Lancaster, Pa., Michelle Amber (first child), Jan. 12.

East African bishop retires. *Shirati, Tanzania (EMBM)*—Bishop Zedekia Kisare, pictured here with his wife, Margaret, retired Jan. 15 after 59 years of service within the Mennonite Church. He was honored at the Council of Eastern Africa Mennonite Churches conference. "Bishop Kisare has always lived within the heartbeat of the Mennonite movement in East Africa," said Bishop-elect Naftali Birai at the celebration. A biography of Bishop Kisare is available from Eastern Mennonite Board of Missions.

MARRIAGES

French-Shetler: J. Paul French, Mifflintown, Pa. (Lost Creek), and Evelyn Shetler, Hollsopple, Pa. (Carpenter Park), Feb. 14, by Marvin Kaufman.
Good-Ropp: Cory Good, Glendale, Ariz. (Trinity), and Penny Ropp, Phoenix, Ariz. (Trinity), Dec. 19, by Stan Shantz.
Grace-Mullett: Elizabeth Suzanne Grace, Goshen, Ind. (Redeemers), and Keith Mullett, Goshen, Ind. (East Goshen), Feb. 6, by Dave Miller and Martha Smith Good.
Lianez-Newcomer: Ramon Lianez, Fayetteville, N.C., and Carmen Newcomer, West Liberty, Ohio (Bethel), Feb. 6, by Ben Eberly and Tim Detwiler.
Nelke-Watkins: Christopher Nelke, Scottsdale, Ariz. (Catholic), and Cynthia Watkins, Phoenix, Ariz. (Trinity), Nov. 28, by Stan Shantz.
Reese-Otto: Thomas Reese, Pittsburgh, Pa. (Catholic), and Kelly Otto, Pittsburgh, Pa. (Springs), Nov. 21, by Tom Kredel.

DEATHS

Forkey, Clyde Owen, 66, York, Pa. Born: Feb. 7, 1927, Benson, Vt., to Owen J. and Virdie M. Munger Forkey. Died: Feb. 14, 1993, York, Pa. Survivors—wife: M. Annette Moore Forkey; children: Richard, Wade, Ann Cerda; sister: Mary Jean Manell; 3 grandchildren. Congregational membership: Zion Mennonite Church. Funeral: Feb. 17, Workinger Funeral Home, by Warren L. Tyson and David K. Stoltzfus. Burial: Stonybrook Mennonite Cemetery.

Freed, Anna N. Clemens Moyer, 90, Souderton, Pa. Born: Nov. 13, 1902, Montgomery County, Pa., to Garret S. and Sallie Nyce Clemens. Died: Feb. 7, 1993, Souderton, Pa. Survivors—children: Jacob C. Moyer, Naomi Bishop, Joanne Bergey; stepchildren: Merrill G. and Ernest G. Freed, Thelma Keeler; sister: Fannie Landis; 10 grandchildren, 18 great-grandchildren, 7 stepgrandchildren. Predeceased by: Clarence Freed (second husband), Jonas Moyer (first husband), Sara Keller (daughter), and a stillborn daughter. Funeral: Feb. 10, Souderton Mennonite Homes Chapel, by Russell M. Detweiler

A girl from Faith Mennonite Church appears in "LA—Voices from the Ashes," Edition 18 of the "All God's People" video series.

MBM videos aired. *Harrisonburg, Va. (MBM)*—A video in which Anabaptists of Los Angeles respond to the riots that erupted in their city last spring was one of four Media Ministries videos aired on the Christian cable station VISN last October.

Over 60 viewers called Media Ministries in response to the videos, which included "LA—Voices from the Ashes," "Land People" ("All God's People" Edition 17), "Against Great Odds" (the story of the Ethiopian Mennonite Church) and "Ekklesia" (a collection of Anabaptist faith stories).

The callers were sent information about Mennonite churches in their area.

Since 1988, Media Ministries has aired eight videos each year on VISN.

and Henry L. Ruth. Burial: Franconia Mennonite Church Cemetery.

Friesen, Peter H., 90, Glendale, Ariz. Born: Aug. 25, 1902, Mountain Lake, Minn., to Peter A. and Helena Hiebert Friesen. Died: Jan. 30, 1993, Glendale, Ariz. Survivors—children: Donald, Rosa Kempton, Catherine Yoder, Betty Magyar; brothers and sister: Paul, William, John, Edward, Grace Slatter; 18 grandchildren, 22 great-grandchildren. Predeceased by: Myrtle Erb Friesen (wife). Funeral: Feb. 6, First Mennonite Church, Colorado Springs, Colo., by Willard Conrad. Burial: Memorial Gardens.

Gnagey, Lawanda Mae Dutcher, 70, Sebewaing, Mich. Born: Sept. 13, 1922, Sebewaing, Mich., to Perry and Elizabeth Avery Dutcher. Died: Feb. 13, 1993, Saginaw, Mich. Survivors—children: Mae E. Stalter, Joyce Fil, Kathryn Seibel, Ronald, Roger; brothers and sisters: Frank and Ronald Dutcher, Zola Roeber, Jewel Swartzendruber; 12 grandchildren, 3 great-grandchildren. Predeceased by: Orie S. Gnagey (husband). Funeral and burial: Feb. 16, Pigeon River Mennonite Church, by Luke Yoder and Frank Dutcher.

Kauffman, Mary E., 77, Goshen, Ind. Born: April 18, 1915, Shelbyville, Ill., to Joseph and Kate Gunden Kauffman. Died: Dec. 20, 1992, Goshen, Ind. Survivors—brother: Vernon Kauffman. Funeral and burial: Dec. 23, Pigeon River Mennonite Church, by Thomas Beachy and Luke Yoder.

Keim, Dorothy V., 75, Pigeon, Mich. Born: April 17, 1917, Pigeon, Mich., to Joseph and Lucretia Swartzendruber Keim. Died: Nov. 23, 1992, Pigeon, Mich. Survivors—brothers and sister: Mary Ropp, Alvin, George. Funeral and burial: Nov. 27, Pigeon River Mennonite Church, by Thomas Beachy and Wayne Keim.

Livengood, Fay Otis, 95, Springs, Pa. Born: March 4, 1897, Grantsville, Md., to Wilson and Lizzie Otto Livengood. Died: Jan. 9, 1993, Meyersdale, Pa. Survivors—children: Guy, Clayton, Marie Llewellyn, Pearl Lantz, Clara Lichty, Dorothy Lenhart; sister: Nettie Rembold; 11 grandchildren, 22 great-grandchildren. Predeceased by: Ressie Rembold Livengood (wife). Funeral and burial: Jan. 13, Springs Mennonite Church, by Steven Heatwole.

May, David Lewis, 83, Broadway, Va. Born: June 22, 1909, Calverton, Va., to Daniel and Sarah Halterman May. Died: Feb. 7, 1993, Harrisonburg, Va. Survivors—wife: Goldie Dove May; sons: Gerald M., Carroll B.; brother: Samuel; 2 grandchildren. Funeral and burial: Feb. 9, Zion Mennonite Church, by Harvey Yoder and Laban Peachey.

Nussbaum, Gilbert, 78, Kidron, Ohio. Born: July 3, 1914, Kidron, Ohio, to Amos and Ella Mae Lehman Nussbaum. Died: Feb. 5, 1993, Massillon, Ohio, of a heart attack. Survivors—wife: Edna Croft Nussbaum; children: James, Curtis, Don, Ruth Lehman, Elaine Short; brothers and sisters: Clarence, Irvin, Nathan, Delvin, Elma Bixler, Rosa Kratzer; 14 grandchildren, 8 stepgrandchildren, one step-great-grandchild. Predeceased by: Olive Gerber Nussbaum (first wife), Earl Dale (son). Funeral and burial: Feb. 8, Kidron Mennonite Church, by Bill Detweiler, John Lehman, and Barbara Lehman.

Ressler, Donald Ray, 55, Orrville, Ohio. Born: Nov. 30, 1937, Wadsworth, Ohio, to George A. and Esther Oswald Ressler. Died: Feb. 14, 1993, Cleveland, Ohio, of a heart attack. Survivors—wife: LaVera Miller Ressler; children: Jeff, Greg, Amy Hughes; sister: Carol Jantzen; 5 grandchildren. Funeral and burial: Feb. 17, Martins Mennonite Church, by Vincent Frey.

Souder, Horace B., 75, Telford, Pa. Born: June 10, 1917, Telford, Pa., to Harvey F. and Mary Bergey Souder. Died: Feb. 8, 1993, Souderton, Pa. Survivors—wife: Beulah Rae T. Greaser Souder; sons: Robert, Rick; brothers and sister: Harvey, Henry, Elsie Hagey; 2 grandchildren. Funeral and burial: Feb. 11, Rockhill Mennonite Church, by Michael Derstine and Henry Ruth.

Souder, Ruth K. Kraybill, 103, Souderton, Pa. Born: July 10, 1889, Maytown, Pa., to Levi S. and Annie Longenecker Kraybill. Died: Jan. 4, 1993, Souderton, Pa. Survivors—children: L. Kraybill, Eugene, Stanley, Elizabeth Allebach, Mary Irene Bechtel, Gladys Kolb, Iona Weaver; 73 grandchildren, 164 great-grandchildren, 102 great-great-grandchildren. Predeceased by: Edwin A. Souder (husband), Grace Kolb (daughter), Mahlon and Norman (sons). Funeral and burial: Jan. 9, Rockhill Mennonite Church, by Michael Derstine, Russell Detweiler, and Henry Ruth.

Stutzman, Eunice Ruth Kauffman, 79, Kalispell, Mont. Born: June 25, 1913, Creston, Mont., to Roy and Anna Kauffman. Died: Feb. 1, 1993, Kalispell, Mont., of cancer. Survivors—children: Alan, Tim, John, Miriam, Loretta Miller; brothers and sisters: Reuben, Paul, Norman, Aldine, Joe, David, Lilly, Gladys, Berniece, Mary, Rosella; 12 grandchildren. Predeceased by: Daniel Edward Stutzman (husband) and an infant son. Funeral: Feb. 5, Mountain View Mennonite Church, by Dennis Jingst and Norman Kauffman. Burial: Fairview Cemetery.

Troyer, Levi L., 84, Fairview, Mich. Born: April 24, 1908, Oscoda County, Mich., to Levi S. and Savilla Miller Troyer. Died: Feb. 9, 1993, Arcadia, Fla., of a stroke. Survivors—wife: Stella E. Detweiler Troyer; children: Cleta, Janet Zook, Emmerson, Perry, Forest; sisters: Katie Kauffman, Suzanne Yoder, Barbara Miller; 20 grandchildren, 28 great-grandchildren. Predeceased by: Olive Cronk (daughter). Funeral and burial: Feb. 13, Fairview Mennonite Church, by Randy Detweiler and Ellsworth Handrich.

Wagler, Clara Schmidt, 87, Millbank, Ont. Born: April 15, 1905, Wellesley Twp., Ont., to Christian and Mary Lichty Schmidt. Died: Feb. 4, 1993, Milverton, Ont., of heart failure. Survivors—husband: Noah Wagler; sons: Norman, Roy; 6 grandchildren, 9 great-grandchildren. Funeral and burial: Feb. 7, Mapleview Mennonite Church, by Victor Dorsch.

Yoder, Donna-Marie Francis, 30, Richmond, Va. Born: May 8, 1962, Philadelphia, Pa., to John and Mary Anna Borghesi Francis. Died: Feb. 2, 1993, Richmond, Va., of complications following heart surgery. Survivors—husband: Jason Yoder; children: Jessica, Daniel; brother: Fred. Funeral: Feb. 6, Christ Community Church, Lindenwold, N.J. Memorial service: Feb. 9, First Mennonite Church, Richmond, Va. Burial: Berlin Cemetery, Berlin, N.J.

Yoder, Richard Bruce, 63, Morgantown, W.Va. Born: Sept. 25, 1929, Meyersdale, Pa., to George Ernest and Lena Bender Yoder. Died: Feb. 16, 1993, Morgantown, W.Va., of a pulmonary embolism. Survivors—brothers and sisters: David Harvey, Omar Christian, Miriam Irene Lindeman, Ida Idella, Eleanor Amanda Nucelli, Freda Elizabeth. Funeral: Feb. 20, Springs Mennonite Church, by Steven J. Heatwole and Earl A. Yoder. Burial: Oak Dale Cemetery.

Newspaper

**********CAR-RT-SORT** CR-23
390200 51H S124 303
MENNONITE BIBLICAL SEMINARY
LIBRARY
3003 BENHAM AVE
ELKHART IN 46517-1947

THE LAST WORD

'It seemed good to the Holy Spirit. . .'

". . . and to us." What intrigue and mystery those words (Acts 15:28) have for me. They beg for explanation and interpretation.

Just how did the early church make decisions? Did the Holy Spirit speak in an audible voice? If so, did everyone agree on what the voice said? Did they vote on it? Maybe they sat around and talked and talked until they reached consensus. Or did they look to strong leaders like Paul or Peter to tell them what to do?

The Bible doesn't say. What it does tell us in Acts 15 is that when a problem arose, "the church and the apostles and the elders" (v. 4) got together and, after much debate and considerable speech making (vv. 7-21), arrived at a conclusion. They put that conclusion in a letter, introducing it with the words: "It has seemed good to the Holy Spirit and to us. . . ."

I wish the writer had been more specific on how that "seeming" came about. If he had, we would have a few more handles on how to make decisions in the church today.

We could use them. Is there a congregation whose members haven't disagreed on whether to vote or "consent"? Is there a church that doesn't have a group that hates to go to business meetings? Or who, if they go, complain about the amount of time needed to reach a decision—or the railroading that takes place if there isn't enough time?

How to make decisions is an ambivalent part of our history as a church. There was the time when choosing leaders by lot seemed the best way for God's Spirit to speak. Later councils of strong bishops or elders filled that bill. Still later we opted for voting, until reaching a consensus of all members seemed like an even better way.

Now, in this issue (page 1), Marlin Miller wonders if the pendulum hasn't swung too far. He calls us to consider again the role of the pastor in helping the church to find its vision and make its decisions.

If Acts 15:28 tells us anything, it should be that we cannot look to the Bible to tell us what is the best way to make decisions. Jesus gave no instructions about that. What little we can glean from the writings of the apostles must come from reading between the lines.

That is one of the geniuses of the Bible. It is not tied to any one culture or political reality. It is applicable to all.

Nor is the community of faith to which the Bible points dependent on any one way of life; it can flourish in all. We're learning that today from the stories of the survival of the church in China and Ethiopia and the former USSR in the past decades.

How we make decisions appears to be more a product of our culture than our faith. It is important to remember that the next time we are tempted to argue the merits of one way of making decisions over another.

But there is one cue we can take from the story of the Jerusalem Conference in Acts 15. That is to test all our decisions—and the way we make them—with each other under the leadership of the Holy Spirit. When we do, there will come a time when it seems good to the Holy Spirit. And to us.—*jlp*

Ash Wednesday potlucks

A friend asked if my church would have a service to observe the beginning of Lent. No, I told her. "Well, you Mennonites couldn't celebrate Ash Wednesday," she said. "How would you ever work some food into it?"

I remembered this quip when I read Joan Kropf's report on Dialogue '93 (page 10). One idea from this event was that churches could help members see the correlation between lifestyle and health by having low-fat potlucks.

Mennonites have long seen food as a moral issue—note the enduring popularity of the *More with Less* cookbook. Today we're learning our eating habits have ethical implications linked with health—not only economics.

Traditionally, when Mennonites celebrate, we sing and we eat. Both are ways of fellowshipping together as well as glorifying God.

Dialogue '93 is a good reminder to check both our individual and our congregational eating habits. While there's a time for cake and ice cream at church, perhaps we need to make sure we balance these times with soup and salad (dressing on the side, please).

Oh, yes, my church did participate in an Ash Wednesday service after all. Without refreshments.—*cmh*

March 16, 1993

ASSOCIATED MENNONITE BIBLICAL SEMINARIES
MAR 18 '93
ELKHART
LIBRARY

Gospel Herald

THE WEEKLY MAGAZINE OF THE MENNONITE CHURCH

Executing the innocent: The test of legal justice is whether right rules are followed. The test of biblical justice is whether right relationships result (page 8).

Most of us who learned the sixth commandment will not murder. But we will have to work to fulfill Jesus' interpretation.

Flies, the death penalty, and the 6th commandment

by Sandra Drescher-Lehman

"You shall not kill" (Exod. 20:13).

In the summer of my eighth year, Mother paid me a penny for each fly I killed. My salary was soon cut back to a penny for each 10 flies if they were outside. Now it was a bit confusing—learning in Sunday school that God said not to kill and being paid to kill by my mother. But I didn't want to bring up the question and jeopardize my income. I also took note that Grandma—who kept the threat of hell ever before me if I should wear my dress above my knees or cut my hair—killed the flies in her kitchen.

In the summer of my 28th year, I was no longer struggling with the issue of killing flies. I still did not own a flyswatter, but that was due more to my frugality than spirituality.

I was confused again, however, with the intentions of the sixth commandment. As a chaplain in a prison, I was horrified when my state, Virginia, reinstated the death penalty. Parishioners of my colleagues began to be put to death sys-

ALSO IN THIS ISSUE

The dark side of responsible love 6

Executing the innocent is perilously close to murder . . . 8

Burkholder called as moderator-elect 9

With the coming of Jesus, the Israelites are no longer God's select community. Nor are North Americans today. Nor Mennonites. 'Eye for eye' no longer applies.

tematically two miles from my home.

It may have been easier if the lawmakers had been barbarians in a far-off land, years ago. But one of the men who routinely witnessed the executions was married to one of my good friends. How could he do that, I wondered.

I still remember choking on my lunch that summer, when another co-worker eagerly anticipated that evening's exercises, saying, "He deserves to be killed for what he did. I'm glad they're finally getting rid of some of those guys."

I wondered who the murderers really are. The only difference I could see was that the definition had expanded. "Legal murderers" and "illegal murderers" now existed. The premeditated ones, by the state, apparently were okay, and even relished, since enough people had reached a consensus about who deserves death.

I wondered who does deserve to be killed. I hoped the powers that be never revert to the idea that being a Mennonite is a reason to die.

In church, I poured out my pain over the execution during sharing time. Expecting to find a home for my feelings, I was again confused to hear that not everyone, even in my Mennonite church, was convinced that the death penalty is wrong.

In the summers and falls and winters and springs that have followed, confusion has continued to surround these four words: *You shall not kill.*

- Abortion has risen to the forefront of our minds—and for some, our experience.
- Our conscientious objection status was called into question as the Persian Gulf War raged. Women had to struggle with it personally this time as well.
- I met women doing life sentences for killing the men who had abused them for years—women with scars their bodies will try to hide for the rest of their lives.
- I met families of murder victims. Some of them have been able to forgive. Some cannot.
- I have a friend whose son was hit and killed by a drunk driver.
- Even as I write, my neighbor is making funeral plans for her husband who shot himself in the head this week.

Does the sixth commandment speak to these situations?

To further add to my confusion, I remember the haunting way Jesus expanded the meaning of kill to include hatred. Now the confusion becomes too personal. How many people have I killed with a glance . . . or with an attitude?

Most biblical scholars agree that the sixth commandment given to the Israelites at Mt. Sinai (Exod. 20:13) and reiterated by Moses as a preface to his last will and testament (Deut. 5:17) is much more limited than the rambling of my imagination when I think of killing. "You shall not kill" in the Old Testament Decalogue technically prohibited only the kind of antisocial killing, done in vulgar self-interest, that posed a threat to the very existence of the Israelites. It was one of the ten essential pillars (commandments) that provided the structural framework on which to hang a fence for this young community.

It was a survival imperative. There should be no outright murder or careless accidental killing that would impede the growth—spiritually or physically—of this nomadic group working its way toward the Promised Land.

As further explanation of the law is given in subsequent chapters, we see that the command against murder also includes inappropriate vengeance. Upon settling in the Promised Land, three cities were to be set apart, with roads prepared to them, so that any homicide could flee to one of them. According to Deut. 19:4-10, these cities were intended for persons who had killed another unintentionally; the two had not been at enmity before the accident.

With the coming of Jesus, 'You shall not kill' is to be lived out every day of our lives, in every word and in every attitude.

If an avenger of this blood overtakes and puts the killer to death before reaching one of these cities, that murder will bring blood guilt on the entire community. As the Israelites' territory expanded, three more such cities were founded to ensure quick safety for the person who innocently shed blood.

A premeditated homicide, on the other hand, is a different story. Even if the killer flees to one of these cities of refugee, the culprit is not protected. Yahweh has commanded capital punishment (Deut. 19:11-12). No pity is to be shown. Thus was created the law, "life for life, eye for eye, tooth for tooth, hand for hand, foot for foot" (Deut. 19:21).

In Deut. 17:2-7, death by stoning is required for anyone who was found guilty of serving and

worshiping other gods. Stoning is also the death sentence for stubborn and rebellious children in Deut. 21:18-21.

Murder was demanded by God as well in the case of warfare. Rules of warfare are first given in Deut. 20. Yahweh's presence, help, and victory are promised in battle; in turn, the enemy's male population is to be annihilated. This ruling and promise was to be lived out time and time again in the history of God's people in the Old Testament.

Our task is now to invite in the enemy. It is to expand the sixth commandment so that we will not even hate another person.

Regarding capital punishment and warfare, however, vengeance was never to be done in a bloodthirsty manner. It was to be a sign to all of Israel that evil would not be tolerated. It was to "purge evil from your midst" (21:21), and so that "[the warring enemy nations] may not teach you to do all the abhorrent things that they do for their gods, and you thus sin against the Lord your God" (20:18). Women and children from enemy nations apparently did not carry such a threat of influence and were thus protected, by God's command, from being killed.

Killing, then, was not an act which came between Yahweh and the people. Killing was to be used to keep them together and to keep the Israelites a healthy, growing community of God.

This is a far cry from the pictures of the crowds I have seen lining the streets across from the Virginia State Penitentiary when the electric chair is being used. Here "Burn, baby, burn" is being chanted in angry chorus.

God's decrees on warfare are not recognizable in the military fervor that has swept our countries with the national pride of being great. Yellow ribbons that have flown in support of the troops rarely spoke of supporting the enemy troops as well, so that people on both sides could live and grow closer to God.

We dare not forget that with the coming of Jesus, the Israelites are no longer the select community of God. Neither are North Americans. Nor Mennonites. "Life for life, eye for eye, tooth for tooth . . ." has been changed. Retaliation, says Jesus, is not to be ours. Our job is to love

(continued on page 8)

Seminary education *is* affordable

At Associated Mennonite Biblical Seminaries this year, the average financial aid grant for full-time students is **$2,000--more than half the cost of tuition.**

Have you sensed a call to the ministry?

Study at AMBS is possible. Let us help.

Financial aid frees me to put my energies into my studies at a time of transition. It helps to enrich my pastoral ministry journey. Financial aid is also a statement of confidence. The church is saying, "We see you as having gifts the church can use."

- Charlotte Holsopple Glick
Goshen, Indiana

At AMBS, financial aid is based on need. For more information, write or call:

Steve Fath
Associated Mennonite Biblical Seminaries
3003 Benham Avenue
Elkhart, IN 46517-1999

800-964-AMBS(2627)

"O come, let us worship and bow down, let us kneel before the Lord, our Maker! For he is our God, and we are the people of his pasture, and the sheep of his hand."
—Psalm 95:6-7, NRSV

Gospel Herald

Editor: J. Lorne Peachey

Assistant Editor: Cathleen Hockman

Editorial consultants: George R. Brunk III, Richard A. Kauffman, Martha Kolb-Wyckoff, Stuart Showalter, Diane Zaerr

Gospel Herald (ISSN 0017-2340) is published weekly, except for the third week of August and the first week of December, for the Mennonite Church by the Mennonite Publishing House. Subscription rate (in U.S. dollars): $27.50 per year; outside U.S. and Canada (air mail delivery): $47.50 per year. Group and bulk rates available. Call 1 800 245-7894.

Editorial and subscription address: *Gospel Herald,* 616 Walnut Avenue, Scottdale, PA 15683-1999. Telephone: 412 887-8500. FAX: 412 887-3111.

Second-class postage paid at Scottdale, PA 15683-1999. Lithographed in the United States. Copyright © 1993 by Mennonite Publishing House. Canadian subscriptions: second-class postage paid at Kitchener, Ont., publication mail registration no. 128562.

Gospel Herald is a member of the Associated Church Press and of Meetinghouse, an association of Mennonite and Brethren in Christ editors.

Postmaster: send form 3576 to 616 Walnut Ave., Scottdale, PA 15683-1999.

Vol. 86, No. 11: March 16, 1993

Printed on recycled paper

Credits: cover by Dynamic Graphics—flies by Jan Gleysteen, page 9 by Charlotte H. Croyle, page 11 by Howard Zehr, page 12 (lower left) by Larry Bartel and (right) Dale D. Gehman.

READERS SAY

What Makes Mennonite Colleges Distinctive? (Feb. 2). I find the MBE Policy of requiring 55 percent of the students who attend our Mennonite Colleges to be "affiliated" with congregations of the Mennonite Church intriguing. If this is essential to maintain a distinctive identity and ethos on our campuses, then ought we not also require 55 percent of the persons attending our Mennonite congregations to be ethnic Mennonite? Else, how will we remain a distinctive people?

While its simplicity is appealing, perhaps there are more substantive ways of insuring that our colleges and our congregations remain communities that embodying a distinctive commitment to Anabaptist-Mennonite values. I, for one, hope so.

Morris Stutzman
Wooster, Ohio

In ***How to Get Ready for the Next War*** (Feb. 2), André Gingerich Stoner suggests that Ohio Conference should contact the Wright-Patterson Air Force base for volunteers to work with MDS during the next major disaster. This has not happened as yet, but I do know that Wright-Patterson volunteers have been actively participating in the Dayton chapter of Habitat for Humanity.

I have been working with Habitat for some time, and I can report that the enthusiastic attitudes and readiness to work at sometimes dirty and tough jobs by Air Force recruits have been greatly appreciated. We should be aware there are those in the military establishment who are genuinely interested in peace, justice, and good will in the community.

While Habitat is not primarily concerned with the peace position, the results of their efforts do greatly affect people and the community in ways that can aid in the extension of peace and justice issues.

Howard Blosser
Dayton, Ohio

Putting Our Money Where Our Mouth Is (Feb. 16). Although Mennonites are known for conscientious objection, are we willing to risk our lives in peacemaking efforts as much as those who go to "stabilize" an area under the auspices of the U.S. government? I am confronted with the discrepancy between our peace "witness" and how far most of us actually take that stance.

The issue of responsibility applies to everyone, whether we need to register or not. Doesn't Jesus' call to discipleship go beyond CO status? Taking seriously this kind of peacemaking in Somalia, Guatemala, or South Africa as well as in Los Angeles, Miami, or even Harrisonburg requires a commitment of our resources. It also demands some active risk-taking on our part.

Elaine M. Shenk
Harrisonburg, Va.

The citizens of Colorado passed Amendment 2 last November, which ensures homosexuals the same civil rights protection accorded to all citizens—but not special protection. In doing so, they aligned their state laws with 44 other states.

The national news media has worked hard to discredit Amendment 2 since its passage. It has reported that harassment and violence against homosexuals has increased dramatically in Colorado.

Your report of the same information (***"Anti-Homosexual Violence Increases . . ."*** Feb 2) failed to mention that law enforcement officials in Colorado report no increase in crimes against homosexuals. You also neglected to report the fact that many of Amendment 2's supporters have received harassing phone calls, letters, and death threats. Violence aimed at Amendment 2's supporters has been virtually ignored. I expected more balanced reporting from *Gospel Herald.*

Joyce Nussbaum
Dalton, Ohio

Two points about the ***Guidelines for Discipline in Ministerial Credentials*** (Feb. 9): 1. The guidelines speak only to the credentials accorded to ministers by area conferences. 2. They carry no authority except as each area conference adopts them as their own.

The guidelines were not designed as personnel policy for church agencies or institutions which find they must discipline credentialed ministers who happen to be their employees. Rather, the guidelines are intended for use only by conferences in determining whether to make a change in the credentials the conference extends to a minister.

Although both the General Conference Mennonite Church and the Menno-

nite Church (through Mennonite Board of Congregation Ministries) have approved these guidelines, in MC polity they do not become authoritative until an area conference acts to adopt them. At this point approximately half of the 21 MC conferences have done so.

The point is that MBCM has no authority to establish discipline procedures that are binding on any conference. MBCM's role, rather, is to provide a common process and document that may be adopted by each area conference so that discipline procedures are uniform from conference to conference across the Mennonite Church.

Everett J. Thomas
MBCM Executive Secretary
Elkhart, Ind.

Last August Cal Redekop and I wrote an article dealing with the human population explosion. (***We Stand on the Brink of a Population Disaster***, Aug. 11). In the ensuing letters to the editor, half were favorable and half were not. In chess this would be considered a draw.

Unfortunately, human sentiments will not forestall what is now occurring every day: "Humans will add 15 million tons of carbon to the atmosphere, destroy 115 square miles of tropical rainforest, create 72 square miles of desert, eliminate between forty to one hundred species, erode 71 million tons of topsoil, add 27 hundred tons of CFCs to the stratosphere, and increase their population by 263,000" (D. W. Orr, *Ecological Literacy*).

If this scenario is true, what then? Somalia writ large? When does planet earth become like the ark, in which for 371 days no human reproduction occurred (too cramped, too smelly perhaps)? In any case, we must become much more literate about ecology if the human species is to survive.

This means understanding elementary concepts of population growth, biogeochemical cycles, speed of crises, patterns now destroying the earth, the interconnectedness of organisms—in short, to know how the ecosystems really work. If all of us don't do this, our grandchildren, with just cause, will call us idiots in the classic sense of the word. Our hope is for all people to have a satisfying and fulfilling life.

Carl S. Keener
State College, Pa.

I have been impressed with the *Gospel Herald* of recent years. To dialogue about issues that face our church is healthy. These issues—such as divorce, changes in family structure, sexuality, and peace—are often controversial. But it is important to keep informed, be challenged, and embrace the great Anabaptist tradition of tolerance.

Susan Greenwald
Talmage, Pa.

MMA Board Studies Mutual Fund Possibility (Jan. 5). It seems to me that a mutual fund is a logical extension of an insurance company but not that of a Mennonite mutual aid association. I suggest MMA give their attention to developing medical expense sharing plans which are "more than" insurance contracts in an MMA wrapper.

Further, MMA is a broker for World Fund, a mutual fund with ethical guidelines quite acceptable to us as Mennonites. *BusinessWeek* recently listed Pax World Fund among the top 50 with 13.4 percent annual return the past 5 years. With that kind of performance and their ethical guidelines, I see no reason for MMA to spend their time and our dollars on developing a Mennonite mutual fund!

Larry W. Newswanger
Goshen, Ind.

Sexual abuse of children and adults among our people has finally come to light. *Gospel Herald* has risked much to become a place where this issue can be addressed. Perhaps the time has come to face yet another manifestation of evil in our world: satanic ritual abuse. As the sister of a survivor of this abuse, I know the horror and devastation it wreaks. I believe that by speaking out and letting people know about it, the secrecy that has given this form of abuse so much power can be broken.

Satanic cults of various types victimize children (and adults) in ways we can hardly fathom. Gang rape, torture, being forced to watch and participate in animal and human sacrifice, psychological brainwashing, demon possession, and being programmed to kill themselves—or be killed, if they tell anyone—are among the abuses. Such horrors obviously are devastating to a vulnerable child as well as to an adult.

Ritual abuse happens all over our country, involving "respectable" people of all types. One of its powers is its secrecy. People who do not know about ritual abuse can hardly believe it exists. It even exists among those who call themselves Mennonite.

Name withheld by request

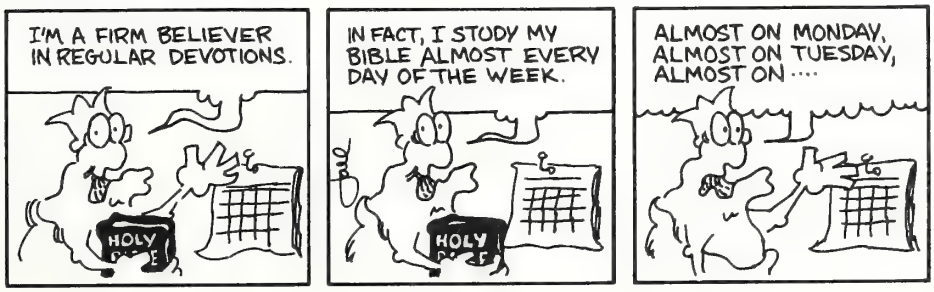
Today when I returned from my university classes, I was pleased to find *Gospel Herald* waiting like a faithful friend. It was my delight to heat up some pizza (college students do have a reputation to uphold), and read the Feb. 2 issue cover to cover.

This semester I am taking a course taught by a man who delights in making derogatory statements about all that is transcendent and the "idiots" snookered into believing in the transcendent. It is cleansing to plunge into a magazine which chronicles the faith journey of a people who joyfully affirm the presence of God at work in our hearts.

It is true that not every letter or article brings a smile. We are walking together through perilous times. Still, I am feeling great kinship with all who believe that Jesus the Christ has reconciled us to God. Thank you for the encouragement.

Ann Shenk Wenger
Lancaster, Pa.

Pontius' Puddle



The dark side of responsible

Somalia is teaching us that while ambiguity is rooted in complexity and sinfulness, it is love itself which may drive God's people in ambiguous situations.

by J. Lawrence Burkholder

Somalia has placed Mennonites in a difficult position, and our theological response is indeed "messy." If we favor military intervention, we run into trouble with our pacifist sensibilities. If we oppose military intervention, we appear to place pacifism above humanitarianism. If we choose to remain silent, we accede to the world's wisdom in matters so serious as anarchy, salvation, and death.

Each of these positions supports certain ideals at the expense of others. My own is no exception.

Somalia represents one of the most relentless ethical dilemmas since World War II and the holocaust. What do you do when Somalis are dying by the thousands as tribal order degenerates into anarchy?

The issue is, of course, somewhat academic now since the United Nations has intervened. But Somalia may go down in Mennonite history as a time when the church will have tried anew to come to theological terms with the reality of moral conflict imposed by political forces beyond its control. With Somalia, we are caught, no matter what we do. Even if we do nothing, we are still morally culpable.

There is a term long used by mainline theologians—and recently by MCC—to describe such a situation. That word is *ambiguity*. Ambiguity points to a situation for which there is no clear and clean moral response. It is a situation in which each alternative implies a mixture of good and evil. One's best efforts to bring blessing to some will bring hurt or privation to others. One valid principle gets violated for the sake of another.

It is ironical that while ambiguity is rooted in natural complexity and human sinfulness, love itself may drive God's people into ambiguous situations. If Mennonite Central Committee and Eastern Mennonite Board of Missions had had no historic connection with Somalia in the first place, the intensity of moral conflict would have been averted. Social responsibility in its various forms makes moral conflict inevitable.

That Somalia is acknowledged to be a moral problem, whereas Mennonites lived out World War II with "good conscience," even in the face of the holocaust, shows that we are no longer able to look the other way. Now that we are beginning to bear responsibility for political reality, we will increasingly internalize moral conflict as an inevitable condition of Mennonite consciousness.

Some of our theologians have attempted to soften the dilemma by making distinctions which are theoretically valid. For example, they make distinctions between "peacekeeping" (what the military does) and "peacemaking" (the work of the church). Military peacekeeping is seen as "negative" because it is "temporary," forceful, and less respectful of the Somali infrastructure. Mennonite peacemaking, by contrast, is supposed to be "reconciling," permanent, and sensitive to the grass roots tribal order.

But these distinctions may be more comforting to Mennonites than helpful to dying Somalis. They are also large conceptually. What we are comparing is real police power with a projected ideal of peaceful mediation that does not now exist. It would take hundreds, maybe thousands of Mennonite peacemakers in Somalia to make the comparison operationally real. As it is, our theological conceptualization is more for our own satisfaction than as a serious response to Somalia.

If we are so concerned about the use of military force, why were we quiet when the National Guard occupied south Florida following Hurricane Andrew? Could proximity be a factor? If Lancaster, Pa., or Elkhart, Ind., were in chaos because the government had disintegrated, my guess is it would not take us long to develop a "theology of order," relying especially on Rom. 13:1-7.

Peacemaking is an important dimension of the Christian life (Eph. 2). But we must face the fact that peacemaking in a foreign context between political warring factions is a daunting task. We must do what we can, but our faith must not be allowed to rest upon an unrealistic understanding of what is involved. For self-appointed Christian foreigners to inject themselves into other people's fights as disinterested intermediaries can sometimes be as presumptuous as unrealistic.

I would be the first to acknowledge that what soldiers ordinarily do and what Mennonite relief workers do are essentially different. But to hint that they may be meaningfully compared as alternative solutions to Somalia's problems is beside the point. At best, their contrasting differences would compliment each other.

love

The purpose of military peacekeeping is simply to bring about a condition within which all kinds of peacemaking may take place. After all, nothing constructive can be done in a condition of anarchy. Anarchy is the worst of human conditions short of systematic extermination.

MCC's own experience would seem to speak to the necessity of order as a prerequisite to peace processes. MCC left Somalia in 1989 because of civil disorder. MCC is planning to return now since the United Nations has brought about a semblance of law and order.

Military peacekeeping and Mennonite peacemaking may be compared to the roles of surgery and health education. Both are essential to health, depending upon the situation. We should be careful about arbitrary comparisons. To be saved by police force is hardly considered "negative" by the dying.

I believe that the most humble and effective approach to peacemaking is to consider it incidental to more traditional relief and mission endeavors. The less premeditated, self-conscious, and specialized the better. What right do we, the uninitiated, have to traipse all over the world trying to put ourselves between enemies without having lived and suffered with them?

I must confess that from the first I have been ready to go along, however reluctantly, with military intervention in Somalia. Having been moved, possibly inordinately, by images of bony children lying on the ground too weak to walk, I concluded that in this case heartfelt, good Samaritan impulses should prevail over rational, considerations of the consequences of military actions. I do not wish to indulge now in Monday morning quarterbacking, but I do take satisfaction in the fact that many thousands of lives have been saved by UN forces. Somalia may be seeing at least the beginnings of order, even though the outcomes remain uncertain.

An adequate doctrine of grace will help us do what we believe while we realize that we are still God's unworthy servants.

Even so, I struggle with the question of whether I should will that the U.S. Marines do what, as a pacifist, I am personally unprepared to do. Yet in principle, this is no new issue. On many occasions as president of Goshen College, I called upon the police to protect students against intruders, and I am aware that I enjoy police protection every hour of the day.

Ambiguity, of course, is not limited to what has happened in Somalia. It is a condition of existence—an implication of creation exacerbated by the Fall. The struggle for existence in nature, competition between social and political institutions, the destructive implications of creative change, life and death itself—all speak to the fact that this is an ambiguous world.

Of course, ambiguity does not imply pure evil. It involves a dichotomous mixture of good and evil. Most of us have come to terms with the "natural" ambiguities of joy and sorrow, health and sickness, appointment (providence) and disappointment (tragedy).

By contrast, our typical response to "moral" ambiguity has been to ignore it or to run from it by avoiding social and political involvement. But today, since this is now becoming either impossible or considered undesirable, we must face the fact that we too cannot avoid moral experience that includes quandary after quandary.

The experience of ambiguity is the dark side of responsible love. Especially those in positions of social accountability feel the pincers of multilateral duties, some of which are in conflict. For example, institutional administrators must take responsibility for the painful division of limited resources; that means some will be helped while others are deprived. Some of us who have been relief workers have even had to decide who will live and who will die. Medical ethics continuously struggles between life and the cost of saving life.

One of the services of the church as a discerning community is to assist its members making such hard decisions. In the face of ambiguity, the church must help its members to do the best and then to remind us nothing is accomplished in the social arena without moral risk.

An adequate doctrine of grace would help us to acknowledge that even when we have done everything we were told to do, we are still unworthy servants (Luke 17:10). Yet, as God's children, we are encouraged to love our neighbors, confident that God's grace is greater than our failure to embody the moral ideal.

J. Lawrence Burkholder, Goshen, Ind., is a Mennonite educator, theologian, and president emeritus of Goshen College. He wrote this article in response to material on Somalia which appeared in the January 12, 1993, issue of Gospel Herald.

Executing the innocent is perilously close to murder

Our question must be: does the outcome work to make things right, especially for the poor, and the least powerful?

by Howard Zehr

A U.S. Supreme Court decision in late January underscored the sharp contrast between legal and biblical justice. The test of legal justice is whether right rules have been followed; the test of biblical justice is whether right relationships result.

In Herrara v. Collins, the Supreme Court ruled that a person may be executed, even if evidence of innocence surfaces, so long as proper trial and appeal procedures were followed. That decision greatly increases the probability that innocent men and women will die.

In the specific case, the Supreme Court ruled that Lionel Herrara may be legally executed despite new evidence of his innocence. This is because that evidence was not presented in the 30-day time period specified by Texas law.

The Supreme Court decision, saying courts are not the proper stage for introducing new evidence, passed the buck to the political arena. The decision says the clemency process of state should serve as the last-ditch safeguard.

Unfortunately, in the past two decades, governors have become increasingly unwilling to take political risks by granting clemency. Commutations of death or even of life sentences are rare events in most states. For example, only two death-row prisoners were granted clemency in 1992.

The Herrara decision continues the Supreme Court's recent pattern of shutting off avenues of legal appeal in death-penalty cases.

In the U.S. legal system, evidence of guilt or innocence is central in the initial trial. This emphasis disappears during an appeal. Judicial appeal revolves around questions of whether proper procedures and rules have been followed, rather than questions of guilt or innocence.

This focus on procedures contrasts sharply with biblical justice. Jesus teaches that a tree is judged by its fruit (Matt. 3:10; 12:33). Like the tree, God's justice is judged by its fruits, its outcome, and that outcome focuses on promoting shalom, a sense of "all-rightness."

Does the outcome work to make things right, especially for the poor, the least powerful?

Biblical justice is concerned with solving the issues that cause, and are caused by, wrongdoing, not with the rules and procedures of the judicial process. Shalom—all-rightness—is the goal.

England ended capital punishment in outrage after evidence emerged that an innocent man had been executed. In a recent book, *In Spite of Innocence*, researchers Michael Radelet, Hugo Bedau, and Constance Putnam show substantial likelihood that innocent people have been executed in the United States during this century, even in recent decades.

In the biting words of dissenting U.S. Supreme Court Justice Harry A. Blackman, "The execution of a person who can show he is innocent comes perilously close to simple murder."

In the fearful and punitive atmosphere of late-20th-century United States, does anyone care?

Howard Zehr, Akron, Pa., is the director of the Mennonite Central Committee U.S. Office on Crime and Justice and past chairperson of the National Coalition to Abolish the Death Penalty. He is author of Changing Lenses: A New Focus for Crime and Justice (*Herald Press*).

Flies, the death penalty, and the sixth commandment

(continued from page 3)

and pray the world to oneness with God.

Christians are no longer a floundering, nomadic community of believers whose job is to build fences to keep the undeserving out. Our task is to invite the enemy in. It is to expand the sixth commandment, so that we will not even hate another or insult another by saying, "You fool!"

Most of us who memorized the Ten Commandments in Sunday school will not have to work very hard at keeping ourselves from committing an antisocial murder. Everyone, however, will have to work endlessly to fulfill what this command has evolved into with the coming of Jesus: to love and not to hate. To welcome and not to reject. To speak well of each other and not to gossip.

"You shall not kill" is to be lived out every day of our lives, in every word and every attitude.

Sandra Drescher-Lehman, Richmond, Va., is a social worker in a substance abuse treatment center for pregnant women. A mother of two, she and her family attend the First Mennonite Church of Richmond.

Nominating committee calls Burkholder as moderator-elect

Elkhart, Ind. (MCGB)—General Assembly delegates have responded with strong affirmation to the nomination of Owen E. Burkholder as moderator-elect of the Mennonite Church.

The delegate body will take formal action on this proposal from the Nominating Committee at the Philadelphia 93 General Assembly in July.

Burkholder comes from Fairview, Alta., and has pastored at Park View Mennonite Church, Harrisonburg, Va., since 1981. He has fulfilled a variety of leadership roles, including moderator of Virginia Conference. He has served on Mennonite Church General Board since 1985.

Burkholder is married to Ruth Ann (Augsburger) and is the father of three daughters.

In *Connections*, the newsletter of the Virginia Conference, Burkholder says his vision for the Mennonite Church is that "we be faithful and vigorous in the work of making disciples of all nations; that we receive grace to discern the way of the kingdom of God in these days; and that we be loving and courageous in the face of adversity."

David W. Mann, Phoenix, Ariz., serves as moderator of the Mennonite Church through the 1993 Assembly. At that time, Donella M. Clemens, Souderton, Pa., will move from moderator-elect to begin a two-year term as moderator.

Tanzanian church leader Mtoka attacked and slain

Bukiroba, Tanzania (EMBM)—A well-respected pastor in the Tanzania Mennonite Church, Daniel Mtoka, was found stabbed to death Feb. 20.

Mtoka was driving from Tarime to Bukiroba Feb. 19 when he picked up four people needing a ride, including a police officer. Mtoka and the officer were then attacked and stabbed to death by the three other passengers.

Leaving the slain bodies in the brush along the road, the bandits took off and soon crashed the vehicle about 50 miles down the road. Two suspects are in serious condition in a hospital.

Mtoka had gone to Shirati and Tarime to make plans for the bishop ordination of Naftali Birai.

Mtoka and his wife, Rhoda, lived in the United States in the late 1960s while they attended Eastern Mennonite College, Harrisonburg, Va.

The Tanzania Mennonite Church is calling for prayer during this tragedy.

Packing boxes of medical supplies and material aid to be taken to El Salvador are volunteer truck drivers (left to right) Brian Beck, Bill Stuckey, Randy Nafziger, Mahlon Wyse, Chuck Wyse, Dale Wyse, and Gloria Vasquez.

Ohio Mennonites join caravan to El Salvador

Archbold, Ohio—Seven Mennonites from the Archbold, Ohio, area are truckin' to El Salvador.

A commissioning prayer service for one section of "Pastors for Peace Caravan," a fleet of trucks and drivers carrying medical supplies and other material aid to El Salvador, was held Feb. 25 at Central Mennonite Church.

The ecumenical effort is not limited to pastors, explains Randy Nafziger, pastor of Tedrow Mennonite Church and an area organizer of the caravan. Anyone who cares about peace and justice can be a "pastor" for peace, he says.

Two of the trucks in the "Pastors for Peace Caravan" have been donated by Archbold area churches. Their seven drivers, traveling two separate routes, will hold 15 informal meetings in eight states on the way to San Antonio, Tex.

There, they will join the entire fleet of 35 vehicles and some 70 drivers on March 7 for orientation. The fleet will have covered 10 routes across the country, with stops in 112 cities.

The entire caravan hopes to arrive in the capital city of San Salvador by March 15.

One of the trucks from the Archbold community will be donated to the La Ceiba community council who represent that community of returning refugees. The second truck will be donated to Mennonite Central Committee (MCC) and a Salvadoran Catholic health program with which MCC works closely.

One of the local drivers, Gloria Vasquez of Zion Mennonite Church, is especially anxious to return to her native El Salvador. This will be her first visit since she fled the country in 1986.

The Overground Railroad brought Vasquez to Archbold, where she lived with the Larry Wyse family as a political refugee. Her 6-year-old son, Edwin, came two years later. Eventually Vasquez gained political asylum in the United States.

Events leading to Vasquez's flight to the U.S. included the execution by the military of her fiancé, a Salvadoran guerrilla; his body was later found alongside a road. Vasquez saw people who had been systematically tortured and killed.

After being part of a meeting attended by important Salvadorans, Vasquez discovered she possessed information both the guerrillas and the military wanted; she had unwittingly placed herself in a position of danger, and was forced to flee the country, afraid for her life.

While in Central America, Vasquez hopes to be reunited with remaining family members. She and other caravan participants will meet with church and government officials and will have opportunity to hear about the life of people there.

Besides Vasquez and Nafziger, other Archbold area volunteer drivers include: Dale Wyse, former pastor of Inlet Mennonite Church and now a member of Central Mennonite; Chuck Wyse, Mahlon Wyse, and Bill Stuckey, all members of Lockport Mennonite Church; and Brian Beck of Evangelical Mennonite Church.

—Charlotte H. Croyle

Board examines constituency concerns at annual MCC meeting

Niagara-on-the-Lake, Ont. (Meetinghouse)—How can one capture the vast agenda of Mennonite Central Committee (MCC) in a two-day annual meeting?

You can't, as was clear at the Feb. 19-20 meeting at the Niagara United Mennonite Church when the 40-member "board" met to consider reports and program proposals.

What the annual meeting did was provide glimpses into the staff's struggles to prioritize programs, make needed changes, and deal with imposing dilemmas. The actual "business" of MCC is done by the 12-member executive committee which meets four times a year.

The organization continues to evoke strong loyalty in Mennonite and Brethren in Christ people, who contributed $16 million (U.S.) to MCC last year. Total income was $39 million, just over budget; the 1993 budget is $37 million. (The total budget, including MCC Canada and U.S. is $51 million.) About 54 percent of the budget went overseas last year.

Reports from 53 countries and 975 workers gave hints of the broad-ranging mix of programs and the complex network that keeps them going. Did you know, for example, that the $1 million Bangladesh program (which is the largest MCC program) has 202 national staff and only 26 "outside" volunteers?

MCC has plans as varied as a "peace circus" in Eastern Europe, a student exchange with Iran, and placing a human rights lawyer with the Catholic Church in Guatemala. It plans to fund AIDS counseling and home care in Zimbabwe and training in church leadership for unemployed youth in Egypt.

Constituency concerns. The tight schedule of the annual meeting, efficiently maintained by chair Ron Mathies, allowed board members to present several constituency concerns, thereby airing some of the dilemmas that MCC faces.

Why doesn't MCC fund more programs instead of always sending its own workers? asked one member. Ray Brubacher of oversees services agreed that the concern is a valid one. Guatemalans, for example, have suggested that MCC money could better be used to hire a local justice worker than to support a North American family in Guatemala.

But MCC's genius is sending people instead of money, reminded John Lapp, executive director. Abraham Wiebe of Manitoba added that the constituency gives to MCC because it assumes personnel will follow the donation.

The constituency is also pushing MCC to include those who want to serve for shorter terms and in less specialized assignments. Staff reiterated that even three years is hardly enough to get into an overseas assignment. Lapp cautioned against seeing service as a consumer product that caters to those who wish to serve.

Why doesn't MCC do more with Muslim people? asked Norman Kraus, who suggested the China Educational Exchange as a model. Ed Epp, Middle East director, agreed that it is crucial that Mennonites learn about Islam, particularly as Islam is becoming the "new enemy" for the West.

Constituency education was a recurring theme. David Chiu of British Columbia urged MCC to keep in mind that the Mennonite family has changed dramatically in the past two decades, affecting giving, volunteerism, and the way MCC communicates with its constituency.

Selfhelp Crafts, for example, can no longer assume a volunteer pool to run its stores and is beginning to hire staff.

Information Services is aiming at the contemporary constituent with its plans to produce more videos and gather quality photographs from programs around the world.

The Akron, Pa., office is also engaging Rick Fast of Winnipeg, Man., to explore how to get MCC news into U.S. media—

Somali elders meet to thresh out reconciliation

Borama, Somalia (MCC)—Some 300 clan elders and several hundred observers are currently gathered in northwestern Somalia to discuss how they can end the violence that has devastated their country.

Mennonite Central Committee (MCC) contributed $10,000 (U.S.), a sum that covered 10 percent of the month-long meeting expenses.

Marv Frey, MCC Canada overseas director, and Bonnie Bergey, MCC /Eastern Mennonite Board of Missions Somalia representative, attended the Feb. 15 opening session. They report that reconciliation between northwestern Somalia's five major clans is the main agenda item.

The question of future political structures and northwestern Somalia's relationship with southern Somalia will also be discussed. Northwest Somalia, sometimes called Somaliland, declared itself independent from the south in 1991.

"People I met called this meeting a breakthrough and a last chance," says Frey. "Most Somalis are optimistic that the elders can reach solutions, but they fear anarchy will return if the talks fail."

Frey points out this meeting, called by Somali religious leaders and clan elders, is an indigenous, grassroots approach to mediation. This contrasts with United Nations efforts that have tended to work from the top, bringing warlords together for peace talks.

Clan elders hold positions of moral authority in Somali society; warlords, generally from military or business backgrounds, are not as well respected, according to Frey.

Participants are meeting in the town of Borama in a secondary school rebuilt after war damaged the roof and windows. Each clan has its own classrooms where members live and hold informal meetings. Corporate sessions take place each morning and begin with poetry recitations.

Somalis told Frey negotiations would likely revolve around property stolen by one clan from another. Participants will work out ways to return stolen property or agree on other forms of restitution.

"Much looting and vandalism in Somalia appears random to Westerners," Frey says. "However, for Somalis, a clan is responsible for its members' actions, even if clan leaders did not sanction them."

He notes too that many Somalis consider weapons to be clan, not individual, property. "This is why Somalis tell us an earlier MCC proposal to swap food or some other commodity for guns probably wouldn't work without assuring clan security at the same time," he says.

However, Somalis encouraged Frey and MCC to help find ways to give youth an alternative to using guns to survive.

Frey thinks clan negotiation will build on "thousands of years of history of this kind of reconciliation."

He calls national reconciliation between northern and southern Somalia a "more contentious issue." Southern Somalia is home to about 40 different clans and has been harder hit by interclan violence and famine.—*Pearl Sensenig*

something John Longhurst, director of MCC Canada information services, has been doing with Canadian media.

Hunger statement. Just how much Mennonite thinking has changed was evident in the new food and hunger statement presented by Hershey Leaman, food aid coordinator. As one board member observed, "The new document is really a statement about how the world looks to us in 1993."

The 1974 "Hillsboro Resolution on the World Food Crisis" is filled with optimistic language about development, population control, and the value of small-scale efforts to feed the hungry.

The new document for the 1990s speaks about survival in a world of protracted wars and misguided governments, about militarized aid, and the need for peacemaking efforts. It stresses the need for Mennonites to be better informed in order to become advocates of the poor.

The emphasis in the 1990s is not so much on feeding the hungry as on preventing hunger, Leaman noted. One thing that has not changed, however, is the call to responsible living.

"MCC will reaffirm its 1974 call to encourage Mennonite and Brethren in Christ households to examine their lifestyles and to strive to reduce consumption and expenditures by 10 percent," the statement says. "The money could be used to fight world hunger."

—Margaret Loewen Reimer

MCC U.S. board member Wilma Bailey shares some of her experiences as an African-American woman during the MCC U.S. annual meeting. Bailey's protest that the concept of justice was weak in the new peace statement led Judy Zimmerman Herr of the Peace Office to add the words, "There is no justice without peace."

MCC board discusses Somalia, approves new peace statement

Niagara-on-the-Lake, Ont. (Meetinghouse)—Marvin Frey of Winnipeg, Man., brought a chilling, firsthand account of the Somali situation to the Mennonite Central Committee (MCC) annual meeting in February. Just off the plane from his Feb. 2-16 trip to Somalia, he told a hair-raising story about his encounter with armed youths.

Frey, who was traveling with Bonnie Bergey, MCC Somalia director, and a *Christian Science Monitor* reporter, was chased by youths in a "technical"—a pickup truck with a machine gun mounted on the back. The youths caught up with the MCCers in a village and dragged the driver from the vehicle.

Frey and his fellow travelers were sure they were facing death. The reporter, who had earlier lost his running shoes at gunpoint, began "praying uncontrollably," Frey noted wryly.

Only the intervention of villagers—close to a place where an MCC agriculturist worked in the 1980s—saved them.

Somalia has been a test case for Mennonites.

"It's not often that we get into a position where two fundamental beliefs conflict," said Burton Buller of the MCC board. In the case of Somalia, the conflict is between compassion and defenselessness—between providing food for starving people and the refusal to hire armed guards to do so.

It's not a new dilemma, observed John Lapp, MCC executive secretary. The experience in Vietnam, where Mennonite assistance was linked to the U.S. military, still haunts MCC. And in Algeria, MCC delivered food in French military convoys.

"But we didn't hire our own guns," Lapp noted, as aid agencies are currently forced to do in Somalia.

The MCC board wholeheartedly supported the December executive decision not to send food into Somalia because of the highly militarized situation.

Even though some, like Don Steelberg, complained that "Mennonites have an obsession with trying to be pure," there was general agreement that hiring armed guards to protect their food would seriously compromise the Mennonite peace stance.

Many at the February meeting voiced strong suspicion of the U.S. military intervention in Somalia, speculating that the U.S. was setting up Somalia as "a good place to withstand Muslim fundamentalism."

Marvin Frey

Somalis see the intervention "only as political, not as food movement," reported Frey, who is overseas services coordinator for MCC Canada. In fact, distribution of food has not improved since the military forces entered Somalia, he said.

Peace statement. With Somalia in their consciousness, the MCC board approved a new statement from its Peace Committee, entitled "A Commitment to Christ's Way of Peace." Strong affirmation came from all theological sides of the board table.

The statement reflects the changes in the world and in the church since the 1950 Winona Lake statement adopted by Mennonite and Brethren in Christ conferences.

Since the 1950s, "we have learned that violence can be done not only in warfare, but also through economic structures," the statement says.

"We have seen the world's fragile ecosystem endangered by careless treatment of the natural environment. We have struggled against the effects of racism. We have come to realize that violence can reach into our churches and into our families."

The statement outlines four convictions that undergird the Mennonite peace position. Its 10 "commitments" begin with sharing the good news of grace, building up the church, helping others, and pursuing relationships of mutual love and respect.

The fifth commitment recognizes the validity of governments and government institutions in keeping order. A reiteration of Mennonite refusal to support war is accompanied by the commitment to "continually examine our complicity in systems which treat others as enemies."

The statement also commits Mennonites to stand with the suffering, to examine their lifestyles, to seek to "restore the earth," and to submit themselves to Bible study, mutual counsel, and prayer.

—Margaret Loewen Reimer

Students encounter homelessness through global issues seminar

Hesston, Kan. (HC)—Hesston (Kan.) College's Global Issues Seminar brought the issue of homelessness to all students, faculty, and staff Feb. 16-17.

Titled "Faces of Homelessness: The Crisis Close to Home," the campus seminar offered participants various views on the issue and revealed shocking statistics and memorable stories.

"At least two of you in this room will be homeless," Sandy Swank told her 120 listeners. With Swank, manager of a homeless shelter in Wichita, Kan., were four shelter residents who shared their personal experiences and challenged listeners to think as the poor must think.

Besides taking part in workshops covering issues of welfare, health care, faith, women and children, and shelters, many students, faculty, and staff entered into a "State of Poverty" simulation.

The simulation expected each participant to take on the role of a person in a poor family—and for one month (one hour) to seek ways to pay expenses for food, rent, and utilities.

First-year student Jeff Roth of Mt. Pleasant, Iowa, attempts to buy groceries from sophomore Rachel Brubacher, Mt. Pleasant, Pa., as part of a poverty simulation during a seminar on homelessness at Hesston (Kan.) College.

Resources such as welfare office, food pantry, employment office, and pawn shop provided possible options. Landlords, utility collectors, and bankers posed problems for struggling families.

During the simulation Brad Beachy, instructor of English, was assigned the part of an asthmatic 3-year-old forced to go with his mother as she spent her days trying to pay her bills and feed the family.

"I got tired of being dragged around," Beachy said. "Since I was so young, my mother couldn't leave me at home and often had to ignore me in order to deal with the banker or welfare officer. The simulation made me more sympathetic to children in poor families."

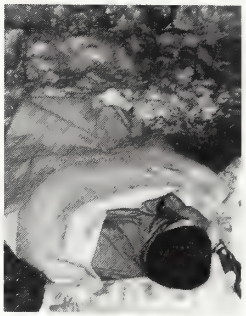
During the seminar, the drama and music departments presented, "Where the Heart Is," a musical by Cynthia and Michael Marion of Wichita. Planned work experiences at homeless shelters and other sites in Wichita and Hutchinson were postponed because of icy roads.

"Most people think of the homeless as the derelicts and bums, but the number of homeless families surprised me," said sophomore Greg Sawin, a seminar committee member.

"Because people live from paycheck to paycheck, just one event like loss of job can put them out on the street. We all wonder what the solutions are, but just talking about the problem—as we did during the seminar—is one solution. It helps us see that there is a problem."

—June Krehbiel

Brian Oberholtzer (left to right in left box), James Dohner, and Delmar Oberholtzer share their cardboard home on a cold winter evening.



Jeremy Mylin tries to get warm in his sleeping bag.

Children experience four hours of homelessness

Elizabethtown, Pa.—What does it feel like to be homeless?

A group of 9- to 12-year-old children from Rissers Mennonite Church here gained some answers to that question from their experience as homeless persons Feb. 19.

Last November and December the church's "Junior Age Club" had a sub sandwich sale to benefit Water Street Rescue Mission of Lancaster, Pa. The club then visited the mission.

"After the club's tour their hearts went out to the homeless," said Joyce Ruhl, a club leader. "The children wanted to spend a whole night homeless."

To raise awareness of the homeless and to collect more funds for the Water Street mission, the group was homeless for four hours in the parking lot of a business in Mount Joy.

They raised $200.

Temperatures were in the high teens. The children and sponsors huddled in cardboard boxes and sleeping bags, with a fire barrel for warmth and without supper.

"I spent about a half an hour in a refrigerator box," said Ruhl. "I couldn't get warm—it was frigid. No warmth! The cold just settled into my bones. I would not have been able to sleep."

"I don't want to be a homeless person," said Crystal Zimmerman, a club member from Mount Joy. "If I was I would be cold."

Delmar Oberholtzer, a club member from Elizabethtown, Pa., added, "[Homeless people] don't have much food or money, can't go buy food."

Ruhl concluded, "It is amazing that there are people in our society who have to live like this."

—Dale D. Gehman

German Anabaptists celebrate two decades of caring for resettlers

Weissenthurm, Germany (MWC)—More than 200 people met in the Mennonite Brethren Church here Oct. 31 to celebrate a jubilee.

For 20 years now the Mennonite Organization for the Care of Umsiedler (MUB) has been seeing to the needs and concerns of Aussiedler (today's word for Umsiedler—resettlers): those Mennonites who have come to Germany from countries in the former Soviet Union.

About 78,000 people have been registered by the MUB, including all persons "with a Mennonite name," even if they are not members of Mennonite or Mennonite Brethren churches.

The program began in late 1972 when the North German Mennonite Conference asked Hans von Niessen to work half time with the many and often quite helpless Mennonite returning emigrants from South America. Almost simultaneously a much larger stream of Mennonites began to come from the USSR.

The International Mennonite Organization for Relief and other Responsibilities and Mennonite Central Committee joined in the task. Von Niessen became a full-time employee, which he remains to this day.

The work of MUB is inseparable from, yes, almost identical to the person Hans von Niessen. He initiated everything and continues to do the steering today: visiting Aussiedler in the transit camps, counseling, contacting official authorities and relief organizations, and collecting funds. He became, and in part continues to be, the Aussiedlers' mouthpiece.

No one could have known, 20 years ago, what would grow out of the small, supposedly short-term spontaneous beginnings of MUB: a total turnabout of the picture of Mennonites in Germany. Today many more Russian Mennonites out of the immigration of the last years live in Germany than old, established Mennonites.

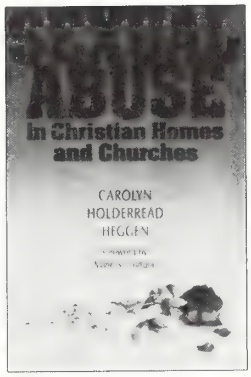
And the MUB was recently honored by the federal government for its exemplary work in the integration of the persons entrusted to it.

Many of the 50-some Mennonite Aussiedler congregations in Germany sent delegates to the celebration.

—Peter J. Foth, translated by Mennonite World Conference from the German Mennonite publication, Brucke.

Do You Really Want To Deal With The Issue Of

SEXUAL ABUSE?



THE BOOK

Recommended for pastors, lay leaders, and church members

SEXUAL ABUSE IN CHRISTIAN HOMES AND CHURCHES

By Carolyn Holderread Heggen

This book by a psychotherapist pulls no punches. Truth is told. The truth of abuse survivors. The truth of perpetrators. The truth of ways churches and homes committed to silence, patriarchy, and repressive sexuality contribute to abuse.

But those willing to face these gut-wrenching truths will find new hope. Carolyn Holderread Heggen talks of churches becoming communities of healing and comfort for both survivors and perpetrators. Includes an extensive section on how congregations can recognize and fight sexual abuse. *Paper, $9.95; in Canada $12.50*

Available through your local bookstore or by calling 800-759-4447; in Canada call 519-746-2872 (Provident Bookstores — MC, VISA, Discover). If ordering from Herald Press by mail, please include 10% for shipping — minimum $2. Canadian customers, add 7% of total for GST.

THE VIDEO

Ideal for serious discussions in Sunday Schools and small groups

BEYOND THE NEWS: SEXUAL ABUSE

Mennonite Media Productions
Jerry L. Holsopple

Psychotherapist Carolyn Holderread Heggen talks frankly about her counseling experiences with sexual abuse survivors, many of whom are from "very religious" homes. The video also features true stories told of survivors of sexual abuse — date rape, child abuse, abuse by a leader in the church; and from a perpetrator.

This video is the first in a series that goes beyond the sensational, beyond the impersonal, to real stories, in-depth understandings, and questions to stimulate discussion . . . all from a faith perspective. *Includes a discussion guide. 21 minutes (VHS) $19.99 U.S./$24.99 Canada*

This video is available from Mennonite Media Ministries by calling 800-999-3534.

HERALD PRESS

Herald Press
Dept. GH
616 Walnut Avenue
Scottdale, PA 15683-1999

Herald Press
Dept. GH
490 Dutton Drive
Waterloo, ON N2L 6H7

Mennonite Media Ministries
Dept. GH
1251 Virginia Avenue
Harrisonburg, VA 22801-2497

• **Venture Clubs honored.** The Venture Clubs program ranked sixth in a review of 26 midweek curriculum resources by Children's Ministry, a Group Publishing magazine for adults who work with children. Venture Clubs is a project of the Mennonite Church and the General Conference Mennonite Church. Evaluations of the material were based on overall impressions, ease of use of teacher and student materials, quality of teacher aids, a child orientation of themes, appeal of artwork, creativity and function of crafts, and reader friendliness.

• **New visa available.** Associated Mennonite Biblical Seminaries (AMBS), Elkhart, Ind., is now able to offer "Exchange Visitor" (J-1) visas to international students and guests. Until now, AMBS could only offer student (F-1) visas. Under the new visa, spouses of exchange visitors (including spouses of Canadian students who qualify for the new status) are eligible to apply for U.S. work permits. Exchange visitor visas allow full-time students to work the same hours as student visas do, but do not limit employment to on-campus assignments. The new arrangement will allow AMBS to sponsor international scholars, researchers, professors, and others, said registrar Ruth Ann Gardner.

• **Student wins fellowship.** A nursing student at Goshen (Ind.) College has received a fellowship from the Helene Fuld Health Trust. As a Fuld Fellow, Glenn Klaassen will attend the 20th Quadrennial Congress of the International Council of Nurses, June 20-25, in Madrid, and the National Student Nurses' Association Annual Convention, April 14-15, in Kansas City, Mo. One Fuld Fellow is selected from each state and the District of Columbia; over 300 students are nominated for the honor by deans of state-approved nursing schools. Klaassen is from Platteville, Wis.

• **College budget approved.** The Hesston (Kan.) College board of overseers approved a proposed budget of nearly $8.2 million for 1993-94 at its winter meeting on campus Feb. 19-20. The budget is a 4.7 percent increase over academic year 1992-93.

• **Pastor transitions:**
Marlene Kropf was ordained for churchwide ministries Nov. 22 at Belmont Mennonite Church, Elkhart, Ind. Indiana-Michigan overseers David and Wilma Shank officiated.
Ken Steckley has resigned his pastorate at Bethel Mennonite Church, Wayland, Iowa, effective March 1. Ken and Darlene's new address is: Route 1, Box 502, Harrisonville, MO 64701.

• **Coming events:**
Seminar on spiritual growth, Ely, Minn., June 25-July 3. "Creation and Renewal: Spiritual Growth and Bible Study in a Wilderness Setting" includes a canoe trip into the Quetico Provincial Park of Ontario, Canada. Leaders are Perry Yoder and Tim Lehman. Offered by Wilderness Wind, a Mennonite base camp. Two hours of seminary credit available. Information from 2211 28th Ave. S., Minneapolis, MN 55406; phone 612 721-6697.

• **Job openings:**
Director of mental health services, Kings View Mental Health System, Reedley, Calif. Director will plan, organize, and direct the overall operation and development of Kings View's private mental health programs as well as provide direct clinical services. Candidates must have: a graduate degree in mental health, healthcare administration, or related field; a current license as a psychologist and the ability to be licensed in California; 10 years experience in mental health care; and at least five years post licensure experience directing mental health programs. Application deadline is April 15. Information from Doug Clute or Mike Waters at 800 348-5577. Send vitae and references to Clute at 42675 Road 44, Reedley, CA 93654.
Director of publications and alumni relations, Western Mennonite High School, Salem, Ore. Qualifications include: organizational, writing, and editing skills; WordPerfect capability preferred; initiative and interpersonal skills; event planning and fundraising experience; familiarity with the Mennonite Church. Position begins April 19. Call 503 363-2000.
Editor/writer, Eastern Mennonite Board of Missions, Salunga, Pa. Part-time position begins July 1. Information from Allen Brubaker, PO Box 628, Salunga, PA 17538; phone 717 898-2251.
Psychiatric social workers, Philhaven Hospital, Mt. Gretna, Pa. Two M.S.W.s needed to serve inpatient and outpatient clientele—one to work with geriatrics, the other with women's issues. Prior experience in specialty area preferred in both cases. Candidates should have an interest in actively integrating Christian faith with clinical practice. Send résumé to Human Resources, PO Box 550, Mt. Gretna, PA 17064; phone 717 270-2451.
Staff, Western Mennonite High School, Salem, Ore. The following positions begin in August 1993: part-time *Spanish instructor*; part-time *technology education instructor*; full-time *head girls dean/dorm supervisor* (room and board provided); full-time *office receptionist/secretary*; various full-time voluntary service positions. Interim *Bible instructor* may be full-time or part-time. Information from 9045 Wallace Rd. NW, Salem, OR 97304; phone 503 363-2000.

• **Change of address:**
Lester Hoover from Leola, Pa., to 1001 E. Oregon Rd., Lititz, PA 17543.

NEW MEMBERS

Bethel, Wayland, Iowa: Marena Leichty and Aaron Leichty.
Burr Oak, Rensselaer, Ind.: Jim Marchand, Donna Marchand, and Jason Marchand.
Charlotte Street, Lancaster, Pa.: Sally Hostetter, Sue Hostetter, Tanya Kyle, Cara Longacre, Lynette Nisly, Julie Mumaw, Elizabeth Weaver, and Suzanne Weaver.
Erb Street, Waterloo, Ont.: Glenn and Anna Mary Brubacher.
Forest Hills, Leola, Pa.: Jill Charles, Tia Hurst, Troy Hurst, Debra Lefever, Christine Lehman, Rodney Lehman, Eric Rutt, Amy Sauder, Kimberly Shellenberger, and Jennifer Umble.
Foundation, Erie, Pa.: Hazel Ellsworth, Cheryl Giles, Terry Giles, Virginia Giles, Bernard Holewski, Cherokee Holewski, Lisa J. Mueller, Daniel Reilly, Sherry Reilly, Anna Versluis, Joy Versluis, and Paul Versluis.
Valley View, Spartansburg, Pa.: David Esh, Flora Esh, Karen Esh, Tom Helmuth, David Schwabenbauer, and Tara Schwabenbauer.

BIRTHS

Alderfer, Kevin and Teresa Allebach, Quakertown, Pa., Alyssa Renae (first child), Feb. 14.
Bunner, Charles and Miriam Bush, Hilliard, Ohio, Trevor Redfoot (third child), Jan. 26.
Coblentz, Andrew and Charlene Yoder, Hartville, Ohio, Clay Patrick (second child), Feb. 13.
French, Brian and Amy Ruhl, Lancaster, Pa., Andrew James (third child), Feb. 11.
Gerber, Mark and Cindy, Cambridge, Ont., Benjamin Mark (second child), Jan. 20.
Gerber, Steven and Ana Vargas, Kidron, Ohio, Daniel Jose (first child), Feb. 2.
Graber, Maynard and Kathy Frye, Millersburg, Ind., Brittany Nicole (second child), Feb. 12.
Hirst, Jeff and Theresa Chaney, Apple Creek, Ohio, Megan Lynn (second child), Feb. 14.
Jones, Bruce and Becky Arnold, Prophetstown, Ill., Lael Mark (seventh child), Feb. 4.
Krahn, Brian and Stacy Haines, Franklin, W.Va., Taylor Haines (first child), Sept. 29.
Langewisch, Andrew and Amy Schrock, Low Point, Ill., Austin Stewart (first child), Oct. 29.
Lehman, Galen and Sherri Sommers, Dalton, Ohio, Lindsay Charee (second child), Feb. 16.
Mackey, Robert and Laura Chelikowsky, Canton, Ohio, Elizabeth Anne (first child), Jan. 29.
Miller, Stephen and Elizabeth, Middlebury, Ind., Danielle Danaé (first child), Feb. 10.
Miller, Tony and Diane Hochstetler, Inman, Kan., Seth Anthony (second child), Jan. 31.
Oyer, Stan and Jane Koch, Middlebury, Ind., Shelby Jane (fourth child), Feb. 18.
Schilk, Harold and Ruth Preston, New Hamburg, Ont., Isaac Preston (second child), Feb. 11.
Stauffer, Thad and Denneal Sensenig, Davenport, Iowa, Sydney Rae (second child), Jan. 27.
Sturm, Jerome and Diane, Burlington, N.C., Alexander John (third child), Feb. 4.
Troyer, Wayne and Rhonda King, Wilmot, Ohio, Shelby Wayne (second child), Jan. 31.
Wagoner, Steve and Nettie Kauffman, David Lee James (second child), Feb. 12.
Wittrig, Jay and Lori St. John, Hopedale, Ill., Elizabeth Lynn (third child), Feb. 19.
Zerger, Greg and Jackie, Hutchinson, Kan., Breanna Marie (third child), Jan. 17.

MARRIAGES

Brenneman-Frank: David Brenneman, Kalispell, Mont. (Mountain View), and Lorri Frank, Kalispell, Mont. (Mountain View), Jan. 2, by Dwight Hooley.

Hochstetler-Moneyheffer: Landon Troy Hochstetler, Millersburg, Ind. (Clinton Frame), and Deb Moneyheffer, New Paris, Ind. (Church of the Brethren), Feb. 6.

Kothapalli-Bitla: Zenus Kothapalli, Chicago, Ill. (Lombard), and Florence Bitla (Baptist), Jan. 30, by F. Joe Richards.

Martin-Shertzer: Christopher Martin, Lancaster, Pa. (Ephrata), and Darla Shertzer, Lancaster, Pa. (Neffsville), Feb. 20, by A. Willard Shertzer (father of bride).

Schlabach-Stutzman: Larry Schlabach, Jefferson, Ore. (Bethany), and Angela Stutzman, Albany, Ore. (Assembly of God), Feb. 6, by Lou Shelton.

Scott-Weldy: Andrew Scott, Goshen, Ind. (Marion), and Michelle Weldy, Goshen, Ind. (North Main Street), Feb. 20, by Brad Miller.

Selzer-Jackson: Jeff Selzer (Hesston), and Dana Jackson (Pleasant View), Jan. 2, by Chester Slagell.

Wenger-Shelly: Jerold Wenger, Lancaster, Pa. (Charlotte Street), and Joanne Shelly, Lancaster, Pa. (Charlotte Street), Feb. 20, by Jeryl Hollinger.

DEATHS

Coffman, Barbara Frances, 85, Vineland, Ont. Born: April 3, 1907, to S. F. and Ella Mann Coffman. Died: Nov. 16, 1992, of a stroke. Survivors—brother and sister: David, Magdalena (Lena). Funeral: Nov. 19, First Mennonite Church, by Kevin Block and John H. Coffman (nephew). Burial: Vineland Cemetery.

Mast, John Wayne, 52. Born: May 24, 1940, Clarence Center, N.Y., to William and Lovina Nafziger Mast. Died: Feb. 10, 1993, Nelsonia, Va., of cancer. Survivors—wife: Barbara Mohler Mast; children: Doreen Mast Osika, Steven; brothers and sisters: Richard, Joe, Sue Mast Crump, Allen, Charles, Kristina Mast-Burnett, Robert; one grandchild. Memorial service: Feb. 10, Holly Grove Mennonite Church, by Jack Scandrett and Abe Minnich. Body donated to science.

Raber, Andrew Luke and Austin Levi, newborn twins, Goshen, Ind. Born: Feb. 13, 1993, LaGrange, Ind., to Ervin and Naomi Eash Raber. Died: Feb. 13, 1993, South Bend, Ind. Survivors—brother: Joseph. Parents' congregational membership: Yoder Mennonite Church. Funeral and burial: Feb. 18, Townline Cemetery, by Robert Lee Shreiner.

Weaver, Mary A. Springer Oyer, 91, Eureka, Ill. Born: June 16, 1901, Rantoul, Ill., to Valentine and Amelia Unzicker Springer. Died: Dec. 26, 1992, Eureka, Ill. Survivors—sons: Wilmer Oyer, Clifford Weaver, stepchildren: Don Weaver, Marjorie Morton, Phyllis Jantz, Joan Deltz; brothers and sisters: Elmer, Victor, and Ervin Springer, Clara Nafziger, Dora Oyer; 20 grandchildren, 20 great-grandchildren. Predeceased by: Lester Weaver (second husband), John R. Oyer (first husband), two infant sons and two infant daughters. Funeral: Dec. 29, Metamora Mennonite Church, by Robert Harnish. Burial: Waldo Cemetery.

Yordy, Carrie E., 100, Eureka, Ill. Born: Jan. 2, 1893, Cornell, Ill., to Peter and Mary Naffziger Good. Died: Jan. 24, 1993, Eureka, Ill. Survivors—children: Maurice J., Ethel Troyer, Dorothy, Alta Graber, Ruth Keller; sister: Elsie Birky; 16 grandchildren, 21 great-grandchildren, two great-great-grandchildren. Predeceased by: Ezra B. Yordy (husband) and one daughter. Funeral and burial: Jan. 27, Roanoke Mennonite Church, by Rick Troyer and Elmer Wyse.

Zimmerman, Titus E., 79, Orrville, Ohio. Born: Dec. 18, 1913, Nappanee, Ind., to Reuben and Magdalene Ressler Zimmerman. Died: Feb. 18, 1993, Dalton, Ohio. Survivors—wife: Florence E. Lehman Zimmerman; children: Marilyn Hartzler, Robert A., Joseph M., Charles Jones, Edward C. Jones, Rhea, Dawn Jones; 12 grandchildren, 6 great-grandchildren. Funeral: Feb. 22, Orrville Mennonite Church, by John Lehman and Barbara Moyer Lehman. Burial: Crown Hill Cemetery.

Obituary Correction: Emma Jutzi Yantzi (Feb. 23, 1993, *Gospel Herald*) was survived by daughter Violetta Borntrager.

How some students do math at Rosedale

Nathan Yoder
College class of '93

2 *years at Rosedale*
+ 2 *years at a Christian liberal arts college*
= BA
Bachelor of Arts in Social Sciences

Maria Gingerich
College class of '94

1 *year at Rosedale*
+ 3 *years in a nursing program*
BS in Nursing

Considering college? Many students are finding a year or two at Rosedale provides a strong academic and spiritual springboard into degree programs at Mennonite and other Christian liberal arts colleges.

They are also discovering that tuition at Rosedale—a Mennonite junior Bible college—is less than half that of the average Christian college.

Discover a whole new way of adding up the years needed for a college degree. Discover Rosedale!

Laying A Sure Foundation

Rosedale
BIBLE INSTITUTE

For information or a catalog, contact:
Admissions, Rosedale Bible Institute,
2270 Rosedale Rd., Irwin, OH 43029
tel 614•857•1311 fax 614•857•1314

Newspaper

**********CAR-RT-SORT** CR-23
390200 51H S124 303
MENNONITE BIBLICAL SEMINARY
LIBRARY
3003 BENHAM AVE
ELKHART IN 46517-1947

THE LAST WORD

Mennonites don't like conflict, do they?

I've heard it often enough now almost to believe it: "Mennonites are scared of conflict." That statement inevitably surfaces in workshops and seminars, especially if they're on interpersonal relationships.

You're particularly handicapped if you're my kind of Mennonite—an MC, i.e., a member of the Mennonite Church (capital C). We're the church that doesn't confront issues head on. Unlike other Mennonite bodies—who are supposed to be able to argue and fight in public but then take each other out to lunch—we MCs are said to do our arguing and fighting behind each others' backs and under the table—sitting alone for lunch, of course.

Like all stereotypes, this one too is subject to debate. But stereotypes don't drop out of thin air. There's usually enough truth there to lead one to reflection.

On one thing we can surely agree: there's much about which we disagree in today's church. Abortion, homosexuality, alcohol, headship and submission, payment of war taxes, women and leadership, involvement in politics, evangelism, peace, church membership, worship styles—the list is so long some people tell me the Mennonite Church is on the verge of another split.

I hope they're wrong. History should teach us splintering doesn't solve anything; new groups soon find themselves involved in new conflicts.

Divisions because of disagreements only put off what we must eventually do—face difficult questions about controversy and disputes: What do we do with conflict in the church? What should happen when we don't agree?

Behind those are other questions: What should govern our life as God's people? Must we be of one mind to worship and work together? If not, on what issues may we disagree? Is there anything on which we must agree?

It would have been helpful had Jesus given more direct answers to those questions. Instead, when pushed on how his kingdom should operate, he said: " 'You shall love the Lord your God with all your heart, and with all your soul, and with all your mind.' This is the greatest and first commandment. And a second is like it: 'You shall love your neighbor as yourself' " (Matt. 22:37-39).

Relationships. That's what's important, Jesus is saying. Relationship to God, relationship to each other. Both take center stage in how we work with each other in the church.

No, we don't have to like conflict. We don't even have to agree. What we do have to do is respect each other, be interested in each other, love each other, hear each other out. That's how we love our neighbor as ourself.

It's not easy to do. One way we humans validate what we believe is by seeing it reflected in others. When they disagree, we feel attacked as persons. We must take a painful look again at our beliefs and our opinions.

But through this we grow. Through this we also become a church that can reflect how to live and love in the midst of disagreement and conflict. God knows our world (which today also has its share of conflicts and disputes) can use such a model. To be that model may be what God has in mind for today's Mennonite Church. Even if we don't like conflict.—*jlp*

'Our beloved brother Paul'

Even the early church had its disagreements. Best known is the rift between Paul and Barnabas over whether to take John Mark on a trip. "The disagreement became so sharp that they parted company" (Acts 15:39); the result was two missionary journeys instead of one.

This was not the only time top leaders didn't see eye to eye in the early church. On one occasion Paul (him, again) took Peter to task for his view on circumcision: "I opposed him to his face, because he stood self-condemned" (Gal. 2:11).

But Paul didn't have the last word. Peter, in one of his epistles, wrote this about Paul's letters: "There are some things in them hard to understand" (2 Pet. 3:16).

Peter also took the next step. He didn't let disagreements stand in the way of relationships but introduced his comments with the words: "Our beloved brother Paul."

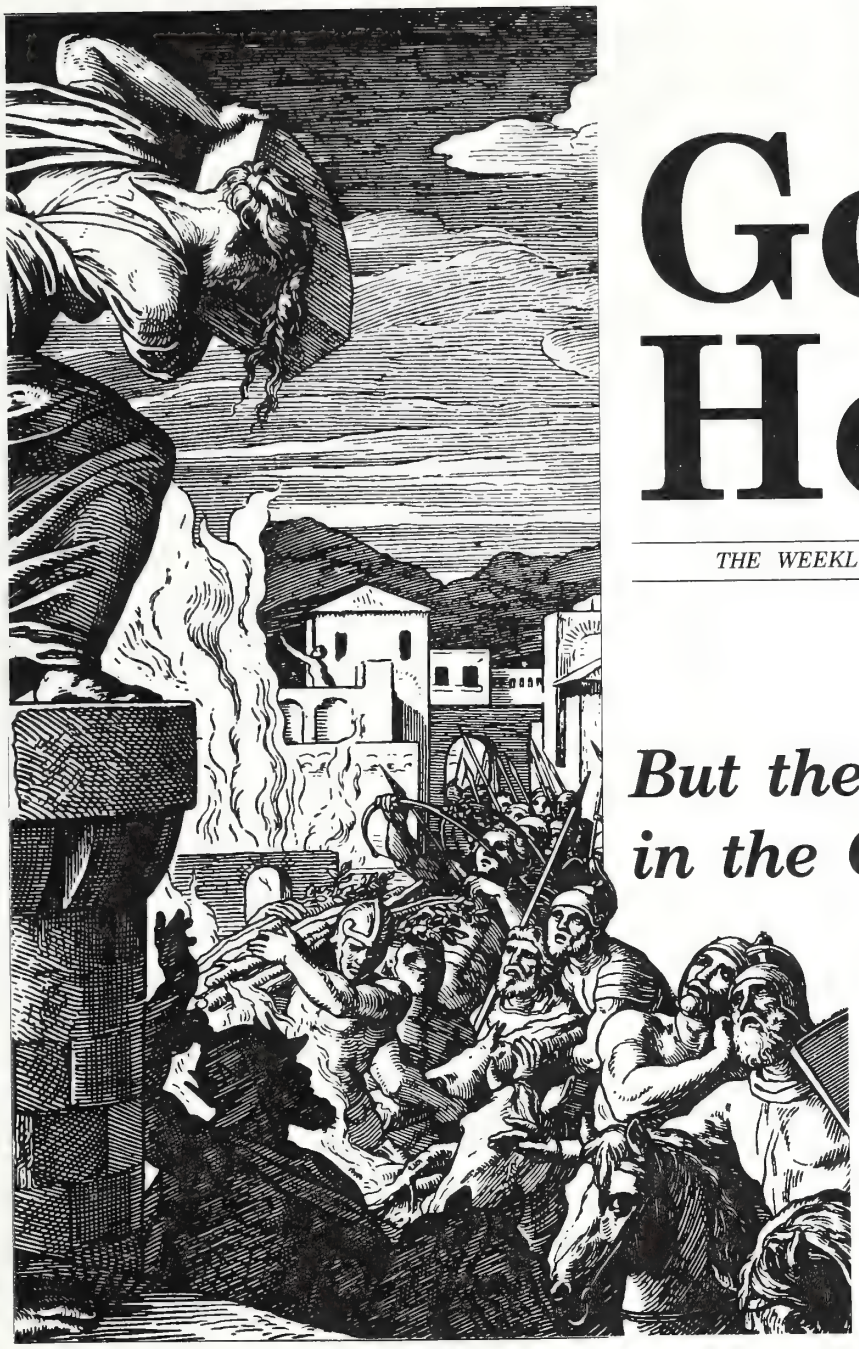
Now that's an example I want to follow the next time I'm confronted by someone who disagrees.—*jlp*

ASSOCIATED MENNONITE BIBLICAL SEMINARIES
ELKHART LIBRARY

March 23, 1993

Gospel Herald

THE WEEKLY MAGAZINE OF THE MENNONITE CHURCH



"Abimelech's death" (Judges 9:53) by Julius Schnorr: The prophet Isaiah condemned power politics, which Israel often chose over Yahweh's politics. Power politics are like the mighty Euphrates at floodtide, Isaiah said, threatening life itself.

But they did fight wars in the Old Testament, didn't they?

The wars of the Old Testament should not keep us from hearing the prophets' demands that we not confuse the gentle politics of the peaceable kingdom with the violent politics of this world.

by Millard Lind

There's a near consensus today among scholars that the New Testament is a pacifist book. Through words and deeds, Jesus modeled the suffering servant of Second Isaiah. Jesus taught against the militant political ethic of the Zealots, even though he died the death of a Zealot, with a Zealot's charge nailed over his head.

The Old Testament, by contrast, has often been viewed by Christian interpreters as a book condoning—perhaps even promoting—war. Today this scholarly picture is changing. In the last 100 years, particularly since World War II, the Old Testament is interpreted no longer in a social and political vacuum. Instead, it is seen as a reaction and response to the political power mythologies of the ancient Near East.

In two areas of modern biblical research, schol-

ALSO IN THIS ISSUE

And the Lord God said, 'You shall keep sex sacred' 6

Death toll in Sudan surpasses Somalia's 9

Swartzendruber named college president-elect 10

Writing history as a covenant story of God and people is unique for Israel. It cannot be mixed with kingship history, the way other nations wrote history.

ars have come to see that the Old Testament makes a fundamental break with Near Eastern power politics. The Old Testament also moves toward the pacifism which characterized Jesus.

The words of the prophets. Four great prophets—Hosea, Isaiah, Jeremiah, and Ezekiel—in a ministry stretching over 200 years, warn Israel that military covenants with the great powers are a fatal violation of Israel's covenant with the Lord.

In Ezekiel 23, the prophet uses the image of harlotry to trace Israel's diplomatic relations with the great powers, beginning in the 13th century B.C. to the prophet's own times in the 6th century B.C.

This way of writing history as a covenant story between God and people (23:4) is uniquely characteristic of Israel. In contrast, ancient Near Eastern history is written as power history. One example of this power history is kingship history, where the outline simply follows the deeds of one king after another. Ezekiel's point is that covenant history and power history cannot mix.

In the Ezekiel passage, two sisters—Oholah (Samaria) and Oholibah (Jerusalem)—begin their harlotry in Egypt (v. 3). Samaria continues its unfaithfulness with Assyria (vv. 5-10). Even though Jerusalem saw that God put an end to Samaria, the city made military covenants with Assyria, Babylon, and again with Egypt (vv. 11-27), only to meet the same judgment.

Ezekiel describes this military harlotry throughout the story: "Oholah played the whore and was infatuated with her Assyrian lovers, staff officers in blue, viceroys and governors, handsome young cavaliers all of them, riding on horseback" (vv. 5-6; cf. v. 23). The idolatry of this military diplomacy is plainly stated (vv. 7, 37).

Ezekiel here sums up what the earlier prophets had said (cf. 16:26-29). Hosea echoes with: "Assyria is not able to cure you" (Hos. 5:13—6:3).

Jeremiah asks: "What then do you gain by going to Egypt, to drink the waters of the Nile? Or what do you gain by going to Assyria, to drink the waters of the Euphrates?" (Jer. 2:18-19, 36-37).

In a similar vein, Isaiah says, "Woe to the ambassadors who go to Egypt for help; who rely upon horses and trust in chariots . . . but do not look to the Holy One of Israel" (Isa. 31:1).

Isaiah contrasts the two kinds of politics with two images. Yahweh's politics, which Jerusalem rejected, are like the gentle stream, Shiloah, flowing from the Jerusalem spring Gihon, over which any schoolchild could jump. Power politics, which Jerusalem chose instead, are like the mighty Euphrates at floodtide which will rage over Judah, threatening its very life (Isa. 8:5-8).

Unlike other Near Eastern laws, where the king with his troops pacifies the enemy for the people, in covenant law it is God alone who acts for the people.

The act of covenant-making at Sinai. When the law of Hammurabi was first discovered at the turn of the 19th century, the Christian world was astounded at its correspondence with biblical law. For example, the older Hammurabi law contained many regulations found in the Old Testament regarding rape, property, and the law of *lex talion*—eye for eye, tooth for tooth.

After two centuries of ancient law studies, however, scholarship recognizes fundamental differences between Hammurabi and biblical law. The greatest difference has to do with the structure of law. Hammurabi's law is enveloped by a prologue and epilogue in which he is designated as king of justice. In the prologue, Hammurabi tells how he was called by the gods first to pacify, with his armed services, all the city states of his world, and then to give them laws.

Biblical law, on the other hand, displaces violent power as the basis for law and order through the Sinai covenant between God and Israel. In covenant making, the people voluntarily accept the law: "All the words that the Lord has spoken we will do" (Exod. 24:3, 7).

The covenant, as Israel understood it, was based upon God's act of grace for the nation. In the passage anticipating the events at Sinai, Yahweh says, "You have seen what I did to the Egyptians, and how I bore you on eagles' wings and brought you to myself" (Exod. 19:4).

Unlike Hammurabi's law, where the king with his troops pacifies the enemy, here God alone acts for the people. As Paul said many years later, "My dear friends, do not seek revenge, but leave a place for divine retribution; for there is a text which reads, 'Justice is mine, says the Lord, I will repay' " (Rom. 12:19). This deliverance from Egypt became for Hosea the model of deliverance from the Assyrians in the prophet's own day (Hos. 12:9).

The grace structure of covenant is characteristic of the Decalogue itself (Exod. 20:2-3): "I am the Lord your God, who brought you out of

the land of Egypt. . . . Thou shalt. . . ." *I am; thou shalt.* This is an expression of covenant relationship, characteristic of biblical law, in contrast to Hammurabi's kingship law. Because Yahweh is Israel's God, who has delivered it from state slavery, Israel shall worship only this freedom-giving God.

Unfortunately, our Christian enumeration of the Decalogue usually omits this foundational saying—the "I AM" of God's grace. If one includes this, even our terminology has to be changed. Instead of the "Ten Commandments," they must be called "Ten Words." This is their meaning in Hebrew and Greek.

Covenant law is significant for Christians because covenant law is both voluntary and universal. When Judah's kingship was swept aside, Ezekiel the prophet could still preach covenant law to the exiles. He could revise it to fit the new situation and use it to promote an ordered life in the foreign land.

Covenant law later formed the basis for ordered life in the Christian community when God's people became universal. In the book of Romans, Paul preaches an ordered communal life on the basis of grace: "I appeal to you therefore . . . to present your bodies as a living sacrifice, holy and acceptable to God. . . . Do not be conformed to this world, but be transformed by the renewing of your minds" (Rom. 12:1-2).

This voluntary covenant structure provides the international structure for the Jesus movement. He said, "This cup is the new covenant in my blood." It is the blood of Christ, rather than the blood of animals. Even more fundamental, it is the blood of Christ, rather than the blood of the Zealot, which provides the basis for the peaceable society of the people of God. This is true now, in this age, and in the age to come.

The many wars of the Old Testament should not blind us to God's gift, the peaceable kingdom. Nor should they stop us from hearing the clear demand of the prophets not to confuse the gentle politics of the peaceable kingdom with the violent politics of this world. This gift and demand form the promise which Jesus brings to maturity. He both deepens and makes it universal for the church of the 21st century.

Millard Lind, Goshen, Ind., is professor emeritus of Old Testament at Associated Mennonite Biblical Seminaries. This article is based on a speech he presented to the Evangelical Peacemakers Scottish Gathering in Glasgow, Scotland, in 1991.

Covenant law is significant for Christians because covenant law is both voluntary and universal. Covenant law formed the basis for ordered life in the Christian community when God's people became universal. This voluntary covenant provides the international structure for the Jesus movement.

***"Even though I walk through the darkest valley, I fear no evil; for you are with me; your rod and your staff—they comfort me. You prepare a table before me in the presence of my enemies."*—Psalm 23:4-5a, NRSV**

Gospel Herald

Editor: J. Lorne Peachey

Assistant Editor: Cathleen Hockman

Editorial consultants: George R. Brunk III, Richard A. Kauffman, Martha Kolb-Wyckoff, Stuart Showalter, Diane Zaerr

Gospel Herald (ISSN 0017-2340) is published weekly, except for the third week of August and the first week of December, for the Mennonite Church by the Mennonite Publishing House. Subscription rate (in U.S. dollars): $27.50 per year; outside U.S. and Canada (air mail delivery): $47.50 per year. Group and bulk rates available. Call 1 800 245-7894.

Editorial and subscription address: *Gospel Herald,* 616 Walnut Avenue, Scottdale, PA 15683-1999. Telephone: 412 887-8500. FAX: 412 887-3111.

Second-class postage paid at Scottdale, PA 15683-1999. Lithographed in the United States.

Copyright © 1993 by Mennonite Publishing House.
Canadian subscriptions: second-class postage paid at Kitchener, Ont., publication mail registration no. 128562.

Gospel Herald is a member of the Associated Church Press and of Meetinghouse, an association of Mennonite and Brethren in Christ editors.

Postmaster: send form 3576 to 616 Walnut Ave., Scottdale, PA 15683-1999.

Vol. 86, No. 12: March 23, 1993

Printed on recycled paper

Credits: cover photo by Three Lions, page 9 by Kevin King, page 11 by Jim Bishop, page 13 by Impact North Ministries.

Why We Might Be Afraid to Merge (Jan. 26). I do not favor the merging of the General Conference Mennonite and the Mennonite Church. The Mennonite Church has gone too far already in worldliness. For example, we used to wear the prayer veiling; now people say it is not necessary. The GC church never did practice wearing the covering.

May we get back to the Bible in our living.

Mary A. Smith
Hesston, Kan.

Let Us Take the Name. But Let Us Take It Seriously (Feb. 23). I wish Daniel Hertzler would have hit our misconceptions harder with stronger language (throwing his editorial disciplines to the wind). For instance, isn't it understatement to say, "Worse than common cursing is to use God's name on behalf of . . . violence and . . . genocide"? How about saying *much* worse? So much worse that they hardly deserve comparison.

Avoiding the use of God's name in our cursing doesn't even come close to obedience to the third commandment. Surely the basic violation of this commandment is to take the name of God (i.e., to claim to be a follower) and then to live for the devil.

To make a permanent, cerebral crease in my hard Hertzler head, I'd say, "Hit me a little harder, Dan."

John A. Hertzler
Mathews, Va.

On the front page of your Feb. 2, 1993, issue, you ask: ***What Makes Mennonite Colleges Distinctive?*** In the Feb. 8, 1993, issue of *Newsweek*, there was a full-page ad for the Mennonite church, which gave little or no recognition of the distinctiveness of being Mennonite. If the ad had a headline like: "What Makes the Mennonite Church Distinctive?" it might have caught the eye and interest of the non-Mennonite—for whom, I presume, it was intended.

Well, I am a non-Mennonite. To me the *Newsweek* ad could have been for any Christian group—or, for that matter, any ethical group. Most Americans, let alone most Christians, are not aware of the Mennonite philosophy.

If "Mennonite colleges are distinct and do make a difference," then I have to presume that you feel the same about today's Mennonite church. If so, your advertising should highlight this uniqueness so as to attract the interest of others. If a given church does not feel that it indeed does have something unique to offer, then why does it exist?

Hugh Phillips
Foosland, Ill.

Goshen College Receives Alumni Gift of $28 Million (Feb. 16). Should we rejoice or weep? Why do Mennonites appear to be building larger granaries rather than sharing their excess with those in need?

I encourage Goshen College to share at least half of its newfound wealth. Give it to those organizations that are sharing and spreading the gospel by feeding the hungry, clothing the naked, and bringing peace, justice, and reconciliation to God's children. Why store up your treasures in an endowment fund?

Dennis Lehmann
Rochester, N.Y.

I read with interest and dismay the report of the recent meeting of the executive committee of Mennonite World Conference with the Council of Moderators and Secretaries of the four largest Mennonite bodies in North America (***Our Coffers are Empty***. . . Dec. 22). I put this alongside a quote from Stan Kropf, director of finance for the Mennonite Church General Board—one of these four Mennonite bodies. Kropf reports that the Mennonite Church congregations alone raise and spend each year an amount of close to $110 million (***How We're Giving***. . . Jan. 19).

I'm glad it is not my responsibility to interpret these figures to the delegates of younger Mennonite churches in Asia, Africa, and Latin America. These churches look to the North American churches who gave them birth to raise most of the $200,000 general fund MWC budget. They wouldn't be able to understand these figures. Nor, for that matter, do I.

Ross T. Bender
Elkhart, Ind.

In his letter (Feb. 16), Maurice Landis asks, "How could it possibly be that the Christian church has been wrong for 2000 years?" It is possible. Wasn't the church wrong for many years regarding the issue of slavery? Wasn't the church wrong regarding the equality of African-Americans (and other minorities)? Those of us that hold to an Anabaptist, biblical understanding of peace and non-resistance would say that the Christian church continues to misunderstand and misinterpret.

Even though God does not change, our ideas of sin do change. Our concept of justice is ever evolving. Today, for example, we are much more aware of sins against creation and injustices toward women.

We must not limit God, ourselves, and others with the theology and tradition of something called the Christian church. We must allow the Holy Spirit to guide us into new ways as we learn the implications of following Christ today.

Marlin Good
Goshen, Ind.

Of Mice and Men (Feb. 2). The battle of the sexes is probably as old as time itself. The ongoing issue of terminology used in song books and now in the Bible seems unnecessary.

Women, what a favored gender we would be if *man* in Scripture really meant men only. For in Heb. 9:27 we read, "It is appointed unto men once to die, but after this the judgment."

There are so many more interesting and vital things to do in this world. Let's get on with the business for which we were created.

Florence E. Voegtlin
Tofield, Alta.

Many recent *Gospel Herald* articles have dealt with the financial shortfalls of many of our church boards and institutions. Larger local commitments are certainly one of the reasons for this shortfall. I hope it is the primary reason.

Unfortunately, there seem to be some other significant reasons. Many congregations are building additions or new meeting places. At times there seems to be a serious need for more space. In other instances, it almost appears that we are trying to keep up with our Protestant neighbors. Actually, we often seem to surpass them. Could we not do more sharing of our recreation and fellowship halls and other facilities? Why not dual worship services?

While we have asked our church boards to cut down their programs, there is little evidence we Mennos have

trimmed back our personal lifestyles. Sacrifice is not a significant part of our vocabulary and living. Our well-furnished homes, exotic vacations, lavish celebrations, expensive leisure time, and luxury cars often give little evidence we are seeking God's kingdom first.

We should be able to do the ministry in our communities to which God has called us and to fully support our institutions to do the missionary and other tasks which are so essential to building Christ's kingdom around the world. It is a matter of our will to do so. Being wealthy—as most of us are in the larger clusters of Mennonite areas—has a way of screaming at us for more and more. It is an appetite which needs to be curbed for kingdom priorities.

Paul G. Burkholder
Akron, Pa.

'The spiritual poverty of the Anabaptist vision'

The mail has been heavy since the publication of the article, ***The Spiritual Poverty of the Anabaptist Vision*** *(Feb. 23) by Stephen F. Dintaman. What follows are excerpts from the responses to this article we've received to date.*
—Editor

As with most of us, I suppose I applaud most loudly what fits my biases most neatly. So be it! Steve's article said so clearly what I have experienced in ministry with deeply troubled people for some time. While I cherish the Anabaptist vision as rootage for my faith and ministry, I too have sensed the poverty of the Anabaptist version of the gospel so clearly outlined here. Steve's balance between the emotional appeal of pietism and the intellectual appeal of behaviorism stirred a longing within my own spirit to a greater release of "the spiritual presence and power of the risen Christ" in my life and ministry.

Jonathan Kanagy
Chambersburg, Pa.

My hunch is that a segment of our denomination will respond with either silence or a defensive reaction to this article and the editorial, ***Amazing, Marvelous, Wonderful Grace*** (Feb. 23). The argument will be that: if we are passionate about spirituality, prayer, redemption, and the indwelling presence of Christ, then the church is in danger of seeing Christianity as only an inner spiritual experience, with discipleship and ethics weakened.

We ought to be alarmed if there is an erosion of discipleship, peacemaking, and how we live. But my even greater concern is for a spiritually bankrupt church. My embrace of an Anabaptist-Mennonite stream of Christian faith is primarily because these two pieces are not separated—redemption and discipleship, grace and ethics, prayer and peacemaking.

There are a growing number of us who do not wish to diminish discipleship, the way of peace, and Christian behavior. We are just not content with relegating grace, redemption, prayer, communion with God, and the indwelling of Christ to assumptions.

Phil Ebersole
Toledo, Ohio

I had the privilege of studying under H. S. Bender. To me he emphasized that the behavior outlined in the Anabaptist vision was the result of the transforming power of Christ at work in the life of a Christian.

This power has everything to do with our behavior, our lifestyle, and the true exercise of spiritual gifts. The temptation is to substitute behavior, lifestyle, or spiritual gifts for Jesus Christ in our lives.

While growing up in the church, I saw a struggle between the conservatives that emphasized the outward form and the liberals that emphasized confession of Christ. Gal. 6:15 resolved this conflict for me: Neither circumcision (conforming to a religious code) nor uncircumcision (living like the world) means anything. It is the new creation.

John F. Murray
Kouts, Ind.

I commend you for carrying the article by Steve Dintaman. I strongly affirm Steve's experiential discoveries of the reality of a personal relationship with Jesus Christ as the enabling power that transforms the will into expression of a faithful walk in Christ.

Samuel Janzen
Harrisonburg, Va.

I was thrilled to see such a timely article given front cover position! This is a giant step in the right direction for those of us who have sensed a void in *Gospel Herald* on the teachings of salvation by faith. I also give an A+ to the editor for taking the risk of at least asking the question, "Has the time come for a renewed emphasis on the grace of God in our lives?"

If this is the beginning of a change in emphasis, I'll be sure I did the right thing in renewing my subscription.

Miriam Herr
Nottingham, Pa.

True discipleship involves walking in the footprints of Jesus because of faith in him and a total love for him. We must also have a sincere desire to experience progressive transformation from the "core to the shell" in one's life. Such transformation can only take place because of Christ's immeasurable resurrection power. I doubt that the Lord wants my service unless it is given out of a true condition: true love for him!

Grace G. Hockman
Harrisonburg, Va.

Pontius' Puddle

The seventh commandment:

And the Lord God said, 'You shall

Marriage is a covenant which serves as an expression of the image of God in persons. It also reflects the covenant relationship between God and people.

by John R. Martin

"You shall not commit adultery" (Exod. 20:14).

At the creation of the covenant between Yahweh and the people of Israel, all of life and all of life's relationships became sacred. The Ten Commandments were statements about sacredness. The seventh commandment was no exception. What did committing adultery mean to Israel?

Just as the covenant created special relationships between Israel and God and between the people of God, so also adultery destroyed both types of relationships. The term described the adulterating (destroying) of the marriage bond between husband and wife and the breaking of the covenant bond between God and Israel. Israel's unfaithfulness to God was called spiritual adultery.

To have a law against adultery was common in other contemporary societies. But Israel's attitude toward marriage was unique. It is that uniqueness which undergirded the seventh commandment.

Israel viewed marriage as a covenant which expressed the fuller image of God in persons. Individually men and women were created in the image of God. United as one flesh they resembled the original Adam and therefore reflected the fuller image of God: "So God created humankind in his image . . . male and female he created them" (Gen. 1:27). Adultery separated husband and wife.

In addition, marriage in Israel was meant to reflect the covenant relationship between God and Israel. That covenant called for ultimate commitment on the part of Israel and promised absolute faithfulness on the part of God. In covenant marriage, husband and wife were called to unqualified commitment and faithfulness to each other. Sexual relations were thereby elevated to the level of the sacred.

Sexual faithfulness in marriage was to be a reminder of God's covenant faithfulness. Adultery was an absolute violation of this commitment to faithfulness and therefore was sin.

What does it mean to take seriously the seventh commandment in a sex-oriented society that magnifies each individual's rights and worships pleasure and freedom?

1. It means recognizing that society is morally sick. The sickness of our society is shown by the fact that if a public official or a religious leader—for example, Gary Hart or Jim Bakker—practices what the media promotes, the media goes "all out" to expose and condemn the person.

In our society of confusion and distortion, the ethical standards of the Ten Commandments have become uniquely relevant. True, they were given to God's covenant people, but they have universal application.

Some say that since most of the commandments are in the form of negative statements ("you shall not . . .") they keep us from enjoying life. They are viewed as similar to the words of Mark Twain when he said that to maintain good health, "You need to eat what you do not care for, drink what you do not like, and do what you would rather not."

Fulfilled people, society says, eat, drink, and do what they please, thus ignoring the Ten Commandments. In contrast, Richard Halverson, chaplain of the United States Senate, compares the Ten Commandments to an operator's manual from the factory. They are fundamental to proper operation and maintenance. As a society, he says, we have reduced liberty to license and are fast moving toward total anarchy. Freedom without morality leads to chaos.

2. It means recognizing that sexual relations involve both the body and the soul. To commit adultery is to violate our own life and the lives of other persons—it may eventually destroy these lives. The sex act joins together two persons, two personalities. It is not, as society would indicate, a simple joining of two bodies, as in the case of animals.

Nor, contrary to widespread myth, is sexual gratification an essential need of life, a bodily necessity equal to food, water, or protection. By contrast, a study commission from one denomination actually concluded that sexual gratification is a human need and should not be limited to the marriage relationship. That conclusion, however, was not accepted by the denomination.

3. It means understanding the enlarged meaning Jesus gave this commandment. Jesus said, "You have heard that it was said, 'You shall not commit adultery.' But I say to you that everyone who looks at a woman with lust has already committed adultery with her in his heart. If your right eye causes you to sin, tear it out and throw it away; it is better for you to lose one of your

keep sex sacred'

members than for your whole body to be thrown into hell" (Matt. 5:27-29).

The love of God for Israel was expressed as absolute faithfulness. Marriage was to reflect the same. Therefore, any thought, word, or deed—including lust—that undermined faithfulness was sin. In the New Testament, the word "adultery" is a Greek verb meaning "to adulterate." So any action that adulterated marriage was sin.

4. It means affirming the sacredness of sexuality. A former archbishop of Canterbury once said, "I would no sooner joke about sex than communion—and for the same reason." Both are sacred.

The New Testament expresses the sacredness of sexuality and sexual relations for all persons, both married and unmarried. All of us need to hear its clear word: "For this is the will of God, your sanctification: that you abstain from fornication; that each one of you know how to control your own body in holiness and honor, not with lustful passion, like the Gentiles who do not know God; that no one wrong or exploit a brother or sister in this matter, because the Lord is an avenger in all these things, just as we have already told you beforehand and solemnly warned you. For God did not call us to impurity but in holiness" (1 Thess. 4:3-7).

The call is for holiness of life before marriage and after marriage. The reason is the sacredness of our sexuality.

When we look at the broad meaning of the seventh commandment, we all stand humbled before God. Who has not violated it in one form or another? But we can rejoice that the last word of the gospel is, "If we confess our sins, he who is faithful and just will forgive us our sins and cleanse us from all unrighteousness" (1 John 1:9).

John R. Martin, Harrisonburg, Va., is professor of church ministry at Eastern Mennonite Seminary. He is a member of Park View Mennonite Church.

LIFE

LIVING IN FAITHFUL EVANGELISM

Eight locations in the United States and Canada

Winnipeg, MB	Lake Wales, FL
Harrisburg, PA	Upland, IN
Clearbrook, BC	N. Newton, KS
LaVerne, CA	Portland, OR

Open to pastors and laypersons alike
Conveniently scheduled during summer months
Outstanding outreach and church growth speakers
Special training for Living in Faithful Evangelism (LIFE) leaders
General seminars for non-LIFE participants

Call today for a free brochure
Mennonite Board of Congregational Ministries (MC) 219 294-7523
Commission on Home Ministries (GC) 316 283-5100
Conference of Mennonites in Canada (GC) 204 888-6781

1993 Evangelism Training Events

"For equipping the saints for outreach, the Evangelism Leaders Academy is one of the best training events in North America."
--George G. Hunter, III, Dean
E. Stanley Jones School of World Mission and Evangelism

Koreans and African-Americans seek to bridge racial rift through visits

Following the upheaval of the Los Angeles riots last spring, Korean churches have been inviting African-Americans to Seoul to expose them to Korean people and culture.

Two groups of African-American school and college administrators and church pastors visited Korea in October and December. The visitors lived in the homes of the wealthy and also in villages among the poor. They visited theological schools and industrial factories.

"I believe this experience will be helpful in healing the wounds of conflict," said Carl Washington, a Baptist minister from California. (WER)

Russia currently leaning toward authoritarianism, survey says

Russia is slipping "toward authoritarianism" as 51 percent now want a strong leader rather than a democracy, preferred by 31 percent in a new opinion survey.

"The Russians Rethink Democracy" by the Times Mirror Center for the People and the Press in Washington, D.C., shows a virtual reversal of the figures from its poll 17 months ago.

Focus groups reveal a "growing disillusionment" and "declining interest in politics." Citizens say they feel no more empowered than they did under Soviet rule. (NIRR)

Scholars find beatitudes in Dead Sea Scrolls

Scholars studying the Dead Sea Scrolls have discovered words that have parallels in the Beatitudes of Jesus, sayings recorded in the so-called Sermon on the Mount.

The scroll text, thought to have been written about 200 years before Jesus' sermon, contains words similar to those found in the New Testament, yet different in significant ways.

Three of the Dead Sea beatitudes, as reconstructed by Emile Puech, read:

"Blessed is he who speaks truth with a pure heart and who does not slander with his tongue.

"Blessed are those who rejoice because of her (Wisdom) and who do not spread themselves in the ways of folly.

"Blessed is he who seeks her with pure hands and who does not go after her with a deceitful heart."

Benedict T. Viviano says the Dead Sea beatitudes "tell people how to live in the here and now." In contrast, the Beatitudes of Jesus are apocalyptic, suggesting rewards beyond this world.

Another difference, Viviano says, is that the beatitudes in the scrolls "oscillate between singular and plural," while in Matthew and Luke, Jesus speaks only in the plural, giving his teachings "a more social or collective character." (RNS)

Ghanian churches called to defend the poor and oppressed

Churches in Ghana have been urged to play a prophetic role in defending the oppressed and the poor.

Speaking to Ghana's *Christian Messenger* newspaper, theologian Dwame Bediako said many people are disappointed at the lukewarm and middle-road attitude of the church in Ghana's current political transitional period.

Bediako cited Benin, Togo, and Zaire as countries where the churches played a prophetic role by preparing the way for constitutional rule and chaired the transitional period themselves. "They saw that all the unjust laws which militate against human rights were scrapped. Are people not being arrested now? What are the churches doing about the recent violence in the country?" he asked.

He warned that perfect peace would not come if there was no justice. "Since the church is Christ's operative presence in the world, she must champion the cause of the marginalized, the imprisoned, the detained, the hungry, the poor, and the afflicted," Bediako said.—*G. B. K. Owusu*

Religious studies programs see shadow of budget ax

As administrators at colleges and universities around the U.S. cut wide swaths through budgets, some religious studies programs are falling under the ax.

Barbara DeConcini of Emory University in Atlanta pointed to a threat last year, as yet unfulfilled, to wipe out the religion department at San Diego State University as a grim reminder that study of religion is often viewed "as an expendable luxury, rather than an essential component of a liberal arts education."

The religion department at Oregon State University—one of the oldest university religion programs in the nation—was eliminated in June, along with the religion major and minor programs.

Other reports of retrenchment or threatened cuts have been issued from Michigan State University, Southern Illinois University, and Pennsylvania State University. (RNS)

Church of the Brethren joins call to end U.S.-Vatican ties

Three more Protestant churches have joined the call for President Bill Clinton to end formal diplomatic ties between the United States and the Vatican.

In a letter sent to Clinton in February, officials of the Church of the Brethren, Presbyterian Church (U.S.A.), and Seventh-day Adventist Church joined in asking Clinton not to "perpetuate the Reagan-Bush policy" of appointing a Vatican ambassador.

"Such appointments, which establish formal ties between the state and one particular church, violate the time-honored constitutional principle of church-state separation," the letter said.

Clinton has given no indication of how he stands on the issue. (RNS)

Ontario Natives remain uneducated about AIDS

A new study on AIDS awareness among Aboriginals found nearly half of the northern Ontario Natives interviewed had not heard of the disease.

The study, conducted by University of Toronto researchers and the Chiefs of Ontario, shows that 45 percent of Natives surveyed in northern Ontario and 17 percent throughout the province were unaware of AIDS; few take protective measures during sex.

Researcher Ted Myers said the results raised a concern that AIDS could be transmitted through the populations of remote, Aboriginal communities.

He attributed the lack of AIDS awareness to the fact most educational material is presented in English while the dominant languages on the reserves are Cree, Ojibway, and Oji-Cree. (CMC)

Churchgoing rates 8.5 on use of time scale

On a scale of 0 to 10, church rates an 8.5, the same as sleeping or moviegoing, says the American's Use of Time Project at the University of Maryland.

The organization surveyed adults to determine the degree to which they enjoyed 200 normal activities. Sex tops the list with a 9.3 rating. Between sex and church are sports/fishing, art/music appreciation, bar/nightclub attendance, hugging and kissing, and spending fun time with children.

The most unpopular uses of time, rated below 5, are housekeeping, tending sick children, medical appointments, and car repair. (NIRR)

Silent tragedy in Sudan; death toll surpasses Somalia's

Juba, Sudan (MCC)—While Somalia dominates world attention, a silent tragedy has engulfed nearby Sudan. Prolonged civil war and drought have killed an estimated 500,000 Sudanese, a figure that tops Somalia's death toll.

About 1.7 million Sudanese are in dire need of aid and several hundred thousand face starvation in coming months, according to U.S. government estimates.

Last year Mennonite Central Committee (MCC) shipped more material resources to Sudan than to any other country. These included more than 21,000 blankets, 24 tons of clothing, 12 tons of soap, 5,400 school kits, and food valued at more than $2 million (U.S.).

Many food shipments were sent in cooperation with the Canadian Foodgrains Bank, including 500 metric tons of corn donated by Canadian farmers through MCC's "Africa Peace Harvest" last fall. This corn is currently being flown into Juba, a southern city under siege by warring factions.

Roots of conflict. Centuries-old tension between northern Sudan, home to Muslims who identify with the Arab world, and southern Sudan, home to mostly Christians and animists (who practice traditional African religions), have wracked this east African country.

These tensions erupted into civil war in 1955. Except for a 13-year lull from 1972 to 1983, that war continues today.

Sudan's Muslim-dominated government controls the northern part of the country and is fighting rebel Sudan People's Liberation Army (SPLA) forces, made up of animists and Christians, for control of the fertile southern region.

In the late 1980s the conflict widened when the SPLA split into factions that began fighting each other as well as the government forces. Civilians are now caught between government and rebel forces and between the various rebel factions.

Atrocities—including torture, rape, and summary execution—have been perpetrated by all sides. Food has been used as a weapon by various factions. Rebel forces have surrounded the government-held southern city of Juba; food and supplies can only reach the city's residents by air.

Displaced people. About 1.2 million southern Sudanese fled north to Khartoum, Sudan's capital. Those fortunate enough to have relatives in the area moved in with them. It is not uncommon for households of 20 to 30 people to be supported by a single wage earner.

Years of war have displaced more than a million southern Sudanese. Last year government soldiers rounded up those living in shanty towns on the outskirts of Khartoum, the capital, and forced them into camps like Jebel-Aulial pictured here.

Other refugees lived on Khartoum's streets or in makeshift shacks on the outskirts of the city until late 1991 when the government instituted a "cleanup" campaign and forcibly moved them to desert camps.

Kevin King, MCC's material resource coordinator, visited Jabel-Aulial, a camp for about 12,000 displaced people, in February.

"I felt I was looking into the brink of hell. God did not intend people to live like that." King's eyes grow misty as he recalls the camp's appalling living conditions.

Government forces brought the people, mostly women and children, to this area in November 1991. Camp residents say soldiers forced them onto trucks, drove for two hours, and then dumped them in the desert with no food or shelter.

Being natives of southern Sudan, they had no experience living in a harsh desert climate with scorching heat during the day and freezing temperatures at night.

Sheer ingenuity kept many alive—like the children whose mothers buried them up to their necks in the sand to warm them during the frigid nights.

To build shelter, people walked miles to collect sticks. They used these, combined with mud, to fashion rounded huts about eight feet in diameter and five feet tall, topped with burlap from relief supply sacks.

Six or seven people live in each hut.

If outside agencies had not helped, many more people would have died, King says. Sudan's government provided meager assistance.

"I was impressed by the dedication of Sudan Council of Churches' workers. I asked one relief worker what he does if the sun goes down and he hasn't finished his work. He said, 'I stay here overnight,' " King relates. Sudan Council of Churches is MCC's primary partner in Sudan.

Emotional wounds. People have emotional as well as physical needs. Many saw their homes destroyed and loved ones killed. Few families remain intact.

One woman recounted how she and her neighbors had hastily fled fighting under cover of darkness. She had handed her children up to a crowd on a truck that was to take them to safety and then climbed up herself.

As the truck roared off, she began collecting her children from the crowd and discovered one was missing. She does not know what happened to him.

Some people are willing to risk returning to their homes in the war-torn south rather than stay in this hostile and unfamiliar place. MCC has given the Sudan Council of Churches $100,000 to assist people who want to return home by giving them seeds, agricultural tools, food, and transportation.—*Pearl Sensenig*

Swartzendruber to succeed Alliman as president of Hesston College

Hesston, Kan. (MBE)—Loren E. Swartzendruber, a 43-year-old church administrator from Elkhart, Ind., has been named the seventh president of Hesston (Kan.) College. He was the unanimous choice of the presidential search committee appointed by the Mennonite Board of Education (MBE) and the Hesston College Board of Overseers.

Swartzendruber will assume presidential responsibilities in January 1994, following a six-month period of preparation. He is currently MBE's associate executive secretary.

Swartzendruber will succeed Kirk G. Alliman, whose 11-year tenure as president ended Oct 1, 1992. James Mininger, long-time Hesston College dean, is serving as interim president.

"The Presidential Search Committee is convinced that in Loren Swartzendruber we have found those gifts which well qualify him to serve as the next president of Hesston College," said committee chair John Hershberger of Arvada, Colo.

"Mr. Swartzendruber is strongly committed to Mennonite education, is known across much of the Mennonite Church, is respected by church leaders, and is active in both the local and denominational aspects of the church."

A native of Iowa, Swartzendruber has served with MBE since 1983. He has been responsible for relationships with the presidents and boards of Goshen (Ind.) College and Associated Mennonite Biblical Seminaries, Elkhart, Ind., and with the 21 district conferences of the Mennonite Church.

He has led coordinated marketing efforts of enrollment officers of the MBE colleges and seminaries. In addition, he has overseen the fundraising activities of the board.

Before coming to MBE, Swartzendruber served for five years as pastor of Salford (Pa.) Mennonite Church in the Franconia Mennonite Conference.

In Elkhart, Swartzendruber is a member of the Southside Fellowship, where he has served as elder since 1990. He is married to Patricia Swartzendruber, vice-president for administration and resources at Mennonite Board of Missions. They are the parents of four children.

On July 1 Swartzendruber will enter a period of preparation for the presidency. He plans to begin a doctorate of ministry program at Northern Baptist Theological Seminary, Lombard, Ill.

"MBE's experience has shown the importance of adequate preparation time,"

Loren E. Swartzendruber

said MBE president Elvin Kraybill. "Therefore, from the beginning of the search process, we have projected such time. Helpful preparation activities have included reading, reflection, preparation of draft position papers, participation in workshops for new administrators, sessions with a mentor, and visits on other campuses with strong, experienced presidents."

'100,000 Faces' captures attention of Canadian press

Waterloo, Ont. (Mennonite Reporter)—"My God . . . so many people died," stated the headline in the Jan. 30 *Toronto Star*. It was quoting one person's response to the "100,000 Faces" exhibit in Toronto.

The 439 panels of faces, the response of Mennonite volunteer Jennifer Lindberg to the Persian Gulf War, generated considerable publicity as it traveled to nine Ontario cities in January and February.

In Toronto, it was on display for four days at the Church of the Holy Trinity, right next to the Eaton Centre.

"[The exhibit] moves people," Lindberg noted in the *Toronto Star* article. "They did not realize the real tragedy behind the war. We talk with kids who have never really realized that regular people live in Baghdad."

The *Catholic New Times* used a unique approach in its coverage of the exhibit: it featured faces from the "mural-maze" as a border on the bottom of each page of its Feb. 7 issue.

"Baffled are the peacemakers," stated the first item in the front page index.

"Everyone—from veteran Vatican diplomats to a youthful Mennonite impresario—is searching for post-Cold War ways to seek peace and pursue it," said the *Catholic New Times*. Inside was an article on Lindberg and the showing of "100,000 Faces" at the London Regional Art Gallery.

Lindberg and Patricia King have been traveling with the exhibit since July. Various Mennonite agencies are helping fund the project.—*Margaret Loewen Reimer*

MEDA membership rises to half of five-year goal

Winnipeg, Man. (MEDA)—Membership in Mennonite Economic Development Associates (MEDA) has climbed over the 2,500 mark, halfway toward MEDA's goal of 5,000 members by 1997.

MEDA, which helps members express their faith in workplace settings and operates business-oriented programs in developing countries, recently launched a campaign to double its membership and its impact on the poor in five years.

"We're making good strides toward the first goal, growing at the rate of two members per working day," says Lee Delp, president. "That's an annual growth of 30 percent, compared to 3 percent before." Progress on the second goal has been slower.

Last year MEDA's programs assisted 14,000 families and created 2,850 new jobs in developing countries.

Philadelphia 93 speakers announced

Philadelphia, Pa. (MCGB)—Speakers at the adult and youth convention in Philadelphia this summer were announced last week by convention organizers.

Along with music and a variety of worship styles centering around the new Anabaptist worship book, *Hymnal*, five preachers will deal with themes of covenant, grace, and freedom in evening worship during the Mennonite Church Adult Convention July 27-Aug. 1.

Evening worship leaders Bob and Cindy Petersheim, Leola, Pa., said the worship planning committee has been working hard to plan a worship experience that will represent the diversity of the church.

Mennonite Church moderator David W. Mann, pastor of Hesston (Kan.) Mennonite Church, will preach in the opening

worship service Tuesday evening.

Other speakers for the evening services will be: Duane Beck, pastor of Belmont Mennonite Church, Elkhart, Ind.; Michael Banks, pastor of Burnside Church, Bronx, N.Y., joint with youth; Dorothy Nickel Friesen, assistant dean at Associated Mennonite Biblical Seminaries, Elkhart, Ind.; and Ron Sider, professor at Eastern Baptist Theological Seminary, Philadelphia.

Preaching at the final event of the weeklong convention, Sunday morning worship, will be Raul Garcia, president of Mennonite World Conference, Pehuajo, Argentina.

Youth convention. Confirmed speakers at the Mennonite Youth Convention are: Del and Michele Hershberger of Woodburn, Ore., former conference ministers for the Pacific Coast Conference; Michael Banks, joint with adults; Hubert Brown, dean of students at Hesston (Kan.) College; and Tony Compolo, St. David's, Pa., author, speaker, and sociologist.

Haitian Mennonites die in ferryboat accident

Port-au-Prince, Haiti (Mennonite Weekly Review)—More than 1,700 fatalities in a Feb. 17 ferryboat accident off the coast of Haiti included 29 people from three Haitian Church of God in Christ Mennonite (CGCM) congregations.

The overloaded ferryboat with about 2,000 passengers sank during a rainstorm. There were 286 survivors. All the Mennonites on board drowned.

The 21 adult Mennonite church members and eight children who died were native Haitians from the Jeremie area. They were on their way to a CGCM conference in Port-au-Prince, said Vernon Koehn, a CGCM minister at Burns, Kan., and former missionary to Haiti who was present for the conference.

The conference was canceled following the accident in favor of a memorial service, Koehn said. Memorial services were also held in the victims' home congregations.

Koehn said two of the congregations lost about a third of their membership in the accident. Two lost all their leaders. Church leaders on the island are trying to establish new local leadership, he said.

The three affected congregations ranged in membership from 16 to about 40. There are 17 CGCM congregations on the island, Koehn said.—*Rich Preheim*

Kubler-Ross speaks on death and dying at EMC

Harrisonburg, Va. (EMC&S)—"How many of you in this auditorium are not afraid to die?" was Elisabeth Kubler-Ross' opening question to an audience of more than 700 people assembled at Eastern Mennonite College.

Only a smattering of hands slowly went up.

"Why are you afraid?" Kubler-Ross asked intently.

After volunteers offered responses—"fear of the unknown," "leaving family and friends behind," "the pain surrounding death"—the speaker said, "There's no reason to be frightened if you believe that death is only a transition and after you die, life really begins!"

A native of Switzerland, the noted authority in the field of death and dying captivated her listeners with her March 1 presentation on "Life, Death and Transitions"—a three-hour talk that opened National Social Work Month on campus.

Using a conversational style and no notes, Kubler-Ross seemed to relish shattering commonly held beliefs surrounding death. She poked good-natured fun at "flaky, New Age" types, psychiatrists, haughty physicians, and detached social workers.

At the same time, she radiated genuine compassion toward persons with chronic illnesses, the mentally disabled, and children who are HIV-positive.

Throughout her marathon presentation, Kubler-Ross kept returning to the need for people to "take care of unfinished business now" as a primary requirement for preparing adequately for death.

Elisabeth Kubler-Ross speaks on "Life, Death and Transitions" at Eastern Mennonite College.

"There are only two natural fears: falling from high places and sudden, unexpected noises," she declared. "All other fears are unhealthy and must be dealt with."

The speaker focused on the four "quadrants" of an individual's life—the physical, emotional, intellectual, and spiritual—and stressed the need for achieving a balance in each area.

"If one has too much unfinished business in his life, he or she will never open up the spiritual quadrant to the deepest meaning in life," Kubler-Ross said.

"Dying patients use the language of the spiritual," she noted. "One must truly *hear* what they are trying to say in order to be a helpful counselor."

Other recurring themes by Kubler-Ross: "Learn to give and to receive [in this life] so that you are prepared to answer for your life in the next. . . . Learn to give, to receive, to forgive. . . . If someone has given you unconditional love, thank them *now*. What are you waiting for? . . . Prepare a Living Will; make sure your life is not prolonged unnecessarily [by life support systems]. . . . Listen to your children!"

Kubler-Ross began her pioneering work with the terminally ill at the University of Colorado Medical Center in Denver and later as assistant professor of psychiatry at Billings Hospital, University of Chicago.

Her book, *On Death and Dying*, is today considered the master text on the subject and is required reading in most major medical and nursing schools and graduate schools of psychiatry and theology.

In 1977 Kubler-Ross founded Shanti-Nilaya (meaning "home of peace" in Sanskrit), now called the Elisabeth Kubler Ross Center in Headwaters, Va. From this base, she and her staff carry out their international teaching mission based on the concept of unconditional love as an attainable ideal.

"Dr. Kubler-Ross is a pioneer in programs for birth-infected children with AIDS, and we felt that she was able to challenge us to meet the needs of this growing population," said Mary Jane Fox, social work department chair.

"We recognize that she is a controversial figure, but her plea to us to minister to others in a spirit of unconditional love is something that we as followers of Jesus should take seriously in all areas of life."—*Jim Bishop*

• **French leader dies.** Willy Peterschmitt, pastor and elder of the Mennonite congregation of Colmar in the Alsace, France, died Jan. 20 at the age of 68. Peterschmitt was a well-known figure in European Mennonite circles. He had been one of the first European Mennonite foreign students at Goshen (Ind.) College following World War II. The home of Willy and Jeanne Peterschmitt in France drew Mennonite relief workers, missionaries, scholars, and filmmakers (*The Radicals*).—*Jan Gleysteen*

• **Bookstore honored.** The Provident Bookstore in Souderton, Pa., has been selected as a regional 1993 Store of the Year by Christian Booksellers Association. This qualifies the bookstore for the national CBA Store of the Year competition—an honor once won by another Mennonite-owned store, Hackman's Bible Book Store in Whitehall, Pa. Provident Bookstores are owned by the Mennonite Publishing House.

• **TV crew follows grain.** A Canadian television station is filming a Mennonite couple—Wilf and Ruth Buhler of Osler—as they follow a shipment of donated grain from their Saskatchewan farm to distribution points in Africa. The filming is being done for CBC's "Country Canada": a television program that examines grassroots food production issues. The program is scheduled to air March 28. More than 2,400 prairie farmers contributed a record 19,500 tons of grain in 1992, an increase of 24 percent over the previous year.

• **Construction underway.** Construction plans for the new recreation-fitness center at Goshen (Ind.) College were approved March 8 by the Mennonite Board of Education. Site work has begun, and the building is scheduled to be completed by December 1993. The multi-use facility will include three basketball courts with movable seating for 1,500, a swimming pool, jogging track, racquetball courts, weight room, classrooms, laboratories, an athletic training room, and office space for the campus health center and physical education department. Construction will cost $6.3 million; to date $2 million have been raised.

Bridges? Who needs 'em. *Jajarkot District, Nepal (MBM)*—How do you cross deep, swift rivers in Nepal when you want to save hours of walking via a bridge? If you are Mennonite Board of Missions worker Miriam Krantz (far right) and her Nepali colleague Nalini Shakya (second from right), you tie dried gourds around your waist as a life belt and get towed by two strong swimmers (left). The women are on their way to the remote Jajarkot District where United Mission to Nepal hopes to start nutrition work in cooperation with the government district health office.

• **CPT organizes tent camp.** A tent camp, set in shadows of the Federal Building in downtown Chicago, will be the centerpiece of a Holy Week, April 4-11, public witness for peace in the Middle East. A Christian Peacemaker Team will provide a 24-hour presence at the camp and participate in various forms of public witness and worship. According to organizers, the encampment will be a visible reflection of the plight of the 415 Palestinians who remain stranded in the mountains of southern Lebanon after the Israeli military expelled them from the occupied territories on Dec. 17.

• **Brethren change name.** The Mennonite Brethren Church of Austria has changed its name to "Mennonite Free Church." According to the Austrian church newsletter, "The elimination of the word 'Brethren' does not indicate a break with the worldwide fellowship of Mennonite Brethren churches, nor with our history or theology. Rather, we want to unitedly announce that we are a free church, in which not only 'brothers' have a place, but everyone—men, women and children. Doubtless we have always seen ourselves in this way, but outsiders sometimes received a different impression."
—*Mennonite Brethren Herald*

• **Year ends in the red.** The General Conference Mennonite Church (GC) fell short of its budget goals for the 1992 fiscal year. Giving to the conference was $621,000 below the income goal of $5.3 million. "Due to the fact that the 1992 income was running behind 1991, the administrators intentionally curtailed expenditures during the year," said Vern Preheim, GC general secretary. Therefore, actual spending for the year was only $62,500 above receipts. At least 50 percent of the decline in income can be attributed to the drop in the value of the Canadian dollar, said GC treasurer Ted Stuckey.

• **Bible institute draws 120.** Some 120 students attended the 17th annual Southeast Bible Institute at Bahia Vista Mennonite Church in Sarasota, Fla. Course offerings included Bible book studies, basic singing and song leading, prophecy, and Sunday school teacher training.

• **Church registered.** Official registration with the government of the International Mennonite Church of Singapore was celebrated in its first public meeting Sept. 6, 1992. Some 60 people were present. "It is really a miracle," said David Shenk of Eastern Mennonite Board of Missions (EMBM), Salunga, Pa. "It is very unusual for new churches to be registered in Singapore these days." The church is an outreach of the Indonesia Mennonite Church, Muria Synod. It is supported by EMBM, which describes itself as "a junior partner" in the effort. (MWC)

• **Internationals join YES.** The number of international volunteers in the Youth Evangelism Service program of Eastern Mennonite Board of Missions increased nearly 23 percent in 1992. This is a large jump from 6 percent in 1991. YES director Galen Burkholder says that YES outreaches have been more effective because of the cross-cultural nature of the young adult service teams. International members help to break down language and cultural barriers. Former YES members, parents, and others have been pledging to give at least $200 per year to help international young adults participate in the program.

• **Peace fund gifts welcomed.** Mennonite Central Committee U.S. Peace and Justice Ministries invites contributions for the 1993 Taxes for Peace fund. The fund, established in 1972, gives people who withhold war taxes a way to give their money to peaceful purposes. Contributions will support the creation of peace education materials and education about pastoral sexual misconduct by the Women's Concerns desk and Mennonite Conciliation Services.

• **Anthem released.** Conrad Grebel College, Waterloo, Ont., has released a version of "Heart with Loving Heart United," the third piece in their hymn anthem series. The anthem, composed by music professor Leonard Enns, is dedicated to Grebel Professor Emeritus Walter Klassen. The first two anthems published by the college are "Hail to the Lord's Anointed" by J. Harold Moyer and "May the Lord Bless Thee and Keep Thee" by Srul Irving Glick.

• **Missionary transitions:**

John Derksen left March 8 for a six-month term in Somalia. He will serve in logistics with Eastern Board and World Concern. His address is c/o MBEA, PO Box 14894, Nairobi, Kenya.

Kirk and Marilyn Hanger, with sons Joshua and Jacob, arrived in Guadalajara, Mexico, Jan. 27 to begin six months of language study. Their specific assignment during their three years in Mexico City will be determined later. The Mennonite Board of Missions appointees' address is Spanish Language School, Apartado Postal 5-959, 12 de Diciembre, 359 Colonia Chapalita, 45042 Guadalajara Jalisco, Mexico.

Marilyn Metzler of Springville, Ala., left Feb. 19 for a three-year term in Somalia with Eastern Mennonite Board of Mission and World Concern. She will work in relief aid. Her address is c/o MBEA, PO Box 14894, Nairobi, Kenya.

• **Coming events:**

Michiana MEDA meeting, Griner Conservative Mennonite Church, Middlebury, Ind., April 24. Day includes tours of local Mennonite and Amish businesses. Dinner speaker is Doug Elliott on "Meeting the Environmental Challenge." Reserve dinner by writing to Box 871, Goshen, IN 46526; phone 219 533-6230.

Shenandoah Valley Bach Festival, Eastern Mennonite College, Harrisonburg, Va., June 18-20. Directed by professor of music Kenneth Nafziger. Information from 703 432-4131.

Conference marking Amish tricentennial, Elizabethtown (Pa.) College, July 22-25. "Three-Hundred Years of Persistence and Change" includes tours and presentations from scholars around the world. Register by July 1. Information from The Young Center, Elizabethtown College, One Alpha Drive, Elizabethtown, PA 17022-2298; phone 717 361-1470.

• **Job openings:**

Admissions counselor, Landis Homes Retirement Community, Lititz, Pa. Counselor will assist in finding and confirming potential residents for the new Harvest View Apartments. Full-time temporary position. Send résumé to Human Resources, Landis Homes, 1001 E. Oregon Rd., Lititz, PA 17543; phone 717 569-3271.

Director of Community Services, Eden Mental Health Centre, Winkler, Man. Director will be responsible for planning and directing the provision of community mental health services. Applicants should have a master's degree in psychology, social work, or nursing combined with administrative experience. Applications due April 9. Contact Personnel, Box 129, Winkler, MB R6W 4A4; phone 204 325-5355.

Director of Maintenance, Camp Deerpark, Westbrookville, N.Y. Director will oversee facilities and grounds and host retreat groups two weekends per month. Housing provided on grounds with salary and benefits. Position available in April. Contact Marian Sauder (914 754-8669) or write Box 394, Westbrookville, NY 12785.

Faculty, Hesston (Kan.) College. *Men's basketball coach/physical education instructor*—M.S. degree preferred, coaching experience required. *Instructor in Bible and pastoral ministries*—M.A. or M.Div. degree required, pastoral experience preferred. Both positions begin fall 1993. Send résumé to Phil Osborne, Academic Dean, Hesston College, Box 3000, Hesston, KS 67062; phone 316 327-8206.

Staff, Eastern Mennonite High School, Harrisonburg, Va. *Guidance counselor* is responsible for: spiritual, vocational, educational, and personal counseling; management of standardized testing program; coordination of special students needs program; and some teaching. Full-time *math teacher* also needed. Contact J. David Yoder at 703 433-9107.

Voluntary service in the great North. *Red Lake, Ont. (INM)*—Jay Delp, the youth pastor of Franconia (Pa.) Mennonite Church, and a crew of nine young men recently made a 36-hour "pilgrimage" to northwestern Ontario for a week of firewood cutting. They were flown by Impact North Ministries planes to Sandy Lake, an isolated Native American reserve 150 miles north of Red Lake, Ont.

Equipped with chain saws and axes, the group traveled by snowmobiles to fell, cut, split, and haul some 15 cords of firewood. Their labors will warm the Sandy Lake church and the home of missionaries Keith and Lois Repman. In turn, the hosting community provided fellowship, showers, and meals—including a dinner of moose meat.

Participants were: Chris Benesik, Luke Bergey, Nate Leister, Karsten Gerber, and Ryan Moyer, all of Souderton, Pa.; Matthew Blum and Matt Landis of Harleysville, Pa.; Michael Derstine of Telford, Pa.; and Chad Derstine of Harrisonburg, Va.

Summer staff, Camp Camrec, Longworth, Wash. More information from director David Kreider, 18899 Little Chumstick Creek Rd., Leavenworth, Wash.; phone 509 548-7245.

Voice instructor, Goshen (Ind.) College. Three-quarter time tenure track position in applied voice (soprano or alto) begins July 1. Responsibilities include private voice instruction, directing the college chorale, supervising opera/musical theater productions, and advising students. College-level experience as studio voice instructor and choral conductor required. Send curriculum vitae and three references (no tapes or supporting documents) to John Eby, Academic Dean, Goshen College, Goshen, IN 46526.

• **Change of address:**

Rouge Valley Mennonite Church from RR 1 to 7452 Reesor Rd., Markham, ON L6B 1A8.

Seattle Mennonite Church from 225 N. 70th to 3120 NE 125th St., Seattle, WA 98125 (the former Lake City Way Theater); phone 206 361-4630.

John and Vel Shearer from Wilkes Barre, Pa., to 1560 Jody Ave., Lebanon, PA 17042-4321.

NEW MEMBERS

Asheville, N.C.: Lesslie Carleton, Heather Guengerich, Marcus Hunsberger, Chere King, Jason Kurtz, Sara Laffaye, Nicole Miller, and Jeffrey Overholt.

Glade, Accident, Md.: Loretta Opel.

Line Lexington, Pa.: Heather Housel, Russel Crager, Scott Christy, Jim Connell, Joy Connell, Lawrence Rush, and Karen Rush.

Maple Grove, Belleville, Pa.: Amanda Campbell, Erin Farrell, Julie Thompson, Kevin Thompson, Keith Yoder, and Craig Zook.

Martins Creek, Millersburg, Ohio: Mary Kandel, Tim and Linda Stangelo, Marion and Betty Stutzman, Dave and Anna Troyer, and Wayne and LaVina Weaver.

Mechanic Grove, Quarryville, Pa.: Ezra Horst, Janice Horst, Janelle Martin, Kenneth Martin, David Sensenig, and James Sensenig.

Peace, Dallas, Tex.: Mark Brogan, Vickie Crenshaw, Keith Esau, Cassandra Sampson, and Ann Smalley.

BIRTHS

Baerg, Jerry and Caroline Nenpan, Waterloo, Iowa, Timothy Nenpan (first child), Jan. 29.

Bauman, Kevin and Michelle Wollis, Floradale, Ont., Lindsey Claire (second child), Feb. 14.

Belber, Arthur and Beth Bechtel, Harleysville, Pa., Danica Morgan (first child), Feb. 20.

Bontrager, Rod and Jodi, LaGrange, Ind., Tiffany Nicole (second child), Feb. 14.

Burke, Ed and Amy Clemmer, Pennsburg, Pa., Zachariah Xavier (first child), Feb. 25.

DuBois, Russell and Kellie Chambliss, Tremont, Ill., Brooke Lyn (second child), Feb. 15.

Fries, John and Jill Showalter, Chesapeake, Va., Jacquelyn Nicole (second child), Jan. 17.

Geiser, Steve and Rhoda Gerber, Dalton, Ohio, Jordan Steven (second child), Nov. 21.

Graber, Dennis and Barbara Yoder, Plain City, Ohio, Benjamin Daniel (second child), Feb. 14.

Graber, Roger and Charnel Stutzman, Milford, Neb., Dylan Howard (second child), Feb. 21.

Jantzi, Loren and Melissa Gydesen, Martinsburg, N.Y., Sabrina Elizabeth (third child), Feb. 11.

Jantzi, Tim and Kim Bradshaw, Toronto, Ont., Taylor Antonia (first child), Jan. 27.

Kauffman, Kenneth E. and Bernadette Neubauer, Cochranville, Pa., Joshua Bradley (third child), Feb. 5.

King, Neal and Mary Lou Rohrer, Cochranville, Pa., Colton Ryan (second child), Dec. 23.

Lance, Dave and Carla Gerber, Apple Creek, Ohio, Sarah Beth (third child), Nov. 16.

Martin, Randy and Marilyn Alumbaugh, Elkhart, Ind., Kristi Lynn (fifth child), Jan. 8.

Mishler, Joel and Kim Ray, Shipshewana, Ind., Zachary Sheldon (second child), Feb. 9.

Mitton, Robert II and Maria, Ephrata, Pa., Katherine L. (ninth child), Oct. 21.

Moyer, Todd and Jennifer, Souderton, Pa., Kassandra Noelle (first child), Feb. 25.

Neeley, Troy and Sharon Yoder, Shipshewana, Ind., Domonique Jordon (second child), Jan. 25.

Reinhardt, Carl and Marleen Geiser, Dalton, Ohio, Derek Michael (third child), Feb. 15.

Savage, Tim and Rhonda Miller, Chagrin Falls, Ohio, Christopher Thomas (second child), Feb. 24.

Schertz, Kahlil and Rachel Leatherman, Goshen, Ind., Elizabeth Leah (first child), Feb. 28.

Schmucker, Wesley and Kris Miller, Millersburg, Ohio, Alex James Dale (third child), Feb. 20.

Steider, Doug and Cindy Harbin, LaGrange, Ind., Kristen Noelle (third child), Jan. 27.

Voegtlin, Wayne and Deidrie Richardson, Kingman, Alta., Ethan John (third child), Feb. 23.

Ward, Richard and Adelle Horst, Scotia, N.Y., John Nevin (first child), born July 10, 1991, received for adoption Nov. 24, 1992.

Wenger, David and Rosemary Sarah Holst, Kitchener, Ont., Andrew Christopher (third child), Feb. 14.

Wenger, O. Martin and Diane E., Lancaster, Pa., Kirdan Fielding (second child), Nov. 7.

Yoder, Dave and Nancy Tyler, Buckley, Wash., Tessa Alise (first child), Jan. 25.

Yoder, Lowell and Mary Lynn Brenneman, Lititz, Pa., Michael John (second child), Feb. 15.

Yoder, Steve and Goldie Nussbaum, Apple Creek, Ohio, David Steven (second child), Dec. 16.

Zehr, Dale and Janet Yantzi, Milverton, Ont., Derek Alexander (first child), Feb. 21.

MARRIAGES

Collins-Lantz: Thomas H. Collins, Saint Peters, Pa. (Hopewell), and Bertha Lantz, Morgantown, Pa. (Hopewell), Feb. 27, by Mahlon D. Miller.

Haarer-Williams: Randy Haarer, Phoenix, Ariz. (Trinity), and Dana Williams, Phoenix, Ariz. (Baptist), Jan. 22, by Stan Shantz.

High-Hostetler: Brian High, Lititz, Pa. (Maple Grove), and Melissa Hostetler, Parkesburg, Pa. (Maple Grove), Dec. 13, by Phil Freed.

Martin-Eberly: Darryl Lee Martin, Denver, Pa. (Ephrata), and Catherine Marie Eberly, East Earl, Pa. (Ephrata), Feb. 13, by Lester Eberly and Leroy Martin.

Martin-Petersheim: Neil Martin, Ephrata, Pa. (Ephrata), and Lisa Petersheim, Bird-in-Hand, Pa. (Ephrata), Feb. 27, by Leroy Martin.

Mullet-Martin: Matthew Ryan Mullet, Elkhart, Ind. (Olive), and Jennie Martin, West Lafayette, Ind., Feb. 20, by Dale Shenk.

Redhead-Harris: Gary Redhead, Peoria, Ill. (First), and Mary Ann Harris, Peoria, Ill. (First), Feb. 20, by Glen A. Horner.

Schlabach-Rupel: Brian Schlabach, Shipshewana, Ind. (Shore), and Trinity Rupel, Wolcottville, Ind., Jan. 16, by Barry Loop.

Troyer-Hayden: Kendall Troyer, Escanaba, Mich. (Soo Hill Community), and Julia Hayden, Mancelona, Mich. (Coldsprings), Feb. 27, by Stanley J. Troyer.

DEATHS

Burkholder, Edward R., 78. Born: Nov. 2, 1914, Kalona, Iowa, to Sidney Wilson and Amelia Miller Burkholder. Died: Feb. 27, 1993, Iowa City, Iowa. Survivors—wife: Niva Etta Miller Burkholder; children: Donald, Dorothy Schumann; 14 grandchildren, 18 great-grandchildren. Funeral and burial: March 2, Wellman Mennonite Church, by Daniel R. Johnston.

Martin, Sara E. Brubaker, 76, Elizabethtown, Pa. Born: Nov. 29, 1916, Warwick Twp., Pa., to Menno and Laura Root Brubaker. Died: Feb. 5, 1993, Lancaster, Pa., of cancer. Survivors—children: George, Mark, Fred, Sara Ann Keener, Orpha; sisters: Anna Shultz, Dorothy Shultz; half brother and sister: John Todd, Mary Ranck; 19 grandchildren, 7 great-grandchildren. Predeceased by: William Martin (husband), Richard and Joel (sons). Funeral and burial: Feb. 9, Goods Mennonite Church, by Nelson Bechtold and Ralph Ginder.

Miller, Marvin, 80, Kidron, Ohio. Born: Aug. 13, 1912, Louisville, Ohio, to John and Katie Krabill Miller. Died: Feb. 26, 1993, Canton, Ohio, of pneumonia. Survivors—wife: Ann Gerber Miller; children: Joyce Landon, Leslie, Duane, Glenn; sister: Clysta Richard; 10 grandchildren. Funeral and burial: Feb. 28, Kidron Mennonite Church, by Bill Detweiler and Bruce Friesen.

Mosemann, Elizabeth "Betty" Becker, 89, Harrisonburg, Va. Born: Oct. 3, 1903, Lancaster, Pa., to Harry H. and Cora Saylor Becker Mosemann. Died: Feb. 21, 1993, Harrisonburg, Va. Funeral: Feb. 25, Park View Mennonite Church, by Owen E. Burkholder and Shirley E. Yoder. Burial: Mellinger Mennonite Church Cemetery, Lancaster, Pa.

Nafziger, Rudy, 92, St. Jacobs, Ont. Born: March 8, 1900, Ellice Twp., Ont., to Andrew and Catherine Schweitzer Nafziger. Died: Feb. 25, 1993, of heart failure. Survivors—wife: Elizabeth Gerber Nafziger; children: Marie, Edith Jantzi, Irma Swartzentruber, Alta Swartzentruber; brother: Valentine; 14 grandchildren, 26 great-grandchildren. Predeceased by: Catherine (daughter). Funeral: Feb. 28, Mapleview Mennonite Church, by Victor Dorsch, Amsey Martin, and Ken Brenneman. Burial: (Spring) Poole Mennonite Cemetery.

Sauder, Enoch, 71. Born: May 27, 1921, to Jacob and Lydia Frey Sauder. Died: Jan. 10, 1993, Kitchener, Ont., of cancer. Survivors—wife: Priscilla Sauder; children: Dorothy Vigneux, Dianne Doherty, Marlene Oberle; brothers and sister: Elias, Ira, Rebecca Martin; 6 grandchildren. Funeral and burial: Jan. 13, Elmira Mennonite Church, by Dale R. Bauman.

Schwartz, David, 87. Born: Jan. 29, 1906, Ontario, to David and Catherine Jantz Schwartz. Died: Feb. 22, 1993, Wellesley, Ont. Survivors—wife: Ester Gerber Schwartz; children: Irene Berge, Laura-ann Wagler, Florence Roth, David, Wayne; sister: Grace Jantzi; 15 grandchildren, 11 great-grandchildren. Funeral and burial: Feb. 25, Maple View Mennonite Church, by Ray Erb and Steve Gerber.

Stahl, Glenn M., 58, Ephrata, Pa. Born: Aug. 17, 1934, Snyder County, Pa., to Francis E. and Edna B. Fox Stahl. Died: Feb. 8, 1993, Ephrata, Pa. Survivors—wife: Esther Martin; children: Ronald Lee, Linda Jean Lorah, Gloria Joyce; sister: Joyce L. Martin; 3 grandchildren. Funeral: Feb. 12, Ephrata Mennonite Church, by J. Elvin Martin and A. Richard Weaver. Burial: Indiantown Mennonite Cemetery.

Stutzman, Nettie Deeter, 84, Milford, Ind. Born: Oct. 26, 1908, Kosciusko Co., Ind., to Daniel and Permelia Coy Deeter. Died: March 4, 1993, Elkhart, Ind., of a heart attack. Survivors—husband: Alvin R. Stutzman; children: Lamar, Robert, Carol Ann Walls, Sharon Chupp; brother: Marion C. Deeter; 8 grandchildren, 4 great-grandchildren. Funeral: March 7, North Main Street Mennonite Church, by Ken Bontreger and Kevin Farmwald. Burial: Salem Cemetery.

My vision...

as MMA's new president is simple: I want to make MMA services more meaningful to you and your family.

To me, that means making absolutely sure you get the prices and benefits you need on insurance and financial services.

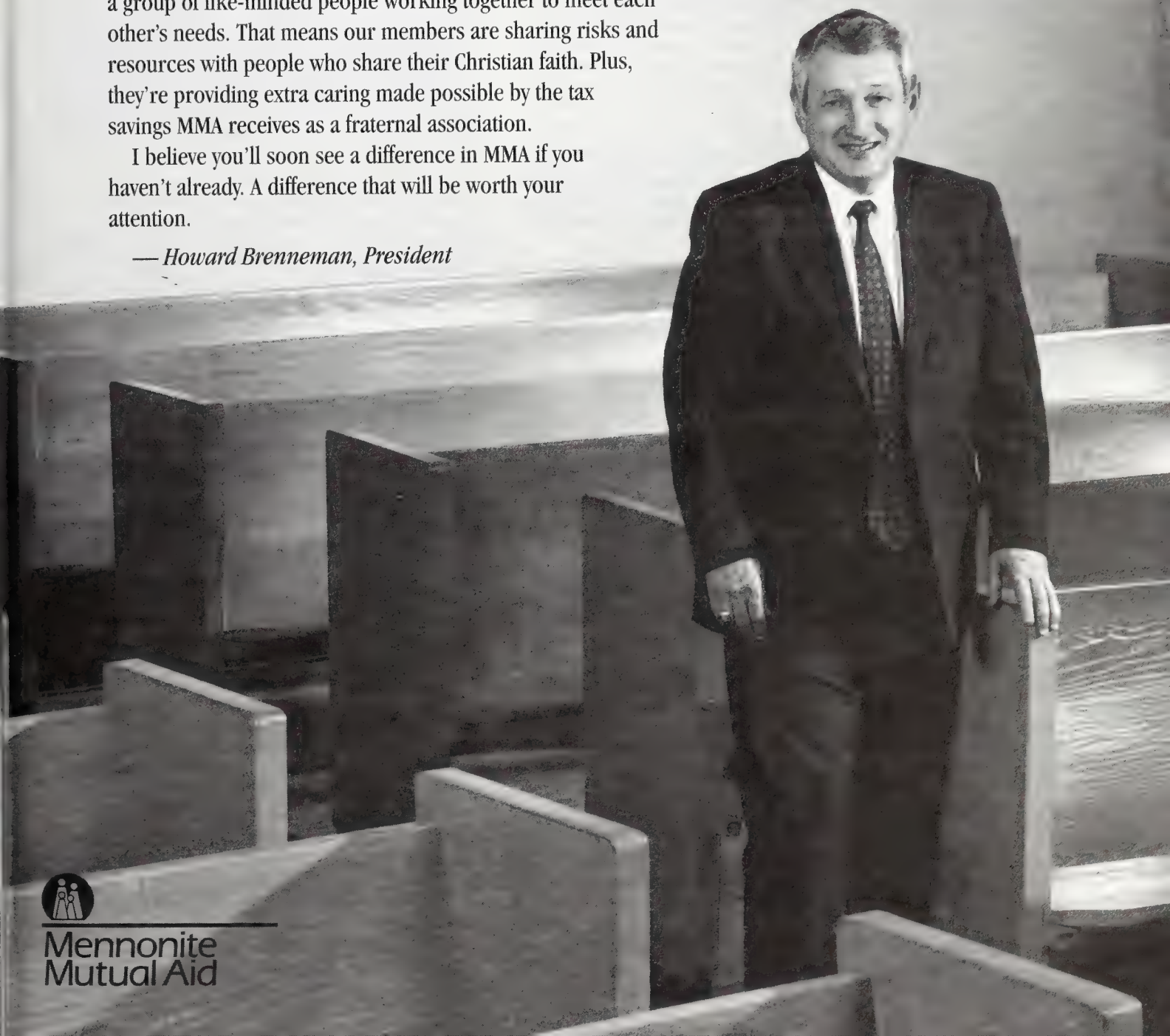
It also means making sure each MMA service you participate in offers you effective ways to express your faith.

Easy to say but tough to do? Maybe. But I've found MMA to be very committed to meeting your needs. And I'm making changes that will soon make our services more appealing to you than ever.

I admit, I'm starting with a strong foundation. After all, MMA isn't a regular insurance company. We're a fraternal benefit association — a group of like-minded people working together to meet each other's needs. That means our members are sharing risks and resources with people who share their Christian faith. Plus, they're providing extra caring made possible by the tax savings MMA receives as a fraternal association.

I believe you'll soon see a difference in MMA if you haven't already. A difference that will be worth your attention.

— Howard Brenneman, President



Mennonite Mutual Aid

Newspaper

**********CAR-RT-SORT** CR-23
390200 51H S124 305
MENNONITE BIBLICAL SEMINARY
LIBRARY
3003 BENHAM AVE
ELKHART IN 46517-1947

THE LAST WORD

One story. Two meanings.

In this issue, Millard Lind examines Ezekiel 23—a text in which the prophet personifies the cities of Jerusalem and Samaria as women who have had sexual relations with foreign warriors.

Personification of cities as women is a metaphor frequently found in Hebrew Scriptures as well as in ancient Near Eastern texts, according to Katheryn Pfisterer Darr, assistant professor of Hebrew Bible at Boston University School of Theology, in *The Women's Bible Commentary* (Westminster).

It's a disturbing image in this text.

The promiscuous behavior of the metaphorical "women" is shameful, regardless of the underlying double standard. (It is assumed that the husband can have two wives, while demanding the sexual fidelity of each woman.)

But as Darr says, the "husband's" violent response raises troubling questions. "Should one simply accept the enraged husband's explanation of why his wives deserved to be [tortured and] murdered?" Darr asks.

Moreover, the passage "depicts female sexuality as the object of male possession and control, presents physical abuse as a way to reclaim control, and then suggests that violence can be a means toward *healing* a broken relationship."

The gender-specific metaphor was originally inclusive. The city, which embodies all its inhabitants, male and female, is represented by a woman. But by the end of the chapter, Darr notes, the image "has collapsed into a threat intended for women alone": "Thus will I put an end to lewdness in the land, so that all women may take warning and not commit lewdness as you have done" (Ezek. 23:48).

It's quite a different reading of this chapter than the one developed by Lind. He explains how the story may serve as an Old Testament argument in support of pacifism.

Yahweh's wrath is caused by Israel's military covenants—its "harlotry"—with other nations. Jerusalem's sin is its choice to trust alliances of the sword rather than its alliance with God. Portrayed as a jealous husband, Yahweh demands absolute faithfulness—a faithfulness that surpasses dependence on the military might of other countries.

Thus the story illustrates a fundamental break from the Near Eastern power politics of its time, Lind asserts. It foreshadows the pacifism of Jesus—the one who tells us, "You have heard that it was said, 'Love your neighbor and hate your enemy.' But I tell you: Love your enemies and pray for those who persecute you" (Matt. 5:43-44, NIV).

One story. Two sets of wildly different implications. One message enlightens. The other profoundly disturbs.

The Bible is packed with metaphors like the one in Ezek. 23. Jesus himself understood the tremendous power of metaphor. His primary method of teaching was through parables.

We note that his closest friends often didn't understand what Jesus meant by his stories. Time after time, the disciples pleaded, "Explain this parable to us" (Matt. 15:15).

Sometimes they interpreted Jesus' metaphors literally; they thought his warnings about the "yeast of the Pharisees" had to do with real bread (Matt. 16:5-12). And they were astonished to see Jesus alive after the crucifixion, even though, according to Mark 8:31-32, he told them plainly "the Son of Man must . . . be killed, and after three days rise again."

They just didn't get it.

Biblical interpretation continues to be an issue of contention in the Mennonite Church. Voices ask who has the "right" interpretation. Differing opinions threaten to tear the community apart.

As seen by Ezek. 23, stories can have more than one meaning. Some might argue that Darr's observations are irrelevant, not worth talking about. But are they for the women in our midst who suffer battery or rape at the hands of their husbands?

As we study Scripture and its metaphors, we need to put its interpretations, both harmful and instructive, side by side.

The very place to examine them is in community. As we of many backgrounds share our stories with each other, we will widen and enrich our collective understanding of the text. Together, perhaps we can discover the truths in scriptural metaphor and story.

And the truth will set us free.—*cmh*

March 30, 1993

Gospel Herald

THE WEEKLY MAGAZINE OF THE MENNONITE CHURCH

Cape Christian Fellowship, Cape Coral, Florida: (top) the congregation grows as friendships develop during a church picnic; (below) sports teams are another way CCF reaches out to the community.

ALSO IN THIS ISSUE

Those little thefts of pencils and phone calls are important in the eyes of God . . . 6

What's happening this summer in Philadelphia? 11

Green named next president of Mennonite Board of Missions . 13

Cape Christian Fellowship:

The church that God built—with a little help from advertising

Each year Cape Christian has had a direct mail campaign at Easter. The result? An increase in Sunday morning attendance of 28 percent per year.

by Cathleen Hockman

Easter is a time of joy, celebrated by Christian churches around the world. For a rapidly growing Mennonite church in Cape Coral, Fla., each Easter becomes a particularly special time as this congregation celebrates its beginnings and its growth.

It was in April 1987 that Cape Christian Fellowship began with a core group of 35. In each of the six years since, the church has seen attendance increase 28 percent. Average attendance is now close to 250.

How has this church managed such growth? According to pastor Dennis Gingerich, Cape Christian attracts new members for various reasons. The church offers programs tailored to families with children. It holds worship services in an upbeat, contemporary style. Small groups provide nurturing and foster leadership within the laity.

All this—plus an advertising blitz each year around Easter time to bring people in.

Cape Christian has switched to two services to keep ahead of growth. The church wants to keep 20 percent of its seats empty—no matter how fast it grows.

"We reason that Easter Sunday is one of the biggest times of the year for people to come to church," Dennis says. "If we can get them to come [to Cape Christian] one time, we'll have a chance to get them to come back."

Since its founding, the congregation has focused its outreach during Easter. Dennis and his wife, Linda, moved to the area in May 1986 as church-planters, partly supported by Southeast Mennonite Conference and Mennonite Board of Missions. Together with two other support couples, the Gingerichs spent the year developing a core group for the new congregation. By the spring of 1987, the core group numbered around 35 people—and, with the first of what was to be an annual advertising campaign, Cape Christian Fellowship held its first Easter service that year.

Some 12,000 pieces made up that first mailing inviting people to church, Dennis says. Last year, the number was up to 25,000 pieces. Attendance for the 1992 Easter Sunday morning service was 384. Of these, 110 were first-time visitors—at a time when the church was averaging just over 200 people attending each week. Six months later, the regular church attendance had grown by 25 or 30.

Besides the direct mail approach prior to Easter Sunday, Cape Christian currently advertises year-round through radio spots on a local Christian station. "This is intended to reach Christians who have recently moved into the area and are looking for a home church," Dennis explains. Cape Coral is a fast growing region; the population has jumped from 48,000 to 80,000 in the last seven years.

"But still, we gear all of our direct mail to the unchurched person. This is the highest segment of the congregation—people with no previous religious background," Dennis says. The second highest is people with Catholic backgrounds, but the majority of those, he adds, rarely if ever attended religious services.

The bulk of people who come are aged 25-45. Though they may not have attended church before, "now they have kids and they want to involve their kids in a congregation." Cape Christian Fellowship, therefore, is focused toward family and children's ministry—"and that's primarily who we've reached."

Cape Coral, he explains, was previously a retirement community; when the region formally became a city (population 11,000) in 1970, the median age was 68.9. When Gingerichs moved to Cape Coral in 1986, the median age was 48. Now it's about 39.9, Dennis says.

"A few older people are also attracted to the church because there are so many younger families—they can experience a feeling of extended family here," he adds. A group of senior citizens in the congregation make up the self-dubbed "XYZ Gang—eXtra Years of Zest."

The fellowship currently meets in an elementary school cafeteria/auditorium. Last Easter, the place was packed until there was standing room only. So the congregation decided to try an experiment. Last September, Cape Christian began offering two Sunday morning services—a new one at 9:00 a.m. and the second at 10:45 a.m.

A summer children's ministry includes "Fun in the Son."

According to Dennis, the experiment wasn't completely a facilities-based decision. Repeated studies, he says, show that "churches that have less than 20 to 25 percent empty seats stagnate in their growth." Understanding why requires thinking like a visitor. Imagine coming in with your family and being unable to find a place to sit together, he suggested.

So Cape Christian Fellowship switched to two services partly to keep one step ahead of the growth. The congregation intends to always have at least 20 percent empty seats—no matter how fast they grow, Dennis says.

Having two services, moreover, provides multiple options for churchgoers. For two-income families, Sunday can be the only "family day," Den-

nis explains. The church began getting phone calls suggesting they offer an early service. As it turns out, the 9:00 service draws more people than the later one, with the entire congregation divided in about a 60/40 ratio.

Each service is about an hour and 15 minutes; after opening singing and worship, the children leave to attend their own service for the last 40 minutes. Dennis describes the worship as having an upbeat, contemporary style, complete with a band including drums, piano, and guitars.

In addition to Sunday morning services, over half of the church's adults meet in weekly small groups; a Cape Christian goal for the next years is to have as many church attenders as possible join a group of 10-15 people. "This will be our primary way of giving pastoral care," Dennis says.

The small groups are led by lay pastors—Cape Christian currently has 15—who meet weekly with the pastoral team for ongoing training. Tony Hostetler is serving as associate pastor in a quarter-time position. Phil Farrell is Cape Christian's full-time youth pastor; he also

Allowing people to be in process

You've noticed. It isn't "Cape Mennonite Fellowship." Or "First Mennonite Church of Cape Coral." The "Cape" part is in there; it's the "Mennonite" that's missing.

"But that doesn't make us less Mennonite," says pastor Dennis Gingerich. "It's just so that isn't the first thing people see."

People interested in becoming members of the congregation participate in a seven-week class called "Cape Christian Fellowship Basics." The class includes an introduction to the Mennonite church, its history, and key concepts such as the historic Anabaptist stance regarding peace and nonresistance.

An individual doesn't have to agree with these positions to join the church, Gingerich says. "You have to allow people to be in process. Argument doesn't work; argument doesn't change people. They have to experience peacemaking in the context of a loving, caring church—seeing it tried to be lived out."

He remembers a person who began to attend Cape Christian but disagreed with the idea of nonresistance.

"I won't debate it with you, I won't argue about it with you. And you don't have to change your position," Gingerich recalls telling the man. "But you do need to be teachable—to be willing to listen." Six years later, this man, Bob Bodem, is finishing up a degree in pastoral ministries at Hesston (Kan.) College. His views on pacifism have taken a radical turn.

Bodem grew up in a Christian family of military career people and says he probably would not have come to Cape Christian Fellowship if it had been called Mennonite. The church, he observes, is doing a great ministry "in bringing people to an understanding of what the Mennonite Church is about, even if we don't use that name.

"When you ask someone to accept Christ, you can't expect them to become a perfect Christian immediately," Bodem says. "We are all at a different place in our walk. The same concept applies," he adds, to the issue of pacifism.

A line in Cape Christian's membership covenant says that members are "committed to love friend and foe alike." "We learn to practice [peace] here in the congregation," Gingerich says. "Then we can translate that stance to a larger context. You have to start [making peace] at the congregational level before you try to tell it to the national government.

"You don't change people by debating," Gingerich repeats. "Peace has to be lived out in context. If people see something that's genuine, that's real, accomplishing something, they'll get behind it."

—*Cathleen Hockman*

"What may be seen as aggressive outreach by some has become a habit for us. But we don't want to fall into a rut. We want to be ready for freshness."

heads Young Life in Cape Coral. Another couple, Mark and Lin Ashton, work quarter-time with children's ministry.

Dennis sees his job as lead pastor as "motivating people to do ministry—to set them free to do it." When congregation members suggest ideas for outreach in the community, "I say, 'Go for it,' " he explains, "but I don't take the project on myself."

Last October, for example, church members learned that south Dade County, which was struck by Hurricane Andrew, had no access to fresh fruits and vegetables. Members of the congregation got together, organized the community, and delivered a semitrailer load of fresh produce to the hurricane survivors.

More and more of this sort of thing will be happening as Cape Christian continues to grow. "We've been working on our master plan—envisioning what we could be," Dennis says. "We think it's reasonable to expect a congregation of 2,500 to 3,000 members in 10 years." Some 200 lay pastors will provide leadership to 150 small groups. The church is in the process of buying 14 acres of property, or about three city blocks, and planning a building that will meet the needs of the expanding church in the next decade.

This year, Cape Christian is postponing its annual direct mail campaign until fall. The Easter advertising is being done via 200 spots on a Christian radio station—a contemporary music station specifically targeted at youth and young adults ages 15 to 30. "We're excited about this Easter being different," Dennis says. "What may be seen as aggressive outreach by some has become a habit for us. We don't want to fall into a rut. We want to always be ready for freshness."

Music plays an important part in the life and outreach of Cape Christian Fellowship. Here the children's choir sings for a Sunday worship service.

While the congregation is excited about its growth and its ministry, Cape Christian Fellowship isn't just focused on numbers, Dennis stresses; "we're just trying not to hinder what God is doing."

Especially not at Easter.

"Just think about the meaning of the resurrection," Dennis says. "Jesus came back to life, which was far more than any of his disciples suspected, even though he told them what would happen. If God can bring someone back to life, you know that God can do way beyond our expectations."

Cathleen Hockman, Scottdale, Pa., is assistant editor of Gospel Herald. *She is a member of Kingview Mennonite Church.*

Dennis and Linda Gingerich, leaders at Cape Christian Fellowship.

"Easter reminds us that if God can bring someone back to life, you know that God can do beyond our expectations."

"I love the Lord, because he has heard my voice and my supplications. Because he inclined his ear to me, therefore I will call on him as long as I live. . . . 'O Lord, I pray, save my life!' "
—Psalm 116:1-2, 4a, NRSV

Gospel Herald

Editor: J. Lorne Peachey

Assistant Editor: Cathleen Hockman

Editorial consultants: George R. Brunk III, Richard A. Kauffman, Martha Kolb-Wyckoff, Stuart Showalter, Diane Zaerr

Gospel Herald (ISSN 0017-2340) is published weekly, except for the third week of August and the first week of December, for the Mennonite Church by the Mennonite Publishing House. Subscription rate (in U.S. dollars): $27.50 per year; outside U.S. and Canada (air mail delivery): $47.50 per year. Group and bulk rates available. Call 1 800 245-7894.

Editorial and subscription address: *Gospel Herald*, 616 Walnut Avenue, Scottdale, PA 15683-1999. Telephone: 412 887-8500. FAX: 412 887-3111.

Second-class postage paid at Scottdale, PA 15683-1999. Lithographed in the United States.

Copyright © 1993 by Mennonite Publishing House.
Canadian subscriptions: second-class postage paid at Kitchener, Ont., publication mail registration no. 128562.

Gospel Herald is a member of the Associated Church Press and of Meetinghouse, an association of Mennonite and Brethren in Christ editors.

Postmaster: send form 3576 to 616 Walnut Ave., Scottdale, PA 15683-1999.

Vol. 86, No. 13: March 30, 1993

Printed on recycled paper

Credits: Cover and pages 2-4 supplied by Dennis Gingerich, page 13 by Mennonite Board of Missions, page 14 by Gwen Stamm, page 16 by Kate Warn, page 17 by John D. Yoder, page 19 by Ann Martin.

READERS SAY

God Refuses to Be Broken Down into Manageable Pieces (Feb. 16) was a welcome counterpoint to some letters in that same issue from readers who seem to use religion to support a reduced version of reality. (I have to wonder about anyone who hasn't changed his theology in 40 years!)

In particular, I am baffled by the ongoing opposition to women in church leadership, given our historic Anabaptist emphasis on human rights and social justice. The Christian church, of all places, should be where both women and men are free to be all they might possibly be in the true spirit of the gospel. Mennonites, of all people, should be leading the liberation.

With the millions of women who lead in the workplace, it is absurd to ask them to backpedal in church. Are Mennonites so far removed from real life?

Cheryl Weber
Takoma Park, Md.

Stampeding to the Front on Sunday Mornings (Feb. 16). I agree it was a blessing that missionaries were sent home from China in 1949. Perhaps it should have happened in some other countries.

I am not writing to be critical of missionaries. I applaud what has been accomplished by missionaries of the Mennonite Church as well as of other churches. I believe that Mennonite missions have changed and are no longer paternalistic.

Unfortunately, there are too many Christian mission agencies with paternalistic practices in many countries of the world. I have seen at firsthand how nationals in some countries resent that kind of missionary endeavor. Praise God, the church in China is demonstrating the Spirit is at work in the midst of a restrictive political system.

Cyril K. Gingerich
Zurich, Ont.

In ***Two-Timing God Cannot Be an Accepted Practice*** (Feb. 9) Ernest Martin says that abortion is the modern equivalent of worship of Baal and Molech. But a major component is missing: the intention of the participants to worship.

Abortion is not an action of worship. It is a result of (and a reaction to) our culture's sins. Abortion is a "choice" women are forced to make by a society that will not support their motherhood. The majority of women who abort feel they have no choice.

Any crisis pregnancy counselor will tell you that many women resort to abortion because of powerlessness—"forced into it by male partners, parents, callous employers, and school officials," writes Mary Krane Derr in *Daughters of Sarah.* Saying that abortion is a sacrifice of worship to idols is a harsh judgment, adding to the powerlessness of these women.

Phil Baumgarten
Philadelphia, Pa.

I want to express appreciation for the courage, openness, and clarity with which you have dealt with issues of sexual misconduct. Though painful, it will begin to bring healing.

There is a related issue I have not seen dealt with—the pain of being one who has knowledge about a spouse's inappropriate relationship.

Through the 30 years of my husband's ordained Mennonite ministry, there was a recurring pattern. He would develop a "helping" relationship with a younger, attractive woman in the congregation whom he felt "needed" him. When I shared my concerns, his response was he was only being "helpful" to those who "needed" him. He would tell me I was jealous, negative, and a hindrance to his being a good pastor.

These times were doubly painful not only with concern for our marriage but also for the church. I care very deeply about the church and face the question of what would happen if the issue became public? What would happen if it didn't? It felt so wrong, so inappropriate, yet what could I do with my concerns? What was I to do?

One time I discussed my concerns with a pastoral counselor from another denomination. He assured me he would walk with us through this time if we would come for a joint visit. When we made that visit he instead apologized to my spouse that he had listened to me without him present and then turned to me and informed me it was my fault. I was not being submissive enough at home.

I live with the pain of not knowing when my world might fall down around me, when one of the women should decide to make public my husband's actions. But my world of silence is not comfortable either.

Am I overreacting, jealous, not sub-

missive, judgmental? Am I an accomplice? How would things have changed if there had been a redemptive place for me to go for help when I sensed something was wrong?

What do I and other spouses do? Victims have found a voice, and in so doing, have begun to find health. It is time that there be healthy ways for spouses of pastors who behave inappropriately.

Name withheld by request

The desire to live a long life seems to be affecting many Christians today. One of these that needs to be examined is the lifespan of a church paper such as *Gospel Herald*. We read in Eccles. 5:3 that "a fool's voice is known by multitude of words."

Subjects in *Gospel Herald* seem to go in waves. Lately we have had a large wave on the subject of the ethics of leaders and their sexual misconduct. I realize this is a popular topic right now. But often we Mennonites embrace the popular political or social issue in our culture.

I believe that nothing is as ethically bad as sexual misconduct, except perhaps for a minister to cause his congregation to withdraw from the conference. But are we doing ourselves any good with this latest wave of ethics and sexual misconduct talk? We must have guidelines, of course; they are long overdue. However, to continue to rehash this issue does not improve us or promote harmony.

In our secular justice system, a person is innocent until proved guilty. But in the church we seem to consider someone accused of ethical misconduct as immediately guilty until proved innocent. What has happened to John 8:17? Could we please move on to a more edifying subject in our paper while we still have some ministers left?

Ernest J. Gross
Quakertown, Pa.

After reading Willard Swartley's article, ***What is the Relation of the Creator to the Created?*** (Nov. 17, 1992), I have three observations:

1. Orthodoxy has a historical context. This historical context has a cultural dimension. Inside of this dimension is a gender dimension, inside of which is a character-type dimension. So the development of orthodoxy has been within the realm of not just a particular flow of cultural history, but within the proprietary domain of males of a particular character type—the type attracted to theological work.

2. Human individuals in every culture display a range of character types which differ significantly. There are also innate differences of disposition with regard to faith and reason, emotion and intellect, left and right brain dominance. Further, character types vary across genders. A man and a woman of similar character types will often be more alike than two men or two women of differing character types.

3. Considering the range of character types displayed in human populations, it would seem very unlikely that the systematic creation of a religious orthodoxy by a self-perpetuating lineage of male theologians could satisfy the diversity of aesthetic, emotional, intellectual, and spiritual orientations which naturally occur across both genders.

Orthodox theology has a characteristic style which circumscribes spiritual experience and expression. It is this style, in the face of gender differences and character-type diversity, which creates the enduring tradition of heresy. Many persons, in many places, over the history of the faith, have been spiritually marginalized by orthodoxy's control of perception, experience, and expression.

The growing voice of women is a genuinely new element in spiritual dialogue. As a gender, with their own particular spin on the range of human character types, they are expanding the context and content of spiritual experience and expression.

Is it perhaps the case that the emerging leadership of women is the flowing of spiritual life seeking a new channel of expression? Is it perhaps the case that the expressions of spiritual perception and experience now flowing from the natural diversity of human character types can help bring a new sense of authenticity to theological reflection?

Theologians should ask themselves if the best use of their skills is to continue circumscribing the limits of allowable spiritual experience and expression. Or are they called to become sensitive instruments of communication, seeking to engage, guide, and extend the dialogue rather than quash it.

Keith Helmuth
Debec, New Brunswick

Discipleship on the spiritual journey

The Spiritual Poverty of the Anabaptist Vision *(Feb. 23) by Stephen F. Dintaman continues to bring response from our readers. What follows are excerpts from the latest mail on this article follow.*

I am looking forward to the day when, as themes and thrusts of denominational leaders shift, those two assumptions (1. basic evangelical doctrines about the being and work of God in Christ; and 2. living out of the vision is only possible through the indwelling presence of Christ and the power of the Holy Spirit) find their rightful prominence and power among us.

I would question the appropriateness of the article's title, since, as Steve points out, the Anabaptist vision itself was not at all spiritually impoverished.

Laura Draper
Winfield, Iowa

This article could leave the impression that our theological heritage is a wasteland populated by spiritual pygmies. Dintaman raises valid concerns, but he slips into dualism when he speaks of social awareness and concludes that "ALL THIS IS NOT THE GOSPEL!"

Of course it is the gospel; it just is not the *whole* gospel. If recent Mennonites have neglected inner spiritual aspects of salvation, let us repent and recover a message that addresses both individual and social aspects of sin.

I haven't observed North American Mennonites on a stampede of ethical and social concern. There's much more danger that the church will be overtaken by a cheap grace religion that doesn't take the Sermon on the Mount seriously. "The eye cannot say to the hand, 'I have no need of you. . .' " Nor can pietists in the church say the same to Anabaptist theologians and historians. We need each other.

It would be a mistake to describe church renewal in Great Britain as an Anabaptist utopia. Nevertheless, among those here who recently have embraced Anabaptism there are church planters, evangelicals, charismatics, and people of prayer.

Instead of making a whipping boy of the Anabaptist vision, perhaps North American Mennonites could learn from Christians elsewhere in the world who have found spiritual life in our old roots. We also can learn from Anabaptist forbears who successfully integrated personal piety and social witness. Let's claim what God has done in our own heritage before another heritage claims us.

Nelson Kraybill
London, England

Discipleship is so important. But when I focused so much more on how I should live, and all the things I should do, than on the one who lives within me and empowers me to do them, the gospel was more burden than good news. I was left feeling guilty and inadequate—as though it was my own behavior that would put me right with God.

Thanks for reminding us "that the living out of the vision [is] only possible through the indwelling presence of Christ and the power of the Holy Spirit." Discipleship is then the natural response to that indwelling presence and power.

Miriam Cruz
Bronx, N.Y.

Steve Dintaman touched two nerves. The first wants to come to the defense of the Anabaptist vision. I am an advocate of this vision. I believe it has clarified the focus and goal of God's redemptive work during decades when popular Christianity has offered woefully inadequate descriptions of how the transformed person lives and acts in this world.

But I do think Steve should have given at least as much benefit of the doubt to the Anabaptist vision as he did to Protestantism and revivalism. Of those he says they are "supposedly" unbalanced; in the case of the Anabaptist vision, no qualifying "supposedly" is used.

The second nerve assents to the truth in what Steve says. For a long time I have felt that a weakness in the way Mennonites have taught nonresistance has been its rootage in ethics rather than grace. There has been a lot more talk about obligation to obey than freedom to love. But the possibility of humans loving their enemies is rooted precisely in the gift and grace of freedom from bondage to "beggarly elemental spirits" (Gal. 4) and "rulers and authorities" (Col. 2).

But I am less interested in lamenting the past than in embracing the future. I see hope that the LIFE evangelism process is proclaiming good news of a Jesus Christ who is redeeming hostile lives and creating an enemy-loving people. I see seminaries, retreats, and individuals giving attention to spiritual formation and the practice of prayer. I notice Christian Peacemaker Teams (CPT) uniting faith and resistance to evil, and New Call to Peacemaking nurturing renewal through discerning personal and group peacemaking.

John K. Stoner
Akron, Pa.

Here is what Robert Farrar Capon says in *The Parables of Grace* about some of Jesus' parables: "Consider: a lost sheep is, for all practical purposes, a dead sheep; a lost coin is likewise a dead asset; a debtor about to be foreclosed is a dead duck; and son who has blown his inheritance a deadbeat. . . . These are parables about God's determination to move *before* we do. There is not one breath about rewarding the rewardable, correcting the correctable, improving the improvable. Only the saving, gracious determination of God to raise the dead."

The implications for confession? It is "not an admission of a mistake but a recognition of deadness."

Is Capon overstating it? Perhaps. But for me, reflecting on the absolute miracle of the resurrection is always a necessary balance to a behavior-oriented religion.

Lois Janzen Preheim
Freeman, S.D.

I want to express deep appreciation for this article. I fully agree that as important as social awareness and active work for social change is, it is not the gospel. We need to hear more of this prophetic message.

Ben Myers
Dillsburg, Pa.

In criticizing the Anabaptist Vision by Harold Bender, Stephen F. Dintaman has taken on a sacred Mennonite cow. He has demonstrated considerable spiritual courage by doing so. And he also included in his article a second sacred Mennonite cow, our commitment to grow in numbers.

I read and reread the article because it has been my observation for some time that much of our present Mennonite pulpit and literature emphasis is behavior centered. Our earlier emphasis on revival and evangelism, which was universal in our church, is now considered passé. I miss those earnest calls to repentance that led to my personal conversion.

Dintaman's critique is perceptive. It deserves to be heard in all areas of our church. I hope it will not result in a wave of negative letters to the editor.

Roy S. Koch
Goshen, Ind.

I agree with the statement, "We must be careful that Jesus' teaching about peace and justice and nonviolence do not become a substitute for faith." Too often the basis for peace is missing from peace efforts, like those of the Christian Peacemaker Teams.

Anna M. Buckwalter
Bronx, N.Y.

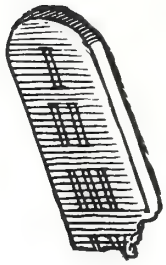
Pontius' Puddle

© Joel Kauffmann

The eighth commandment:

Those little thefts of pencils and phone calls

As powerful as the commandment is, it cannot make us obey. Only the mercy of God can accomplish that—for love is stronger than the law on a stone tablet.



by Shirley E. Yoder

"You shall not steal" (Exod. 20:15).

Stealing is nothing new. Every civilized society has named theft as a forbidden act. Martin Luther said, "It is the smallest part of the thieves that are hung. If we're to hang them all, where shall we get rope enough? We must make all our belts and straps into halters."

What did the eighth commandment mean for the people of Israel? The Hebrew word used for steal in Exod. 20:15 is best defined as stealing of any kind. It addresses the issue of taking or keeping property that is not ours.

Some believe that originally the commandment may have meant, "You shall not steal a man," forbidding the kidnapping of a free Israelite. Scholars in general have not accepted this interpretation. But even if it was the original intention, the meaning now has come to take on stealing in general.

Because Israel understood property to be an extension of the self of the owner, theft was a violation of a person, not just of a person's wealth. Anyone who has been a victim of robbery discovers quickly that the theft of a possession is a violation of self.

For the Israelites, the theft of an outer garment might mean being cold at night, since the outer garment doubled as a blanket. The theft of a goat could mean hunger for the family. Theft of all one owned would mean devastation, perhaps even death from exposure or starvation.

In a society where property and life were so immediately related, the prohibition against theft was not to protect the accumulated wealth of economic barons. It was instead to protect families and individuals from freezing to death or starving and to allow them to enjoy the rightful fruits of their labors. To steal, then, violates human integrity as much as murder or adultery does.

In Israel theft of property required compensation so the victim could be restored, as far as was possible, to the pre-theft condition. In some cases, overcompensation was called for, even paying back up to five times the value of the object stolen.

The command against stealing was extended to other venues. In Malachi, withholding tithes and offerings is called robbing God (3:8-10). In Deuteronomy, such dishonest practices as using inaccurate weights and measures in business dealings is implied as theft (25:15-16).

But what does Exod. 20:15 mean for us today?

The commandment not to steal is one of God's ten principles for living our lives—first of all, in relationship to God; and second, in relationship to each other. We sin against Yahweh when we steal because it denies our trust in God. It is an accusation that God has not given us enough to meet our needs. Stealing is also a sin against our fellow humans because it denies loving our neighbor as ourself.

Those of us who live in relationship with God are not to steal. The ultimate punishment for breaking this commandment is not any discipline which our congregation or the government may dole out to us, but the departure of the presence of God.

Disobeying the eighth commandment has even hit the news. Last year the television program, "60 Minutes," carried a segment on the honesty of people in the United States. The reporter claimed that a fourth of all U.S. workers steal on the job—from pilfering pencils to making long-distance personal phone calls. The loss adds up to $50 million a year for employers.

We steal when we refuse to say a word that might save someone's reputation. We steal if we withhold praise or credit.

Our society has given new meaning to stealing. Manipulating the stock market has sent financial experts to jail for theft in the last several years. The savings and loan debacle appears to be a result of greed on the part of directors and administrators. Defense contractors have charged taxpayers exorbitant amounts for the purchase of inexpensive screws and ordinary toilet seats.

But before we condemn others for their dismal ethics, before we point the proverbial finger at

are important in the eyes of God

someone else, how about our personal dealings with others? We steal another's good name when we refuse to say the word that might save his or her reputation. We steal when we do not give our employers a full day for the pay we receive.

We steal when we withhold praise and credit which others have rightly earned. We steal when we pay inadequate wages or benefits to persons who are in our employ. We steal when we pretend another's idea is our own. We steal when we do not return the extra change to the grocery store. Like the society around us, stealing is one of our most blatant sins.

While the Bible defends the privilege of owning property, the commandment not to steal does not condone accumulating and hoarding a disproportionate amount of possessions for ourselves. Our love of things, our wasteful life styles—while others in our world die from starvation and cold—have made ownership and stealing resemble each other far too closely. We must be careful lest we assume, like the rich man in Luke 16, that it is our right to wear purple and fine linen and feast sumptuously every day while Lazarus lies at the gate, starving and covered with sores.

The eighth commandment has its roots in God's sense of justice. But if we think that the prohibition not to steal is directed toward the have-nots in our communities, we should note that in the Old and New Testaments, the dishonest rest of us are condemned much more strongly than the poor. From the pronouncements of Isaiah to Amos, from the actions of King Ahab and Queen Jezebel murdering Naboth and confiscating his vineyard, to Jesus overturning the tables of the moneychangers, stealing in any disguise is forbidden.

Several years ago an armored car in Columbus, Ohio, lost millions of dollars when the back door to the vehicle swung open. One person returned $57,000. No one else. The event so horrified the city of Columbus that it has worked deliberately since then on teaching the virtue of honesty to its citizens. Perhaps it is the church's turn to be horrified.

The good news for all of us who have broken this commandment is that forgiveness is possible. In our congregation, a man who has spent half of his life in jail for robbery now participates fully in our services. He and his wife serve as youth sponsors, and he is mentor to one of the tenth graders. He broke the eighth commandment and spent years in prison.

I, and you, have also broken the eighth commandment, but we have not spent a moment in jail. That is the way the kingdom of this earth treats stealing. White collar theft seldom results in prison sentences that are served.

But you and I belong to another kingdom, and the ruler of that kingdom will deal fairly with us. Yours and my little "thefts" of pencils or phone calls will be as important in the eyes of God as the armed robber in tomorrow morning's paper.

When Jesus died on the cross, it was a repentant thief that he welcomed into heaven. That's the best news of all.

In Walter Wangerin, Jr.'s, book, *The Manger Is Empty* (Harper & Row, 1989), he tells the story of his son Matthew's stealing comic books. The dismal practice went on for several years and nothing Walter did resolved the problem. Pleading, threatening, preaching—all were in vain. Finally, desperate to end the stealing, Walter spanked his son. Then Walter burst into sobs. Some years later, Matthew asked his mother if she knew why he stopped the stealing. "Because Dad spanked you," she replied. "No, Mom, because Dad cried."

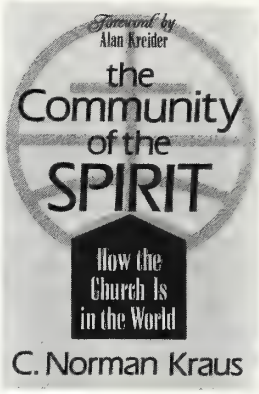
We steal when we pretend another's ideas are our own. We steal when we do not give a full day's work for our pay.

As powerful as a commandment is, it cannot make us obey. Only the mercy of God can accomplish that—for love is stronger than the law, and tears more powerful than a stone tablet.

Shirley E. Yoder, Harrisonburg, Va., is associate pastor of the Park View Mennonite Church.

This series on the Ten Commandments will continue in two weeks in our April 13 issue. Next week Gospel Herald *takes a break to celebrate the 85th anniversary of its founding in 1908.*

New Mission Resources



The Community of the Spirit:
How the Church Is in the World

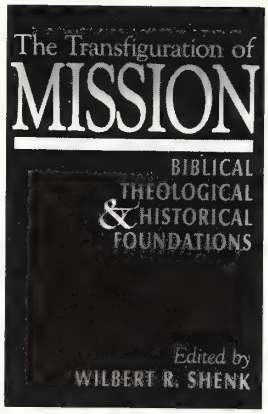
by **C. Norman Kraus**

The good news of the gospel is not that all will be well in the future. The good news is that the Spirit of God is among us now. When the church opens itself fully to the work of the Spirit, the church becomes a dynamic "God movement."

The possibility of new life in such a "community of the Spirit" is at the center of the gospel. This community is formed by the peace and love shown in the life, death, and resurrection of Jesus Christ. The community then pours out its life-changing joy amidst the violence, racism, poverty, and agony of an unjust world.

Revised edition. Incorporates key material from *The Authentic Witness*.

Paper, $14.95; in Canada $18.95.



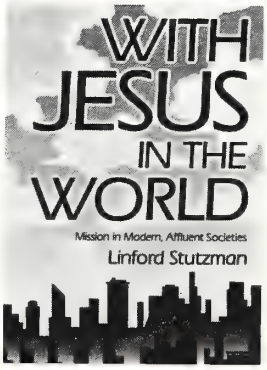
The Transfiguration of Mission:
Biblical, Theological, and Historical Foundations

edited by **Wilbert R. Shenk**

Following Jesus in mission is at the heart of Christian discipleship. It is not an option for the specialized few, but for all Christians.

Six writers with broad mission experience examine current trends in missiology and call the church to renewal in missions. Contributors are Neal Blough, John Driver, Roelf S. Kuitse, Larry Miller, David A. Shank, and Wilbert R. Shenk.

Paper, $14.95; in Canada $18.95.



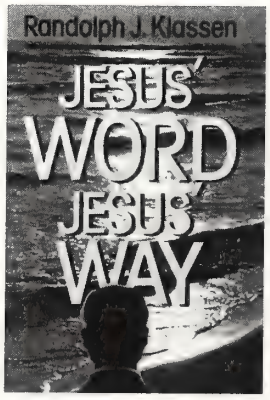
With Jesus in the World:
Mission in Modern, Affluent Societies

by **Linford Stutzman**

Provocative ideas to bridge the gap between mission measured by effectiveness versus mission aimed at faithfulness.

"Stutzman gives us a theory that is worth turning into action."—John D. Rempel in *Festival Quarterly*

Paper, $9.95; in Canada $12.50.



Jesus' Word, Jesus' Way

by **Randolph J. Klassen**

The church still believes that its message comes from Jesus, but it often lets "success specialists" dictate its methods. The church sees people as consumers and the gospel as a product to be advertised with Madison Avenue glitz. Klassen calls Christians to allow Jesus' way as well as words guide their witness. He shows how Jesus modeled "advertising," use of Scripture, extending invitations, teaching, prayer, and worship.

Paper, $7.95; in Canada $9.95.

Available through your local bookstore or by calling 1 800 759-4447; in Canada call 519 746-2872 (Provident Bookstores—MC, Visa, Discover). If ordering by mail, please include 10% for shipping—minimum $2.00. Canadian customers, add 7% of total for GST.

Herald Press
Dept. GH
616 Walnut Avenue
Scottdale, PA 15683-1999

Herald Press
Dept. GH
490 Dutton Drive
Waterloo, ON N2L 6H7

Mennonite Church General Assembly & Conventions • July 27-Aug. 1, 1993

What's going on in Philadelphia?

When an expected 5,000-7,000 Mennonite children, youth, young adults, and adults gather in the heart of Philadelphia, Pa., July 27-Aug. 1, 1993, they'll be in for what Mennonite Church moderator David Mann calls "a grand experience of worship, discernment, fellowship, seminars, service projects, and local tours.

Philadelphia 93, as this year's biennial session of Mennonite General Assembly and related conventions is being called, will meet in the new Pennsylvania Convention Center—the first group to use the new facility. During the week-long event there will be activities for children, youth, and adults; special programming for young adults; and four days of the Mennonite Church General Assembly delegate business sessions.

Prior to the beginning of Philadelphia 93, an Urban Anabaptist Assembly will meet in the city July 23-25. And the Women's Missionary and Service Commission will hold its delegate meeting on Mon., July 26, from 6:30-9:30 p.m. at the Wyndham Franklin Plaza Hotel.

WMSC will also host a women's luncheon during the convention "to celebrate oneness amidst diversity and encourage a daily walk with Christ," according to Marian Hostetler, WMSC executive secretary. Martha Kolb-Wyckoff, pastor of the Taftsville (Vt.) Chapel will speak on the topic, "Whether to Face a Fluctuating Future or Return to a Reliable Rut."

There will also be a men's luncheon "for inspiration and conversation about the call of God for men of the church in these changing and difficult times." Leaders are Michael King, Clare Schumm, and John Stahl-Wert.

Young adults—ages 18 to 32—will have seminars of their own, a dinner dialogue, and other events, in addition to their participation in the adult convention. More information on young adult activities at Philadelphia 93 is available from Dawn J. Ranck, 20 North Decatur Street, Strasburg, PA 17579.

During Philadelphia 93, a children's convention will focus on "Discovering God's Love in the City." Youth will deal with the same theme as the adults: "Called to Freedom in Christ." Carlos Romero serves as coordinator for the youth convention, which is sponsored by the Mennonite Board of Congregational Ministries.

Philadelphia 93 is for everyone, not just pastors and delegates and church boards and staff, according to Miriam Book, who oversees the planning of the adult convention and the General Assembly. New to this year's schedule are intergenerational teams which will devote a half or a full day "to serve and become acquainted with faith and human need in the city," according to Book.

Another point of view of what's going on in Philadelphia this summer comes from behind the scenes, where dozens of volunteers from the host conferences—Atlantic Coast and Lancaster—and the Philadelphia area Mennonite churches have been at work since early 1992. Local coordinators are Miriam Martin for Atlantic Coast Conference and Glen A. Roth for Lancaster Conference. Joanne Dietzel serves as their administrative assistant.

Rooms, with special convention rates, have been blocked in eight Philadelphia hotels and motels for adults. Also available is housing in private homes—some in Philadelphia, available by public transportation; others in the Franconia area, served daily by shuttle buses. Some 3,000 youth expected to attend will be housed in two hotels.

Registration forms for adults, young adults, and children (all use the same form) are available from the Mennonite Church General Board, 421 S. Second St., Suite 600, Elkhart, IN 46516; telephone 219 294-7131. Youth registration forms are available from congregational youth sponsors or from MBCM, Box 1245, Elkhart, IN 46515; telephone 219 294-7523. Deadline for discounted registration for both conventions is May 31.

What's going on in Philadelphia, Pa., this summer? A week of worship, work, witness, and business for the Mennonite Church.

Periodically between now and August, Gospel Herald *will carry a page of information on the next biennial Mennonite General Assembly and associated conventions.*

PHILADELPHIA 93

Government suspends search for kidnapped missionaries

The government of Panama has ordered its troops to halt their search for three kidnapped missionaries working near the Colombian border.

The painstaking search of the jungle border area turned up 50 undocumented aliens, several marijuana fields, and three cocaine-processing laboratories, but there was no sign of the missing men.

Panamanian officials say the abductors were members of the left-wing Colombian Revolutionary Armed Forces, although a local rebel group claimed responsibility. The government theorizes that the captors believed the Bible teachers were anti-drug agents.

Dean Hinton, U.S. ambassador to Panama, said the kidnappers requested a $3 million ransom, which officials of both governments refuse to pay. Hinton added that New Tribes Mission officials had received claim of responsibility and demands, which were under negotiation. (NIRR)

Theologian Matthew Fox expelled from Catholic order

A controversial Roman Catholic theologian who engaged in celebrated feuds with church authorities since 1985 has been officially expelled by the Vatican from the religious order he joined 34 years ago.

Matthew Fox, a popular teacher of a brand of theology he calls "creation spirituality," will remain a priest under the Vatican action, but is prohibited from celebrating Mass or performing sacraments publicly.

The Feb. 22 document cited "illegitimate absence from his religious community" as a reason for dismissal from the Dominicans. Fox refused, following lengthy negotiations, to return from California to his home province of Chicago. (RNS)

Peace tax fund bill introduced in Canada

Member of Parliament Ray Funk has introduced a Private Member's Bill which would set up a Peace Trust Fund in Canada.

The bill would allow people who conscientiously object to contributing to military activities, to divert a prescribed percentage of their taxes to a Peace Trust Fund. The percentage would be determined by the proportion of Canada's estimated military expenditures in each year's budget.

The Peace Trust Fund would provide funding for research and education in mediation and conflict resolution, development for conversion of industrial production from military to non-military purposes, support for international development, health and education, and humanitarian relief for victims of war.

Private Member's Business is selected at regular intervals by a draw. When Funk's name is drawn, the Peace Trust Fund Bill will be scheduled for debate in the House of Commons.

African-American churches start businesses in local neighborhoods

African-American churches are investing financially in their communities by starting businesses, according to the *Wall Street Journal*.

For example: New Sunny Mount Baptist Church in St. Louis began a bus rental company that created 15 jobs for its struggling locale. In Denver, Here's Love Christian Fellowship has developed the Community Housing Outreach to provide low-income housing for its members and neighbors, as well as at least five jobs.

Greater Christ Temple Church, in Meridian, Miss., purchased a supermarket, and owns a 4,000-acre farm including meat processing plants, bakery, restaurants, and an auto repair shop. Most of its members have avoided welfare because of their church-business jobs. (NIRR)

Lutheran congregation to offer infant communion

A Lutheran congregation in Duluth, Minn., has decided to ignore the wishes of its bishop and allow infants to receive communion. Infant communion is familiar to Eastern Orthodox Christians but rare among Roman Catholics and Protestants.

For Larry Johnson, pastor of Family of God Lutheran Church, the congregation's decision to include infants in communion represents a return to an early Christian tradition. "If we have infant baptism, there is no legitimate reason for not communing infants," he says.

The method of distribution will be worked out in consultation with parents. But Johnson believes that in most cases infants will be given a mixture of bread crumbs and wine or grape juice served with a spoon.

According to a 1990 survey, 37 of some 11,000 congregations in the Evangelical Lutheran Church of America practice infant communion. (RNS)

Palm leaves are big business for growers in Texas and Florida

A small band of people in Texas and Florida make their living growing palm leaves—shipped each year throughout the United States and Canada to congregations who reenact Jesus' triumphant entry into Jerusalem.

A brochure from one company promises buyers "true desert palms, like those grown in the Holy Land . . . rushed to your church fresh from our farm in deep South Texas on refrigerated trucks."

The more congregations buy, the less the per-branch cost. The best deal is for orders of the date palms, selling this year at $7.15 per 100.

The normal harvesting season for palm branches begins about three months before Palm Sunday, says grower John Ginsbach. He adds about 200 pickers, mostly migrant workers from Mexico, to the farm's regular crew of 20. (RNS)

Housing problems plague Aboriginal communities

They're housing horror stories—as many as 20 people crammed into a tiny home. A third of the dwellings lack running water. The death-rate from fires is 3 1/2 times the Canadian average. Diseases abound such as hepatitis and tuberculosis.

The crisis isn't in the third world—it's in Canadian Aboriginal communities, say a committee from the Canadian Parliament.

The Aboriginal affairs committee has recommended the federal government act immediately to address the "overwhelming need for housing in Aboriginal communities."

Natives should be given more control over housing so local communities can build to meet their own needs, supported by Aboriginal financial institutions and insurance companies, says the committee's report. (CMC)

Song to raise funds for African children

In the tradition of USA for Africa, World Relief has recorded "Making a World of Difference," a contemporary Christian music single it hopes will draw attention to the plight of African children.

The song features Sandi Patti, Russ Taff, Ray Bolz, and 42 other Christian artists.

World Relief hopes to raise at least $1.5 million for the undernourished in Somalia, Mozambique, Zimbabwe, and other African countries ravaged by drought. (NIRR)

Mennonite Board of Missions names Green as next president

Elkhart, Ind. (MBM)—Stanley Green has accepted an invitation from the Mennonite Board of Missions (MBM) to become its next president when Paul M. Gingrich completes his fourth term Jan. 31, 1994.

The appointment of Green completes a ten-month search process initiated last June by the board of directors when Gingrich, 63, announced his intention not to accept appointment to a new term as chief executive officer of the mission agency.

Green, a native of South Africa and first-generation Mennonite, is a doctoral candidate at Fuller Theological Seminary in Pasadena, Calif., where he and his family currently reside.

He works half-time as urban missiologist for the Home Ministries Division of MBM and half-time as conference minister for south California with Southwest Mennonite Conference. Formerly, he served as pastor of Faith Mennonite Church, Downey, Calif., and as president of the Council of Anabaptists in Los Angeles.

Green, 38, is married to Ursula Lundall Green, who currently serves as president of the Women's Missionary and Service Commission of Southwest Conference and as a member of the conference board. They are the parents of two children. Before moving to Pasadena, the Greens served a five-year missionary term in Jamaica.

"At the heart of our Mennonite faith is an articulation of the gospel that can bring renewal to the church and healing for the world," Green says. "I am excited about building on the rich heritage of a sensitive witness and a faithful proclamation of the gospel that Mennonites in mission have developed.

"The tremendous opportunities and challenges in mission, as we approach a new millennium, invite a renewed commitment to bringing the peoples of the world into the liberating embrace of Christ's kingdom."

MBM board chair Ronald Schertz says, "I feel very positive about our selection of Stanley Green, with the spirit, maturity, general wisdom, and deliberate approach he brings to the position of president. His selection acknowledges the increasingly diverse character of the Mennonite Church.

"Support for missions at the denominational level has come largely from a generation which is becoming increasingly older," Schertz suggests.

"We also want to involve the younger generation and those on the fringes of the church who have not been attracted to the programs of the broader church agencies. As president of MBM, Stanley will give thought to new and creative ways to get more people involved in the mission of the church."—*Sally Schreiner*

Stanley Green

Abuse conference offers direction for the church

Normal, Ill.—Facing family violence and sexual abuse was the focus of "Breaking Silence, Bringing Hope II," a March 5-7 conference at the Mennonite Church of Normal.

Clarice Kratz of the Maple Avenue Mennonite Church of Waukesha, Wis., welcomed the group of about 180 people by proclaiming, "Because you are the God of the gathering, shine out! Shine out and bestow your Spirit upon us," from a prayer composed by Joyce Munro.

Speaker Carolyn Holderread Heggen, a Mennonite psychotherapist and author of *Sexual Abuse in Christian Homes and Churches* recently released by Herald Press, identified what were termed "lies" about sexual, physical, and emotional abuse.

One of these myths is the idea that the image of the "community is more important than individual pain." This notion allowing the sacrifice of certain individuals for the sake of the larger community is unacceptable, Heggen said.

Another unfounded assumption is "that men are to dominate women and children." This premise is based on Gen. 3:16, which is erroneously viewed as a prescription for rather than a consequence of the Fall, she emphasized.

A third fallacy is that "our sexual attitudes and behaviors are private, and not the business of the church." This tenet keeps us from openly discussing our sexual problems within the church and is a source of spiritual erosion, Heggen contended.

In her "Portrait of a Healing Community" address, Heggen outlined her vision for Mennonite churches. Foremost is the need to pray for a spiritual revival in which there is repentance and an acknowledgment of our brokenness.

In addition, we must reexamine our theology of the Fall and teachings on family life. We need to be willing to listen to abuse survivor stories as they provide us with "incredible wisdom," Heggen stressed.

Finally, to help prevent abuse, we must name it as sin; dispel the notion that what happens in our homes is private; help promote and support families; help support and affirm the permanence of the marriage covenant and find ways to deal with broken covenants without violating another's dignity; and identify better ways of sharing power in the church.

Heggen called the church to reexamine its pattern of thinking about male/female relationships and affirmed that we do have a theology that can help us deal with the problem of abuse. The church, she said, is better equipped to deal with the problem of abuse than secular service agencies.

Three survivors shared their stories of abuse and pilgrimage toward recovery. One was a case involving abuse in a satanic cult, another sexual abuse by a father, and the third abuse by a church leader.

Some understandings gleaned from conference include the following:

- Survivors need a safe place to tell their stories.
- The incidence of abuse in females is much higher than among males.
- Perhaps the most hurtful aspects of the healing process is not believing the stories of the abused and denial by perpetrators when confronted.
- Survivors have problems recovering in their home setting and what is termed "the organized church."
- Survivors do want the Mennonite community to deal with the problem within the setting of the church.
- Abuse is a serious problem and will not "just go away."

—*Thomas Yoder*

Restructuring question overshadows MBCM meeting

Elkhart, Ind.—An encouraging report on finances for Mennonite Board of Congregational Ministries (MBCM) was overshadowed as the board of directors wrestled with a proposed new structure of this churchwide agency during their meeting here March 19-20.

Record contributions from individual supporters helped MBCM end its 1992-93 fiscal year (FY) in the black on Jan. 31. Individuals contributed nearly $32,000, up sharply from $12,000 the previous year. Support from congregations remained level with 1991-92 figures at $355,000.

MBCM began its 1992-93 FY with a $13,000 deficit; this deficit has now been reduced to $4,800.

"1992 was a difficult year for us, and we made some painful reductions in staff and cut expenses sharply wherever possible," said executive secretary Everett J. Thomas. Total expenditures for the year were 4 percent less than budgeted.

Future funding. The board adopted a proposed 1993-94 budget of $455,700, about $100 less than the 1992-93 budget ($9,000 more than the actual dispersements).

The new budget gives a significant increase in publicity expenditures—for brochures, advertising, mailings, etc.—from $2,000 budgeted last year (only $145 was spent) to $5,000 in FY 94.

MBCM needs to get a higher profile, board members agreed, although some indicated reluctance to compete with other church boards by aggressively marketing.

"Competition increases the excellence of each other," countered board member David Mishler, Johnstown, Pa. "We don't need to see competition as a bad thing."

A new model. Nearly five hours of discussion centered on a new structure model presented by a committee composed of MBCM and Mennonite Church General Board staff and board members.

This model would replace MBCM with a smaller "Commission on Congregational Ministries." The 6-person commission (half the size of MBCM's current board of directors) would be "integrally related to the General Board to provide denominational leadership on congregational vision and services."

Economic considerations aside, the restructuring committee hopes that such a commission would be more "in synch" with General Board's vision for congregational ministry.

Response to the model ranged from anxiety to hope. Some board members expressed their fear that the "primary value"—that the Mennonite Church have a body assigned the specific responsibility for congregational care, vision, and resourcing—would be lost.

On a more optimistic note, other individuals envisioned that such a commission, as an appendage of the General Board, would have the authority to provide input and help coordinate congregation-related activities with the four other Mennonite Church boards which are now "peers."

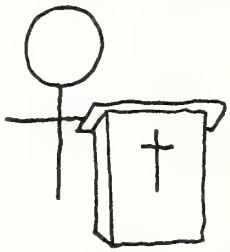
The MBCM board voted to accept the committee's model "as a progress report," and requested that more work be done on the practical dimensions of the model,

Research investigates experiences of female Mennonite pastors

Newton, Kan. (GCMC)—Women pastors are having a positive impact on Mennonite congregations, though sometimes they are not treated as equal partners in ministry, according to a church worker who recently completed a study of their experiences.

"Women are changing the face of the pastorate," says Renee Sauder, coordinator of women in leadership ministries for the Mennonite Board of Congregational Ministries (MBCM).

"They are bringing a theology that expresses the experiences of women and allows women in the congregation to feel more included. Our children are seeing a more well-rounded use of people's gifts for the building up of the church," she says.



In Sauder's research, 134 of the 186 Mennonite Church (MC) and General Conference Mennonite Church (GC) women who have served as pastors over the last 20 years filled out a 22-page survey.

Sauder found that after a decade of significant growth in the number of MC and GC female pastors from 1973 to 1983, the rate of increase slowed down and then stalled.

One reason for this, Sauder suggests, is that when a church is looking to replace a female pastor, it sometimes takes an attitude such as "we've done our mission in hiring a female" or "we're compromising by alternating male and female staff."

The result is that women looking for pastorates today are actually competing for fewer positions than were available to them 15 years ago, she says.

The majority of MC and GC women pastors today serve as co-pastors with their husbands. Seventy percent of female co-pastors serving with their husbands said they would not have been hired without their spouses.

Other data also shows that female pastors have yet to achieve equality with their male colleagues. Sauder's study found:

- Some female pastors have been hired with the understanding that they will not preach, nor officiate at weddings, nor perform baptisms.
- One of every four women pastors reported being sexually harassed in their church settings. Excluding those who serve as co-pastors with their spouses, the number increases to one in three. Harassment by congregational members tends to take place on Sunday mornings.
- Opportunities for career advancement for women pastors are limited. They are successful at finding entry-level positions, but subsequent pastoral positions reflect a horizontal move rather than a move to greater responsibility.
- "Overwhelming" evidence in Sauder's study indicates that the role of the Conference Minister is very influential in shaping the number and quality of placements in congregations. Moreover, "when Conference Ministers assume a neutral rather than negative position in regards to the placement of women, the result becomes negative."

In spite of the challenges female pastors face, the great majority feel good about their work in ministry, Sauder observes. Some 90 percent of the survey respondents said they felt accepted and liked by members of their congregations.

"The hurdle is placement—getting the women there," she emphasizes. Sauder also asserts that strong opposition to women in leadership needs to be understood in the framework of abuse against women.

Sauder was associate pastor of Bethel College Mennonite Church, North Newton, Kan., from 1983-1990. In August she will become lead pastor of Erb Street Mennonite Church, Waterloo, Ont.

—Paul Schrag with Cathleen Hockman

especially in areas pertaining to governance and finances. The question will be addressed further by the General Board at their meeting in April.

Youth convention. In other business, the MBCM board discussed the future of youth conventions in light of the proposed merger between Mennonite Church and General Conference Mennonite Church.

Youth ministries coordinator Carlos Romero presented his ideas for future youth conventions. Among them:

- Less emphasis on geographical diversity in selection of convention site.
- Rotate convention sites among three permanent geographical areas, including one in Canada.
- Continue to include joint youth/adult sessions, maintaining the "family gathering" spirit of Mennonite Church assemblies.
- Continue to consider urban locations and non-university lodging in planners' selection of convention sites.

Guidelines, resources, women pastors. In other business, MBCM Minister of Congregational Leadership Dale Stoltzfus presented slight revisions to the "Guidelines for Discipline in Ministerial Credentialing."

He also noted that a packet is now available to help congregations in their search for new pastors. This resource includes: a congregational information form; placement guidelines for the congregation and for pastors; congregational/candidate interview guidelines; and a suggested support schedule for Mennonite pastors in the United States.

Renee Sauder, ending two years of work with MBCM, presented her findings on Mennonite women in pastoral ministry [see "Research," page 14].

Board members noted their strong desire to be advocates for women in pastoral leadership, but reflected that MBCM has been criticized for "not listening to the church," which remains divided on this controversial issue.

"It's an interesting dilemma," said board president Marcus Smucker, Elkhart, Ind., "what we listen to when, and when we are leaders."

"But I'm not sure we want to be gentle with this," interjected board member Roy Williams, Land-O-Lakes, Fla.

Concurring, the board took action, affirming MBCM's full acceptance of women in the pastorate and asking that General Board write, adopt, and promote a more proactive positional statement on women in pastoral leadership.

—Cathleen Hockman

Goshen alumnus wins Grammy award

Goshen, Ind. (GC)—The recording industry's highest honor has found its way to a Goshen (Ind.) College graduate.

Vance George, class of 1955 and now director of the San Francisco Symphony Chorus, shared a Grammy award for his part in a recording of "Carmina Burana," an opera by Carl Orff.

The symphony chorus combined with the San Francisco Symphony Orchestra, Boys Chorus and Girls Chorus for the performance, released in 1991 on London Records. The prize, for best choral work, is the first for the symphony.

Grammies, named for the old-fashioned gramophone players they are patterned after, are sponsored by the National Academy of Recording Arts and Sciences. The nationally-televised ceremony took place February 25 in Los Angeles.

George accepted the award for the entire group. "I don't remember a thing from the time I left my seat to the time I left the stage. There was too much adrenaline," he says.

Vance George

George, a native of Nappanee, Ind., produced and directed Goshen College's first opera, a production of "Amahl and the Night Visitors."

The beliefs of his alma mater helped shape the person he is today, George says.

"The attitude I have that everything we do goes to a greater good comes from [retired professor of music] Mary Oyer and what Goshen College stands for."

—Wayne Steffen

Sharing program brings support to Los Angeles

Los Angeles (MCGB/MBM)—When Jeff Wright heard the amount of the check from the Mennonite Church Christmas Sharing Fund designated for helping the extended church family minister in Los Angeles, he was "thunderstruck."

"It was just wonderful news," he said in a mid-February interview.

Wright serves as director of ministry development for the Council of Anabaptists in Los Angeles (CAL), a cooperative ministry arm of 26 Mennonite and Brethren in Christ congregations in greater Los Angeles.

As of March 1, a record $33,000 was available above expenses for the project called, "Helping Los Angeles." The Christmas Sharing Fund is an annual appeal of the Mennonite Church General Board for a specific church ministry.

"The response has been an audacious sign from God and a gift to us in a new way," said James E. Brenneman, CAL vice-president in a February report to the Mennonite Board of Missions board of directors.

Money from the Christmas Sharing program is being used to hire a director of ministry development, establish a VORP (Victim-Offender Reconciliation Program) venture and an urban health care project, enlarge a food pantry, and for redevelopment and reconstruction efforts.

The Christmas Sharing gifts were applied to the Mennonite Church's above budget effort to raise $100,000 for Los Angeles.

One gift came from a congregation that has itself received an outpouring of help in the wake of Hurricane Andrew. Members of Homestead Mennonite Church in Florida sent a contribution for "Helping Los Angeles" as well as for the United Native Ministries "500 Fund."

CAL will tithe 10 percent of what it receives as seed money to help another urban area in crisis.

"I've never felt more enriched by an experience as I have in the last six months working in CAL," Wright said.

"The stories of generosity, the stories of people who decided they weren't giving Christmas presents this year [because] they were going to be giving to Christmas Sharing Fund and that money was going here—it's just been incredible."

He said the L.A. churches are working hard to stay within a mission statement that says CAL's "mission is to empower congregations to offer the compassion and hope of Christ to the cities, to this city. Somehow that mission statement is so broad that we're into a lot of stuff, and it feels right."

Church in war-ravaged Sudan grows despite suffering, discrimination

Khartoum, Sudan (MCC)—Sudanese Christians are a small minority in Muslim-dominated Sudan, where a combination of war and drought have killed an estimated 500,000 people [see the March 23, 1993, *Gospel Herald*].

Most live in the southern part of the country, the battleground of Sudan's brutal civil war that has lasted more than a decade.

Both government and rebel forces have victimized southerners in Sudan by destroying farms and homes and playing politics with food distribution. Civilians have been killed, tortured, and imprisoned indiscriminately.

Education and health services are practically nonexistent in southern Sudan, and malnutrition continues to claim many lives there, especially young children.

Many southerners have fled, some to neighboring countries and others to northern Sudan. Many now live in camps for displaced people around Khartoum, Sudan's capital. There they are viewed with suspicion by the mostly Muslim population.

Recently the northern Muslim-dominated government imposed *sharia*, or strict Islamic law, on Sudan. As a result, Christians suffer discrimination in jobs and education, and church activities are restricted. Reports indicate some Muslim relief agencies and the government use food as a tool to pressure Christians in displaced camps to convert to Islam.

Yet Sudanese church leaders say, "The more the Christian church is threatened, the more it grows."

Christians are not allowed free access to the displaced camps the ring Khartoum, but recently a priest was granted permission to visit one. There 2,000 people requested and received baptism in one day.

Many Christian southerners in the camps are women and children. Church leaders credit women with keeping Christianity alive by teaching their children Bible stories.

When one Sudanese church leader was asked how Christians should deal with their fundamentalist Muslim neighbors, he answered, "We should out-love them using the gift of hospitality.

"How can you love people unless you develop a relationship with them? We must trust the Spirit to guide us and start with what our religions hold in common, such as marriage, birth, death."

Mennonite Central Committee (MCC) works with Sudan's churches to encourage Muslim-Christian interaction. For example, MCC worker Angelika Jantz guides a shirt-making project that brings together 15 Muslim women and 15 Christian women in northern Sudan.

MCC supports Sudanese churches in their efforts toward reconciling all warring factions so that the atrocities under which so many people suffer can end.

Sudanese seek North American advocacy

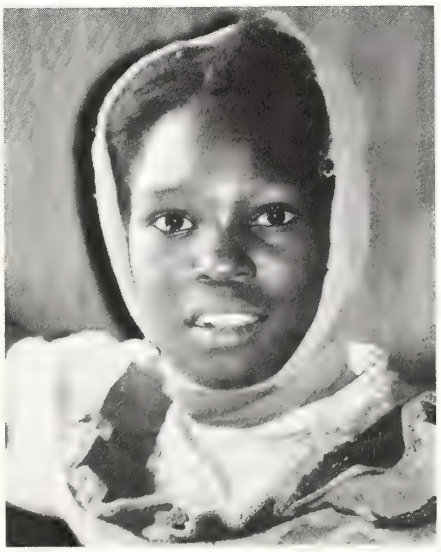
Khartoum, Sudan (MCC)—Sudanese Christians have asked North Americans to be advocates for them.

Sudan's government has imposed "a curtain of silence," wrote Sudanese church leaders in a recent letter. "Nobody seems to know of our plight." Southern Sudan has become the "poorest and most abandoned" place in Africa.

"What we want is truth and justice and peace to prevail," they said.

Sudanese Christians suggest the following actions:

- Arms embargo—Ask the United Nations (UN) to institute an arms embargo on Sudan and to demand that all parties enter peace negotiations. "The south cannot win the war and the north cannot win the peace," Sudanese say.
- Protect civilians—Ask the UN to intervene in battle zones to provide "safe passage" for civilians caught there; to demand the Sudan government and rebel forces stop bombing and shelling markets, schools, and hospitals; and to ensure all relief deliveries be based on human need without interference by government or rebel forces.
- MCC recommends that North Americans also ask government officials to give Sudan immediate attention in order to head off humanitarian disaster and to send a clear message to Sudan's government and rebel forces that military attacks against civilians are unacceptable.
- Pray that both government and rebel forces will be willing to negotiate a solution to the hostilities so the wanton destruction and killings will stop.
- Pray that Sudanese churches will remain strong under persecution and will continue to share God's love. Pray for church leaders who are bravely addressing human rights issues.
- For more information on other ways to assist the people of Sudan, contact Mennonite Central Committee.



Retreat explores wisdom of women

Kalona, Iowa—"Most Mennonite women are too modest to admit we have wisdom," said Diane Zaerr, guest speaker at the annual Iowa Women's Missionary and Service Commission (WMSC) spring retreat, held March 6 at Lower Deer Creek Mennonite Church here. Some 140 women were in attendance.

Zaerr went on to describe the kind of wisdom that faithful women of all ages have and how it must be passed on through the generations.

This wisdom is of two kinds: instructional (commonsense intelligence that flows from ordinary experience, which is especially developed in older women) and skeptical reflection (a process of examination of where God is when it hurts that is especially the insight of younger women), Zaerr said.

She spoke of her 93-year-old grandmother's gradual response of affirmation to Zaerr's call to the ministry and her recent ordination as copastor of First Mennonite Church of Iowa City.

Bessie Yoder of Kalona was a second guest speaker on "Older Women—Passing on the Wisdom."—*Margalea Warner*

• **Zimbabwe to host council.** Brethren in Christ congregations in Zimbabwe will host the triennial council meeting of Mennonite World Conference (MWC) in July. The council, the representative 100-member working body of MWC, meets midway between assemblies. Final okay for the location of the 1993 gathering was delayed because of the severe drought in southern Africa. But good news about steady rains enabled the reservations to be confirmed. President Raul Garcia of Argentina will give the keynote message on the overall theme, "Being Anabaptist Christians Today."

• **Program featured.** A couple associated with a prisoner visitation program sponsored by Mennonite Central Committee Alberta was interviewed for a national television program that aired in early February. M2/W2 (Man to Man, Woman to Woman) and Ben and Gerda Van Essen were featured on the CBC program, "What on Earth." M2/W2 is a one-to-one program that matches Christian volunteers with the spouses and children of prisoners. Families of prisoners are often victimized or stigmatized because of their relationship to them. The basis of the ministry is friendship.

• **Ethiopian church grows.** Membership at Meserete Kristos Church in Ethiopia now stands at 60,000, according to Shemsudin Abdo, a leader in the church. This is an increase of 10,000 in less than one year, according to reports given to Eastern Mennonite Board of Missions. Shemsudin said that many of the new members are coming from the Orthodox church. Evangelical groups are also experiencing rapid growth.

• **'Sharing Days' held.** More than 100 people took part in the "International Sharing Days" held Jan. 30-31 at Mellinger Mennonite Church, Lancaster, Pa. People of all ages helped knot comforters, fill health and school kits, quilt, tear bandages, and other activities to aid Mennonite Central Committee. A special room was reserved for prayer. Sunday festivities included a fellowship meal of international food, a parade of children in costumes from around the world, and two piñatas.

Psychologists meet. *Goshen, Ind. (GC)*—Jerry Lind, left, and Phil Osborne practice the theme of this year's Association of Mennonite Psychologists conference, "Mennonites Talking About How We Do Psychology." The eighth annual meeting took place March 4-6 at Goshen College. Lind is a counselor in Evanston, Ill., and Osborne is a faculty member at Hesston (Kan.) college. Between 60 and 70 practicing and teaching psychologists, students, and others in the field attended the conference.

• **Syrian visits the U.S.** The first participant from Syria has joined the Mennonite Central Committee International Visitor Exchange Program. Bassima Oussi, who has been a deaconess in the Syrian Orthodox Church for five years, was chosen by His Holiness Zakka I Iwas to promote interchurch understanding. Since arriving in the United States last summer, Oussi has found many differences between the worship services in her home church—filled with incense, candles, and liturgy—and North American Mennonite church services, which she thinks feel more like Bible studies than worship services. However, "God is one, even though we have differences," she says.

• **Year ends $138,000 short.** Mennonite Board of Missions (MBM) ended its budget year Jan. 31 $138,000 short of its $5,193,000 contribution goal, reported staff at the Feb. 25-27 meeting of the board of directors. The board authorized use of a designated contribution and a gift of stock to balance the operating fund. A remaining negative fund balance of $28,000 will require program cuts in North American and overseas ministries this year.

• **New appointments:**
Ursula Green, Hesston (Kan.) College Board of Overseers. Green, of Monrovia, Calif., is president of the Southwest Conference's Women's Missionary and Service Commission and is a member of the conference board.

• **New books:**
Life After 50, subtitled "A Positive Look at Aging in the Faith Community." This collection edited by Katie Funk Wiebe deals with issues of growing older in a biblical context; it encourages the middle-aged and older to continue to find meaning, hope, and service in their spiritual lives. Includes discussion questions. Available from Faith and Life Press, 316 283-5100.

• **New resources:**
Africa adventure teaches third- to sixth-grade children about African life. Featuring Nigeria, Burkina Faso, Tanzania, Zaire and Lesotho, this five-session project is organized around these themes: food, families, storytelling, work, and worship. Includes a teacher's guide, audio cassettes, maps, photos, a poster, and a 33-minute video. Available for free loan from Mennonite Central Committee, phone 717 859-1151 (U.S.) or 204 261-6381 (Canada).

A Drama of Love: A Christian Educator's Guide to Creating Classes Where Everyone Belongs, by Judith Mullet and Paul Snyder has been produced by Mennonite Developmental Disability Services of Mennonite Central Committee. The booklet describes strategies for integrating children and adults with disabilities into Sunday school classes. Available from MCC, phone 717 859-1151 (U.S.) or 204 261-6381 (Canada).

Videos about war taxes available from Mennonite Central Committee. In "Paying for Peace," war tax resisters share why they resist paying war taxes and the impact of that decision on their lives. "Compelled by Conscience" explains how the Peace Tax Fund would allow people to designate the portion of their federal taxes used for war to a fund for peacemaking programs. Contact MCC, PO Box 500, Akron, PA 17501-0500.

• **Job openings:**
Director of public relations, Philhaven Hospital, Mt. Gretna, Pa. Philhaven is a psychiatric care facility operated by Lancaster Conference. Applicants should possess a solid knowledge and experience background in communications project management and publicity. Strong interpersonal skills and an identification with Philhaven's Christian perspective also essential. Send résumé to Rich Sider, Director of Human Resources, Philhaven, PO Box 550, Mt. Gretna, PA 17064.

Head cook, Tel Hai Camp, Honey Brook, Pa. Benefits include room and board, salary, and health insurance. Tel Hai is a year-round Christian camp and retreat center. Contact Mike Willoughby, RD 2 Box 126-1, Honey Brook, PA 19344; phone 215 273-3969.

Resident director for women's residence hall, Hesston (Kan.) College. The R.D. will: be a role model and mentor for students; select, train, and supervise student staff; assist in enforcement of campus standards; and function as a member of the Student Life team. Qualifications include a commitment to the Mennonite Church, leadership ability, and good listening, caring, and confrontation skills. Two-year commitment desired; bachelor's degree preferred. Apply by April 3 to: Dean of Students, Hesston College, Box 3000, Hesston, KS 67062.

Staff, Central Christian High School, Kidron, Ohio. Positions for the 1993-94 academic year include: *assistant principal/co-curricular director; math teacher* (high school); *language arts teacher* (grades 7 and 8); and part-time positions in English, social studies, science, and math. Contact principal Frederic Miller, Box 9, Kidron, OH 44636.

NEW MEMBERS

First, Richmond, Va.: Fardin Zare.

Kern Road, South Bend, Ind.: Dale W. Shidler, Beth Gerig, Matthew Friesen, and Teri Yoder.

Kidron, Ohio: Adam Hochstetler, Bryan Hofstetter, Charity Nussbaum, Amie Steiner, Janie Steiner, Andrea Geiser, Mindy Gerber, Jodi Hershberger, and Luke Lehman.

Martinsburg, Pa.: Molly Shirk.

Pearl River, Philadelphia, Miss.: Jean Pletcher.

Salem, Tofield, Alta.: Lorne Burkholder, Bonnie Hart, Suzanne Kauffman, Shandel Martin, Janelle Oslund, Katie Worthington, Mindi Worthington, Jaclyn Weber, and Jamie Zook.

Soo Hill Community, Escanaba, Mich.: Todd Nichols.

Springs, Pa.: Kelli Otto.

BIRTHS

Bender, Eric and LuAnn Miller, Harrisonburg, Va., Malinda Joy (second child), Feb. 27.

Coblentz, Andrew and Charlene Yoder, Hartville, Ohio, Clay Patrick (second child), Feb. 13.

Gingerich, Earl and Diane Funk, Iowa City, Iowa, Aliese Diane (second child), March 1.

Gingerich, James and Lois Bender, Kalona, Iowa, Ethan David (third child), Feb. 25.

Good, Dale and Kathy Groff, New Holland, Pa., Liana Elizabeth (second child), Jan. 30.

Haskin, Don and Melony Troyer, Fairview, Mich., Aaron Jeffrey (third child), March 2.

Horning, Nevin and Denise Newswanger, Lititz, Pa., (twins) Marcia Annette and Monica Jewel (second and third children), Feb. 22.

Horst, Edward and Barbara Roth, Oakland, Calif., Lauren Elizabeth (first child), Dec. 3.

Hostetler, Doug and Dolores Bontrager, Topeka, Ind., Jonathon Ryan (first child), March 8.

Kopec, Steve and Carolyn, Plain City, Ohio, Katherine Elaine (third child), March 3.

Litwiller, Kevin and Lisa Johnson, Hopedale, Ill., Ashley Nicole (first child), March 4.

Mast, Rollin and Tammy Brown, Kinross, Iowa, (twins) Courtney Dawn and Maleah Christine (third and fourth children), Nov. 27.

Miller, Matt and Jackie Henderson, Iowa City, Iowa, Rachel Christine (first child), Feb. 19.

Plank, Donald and Sharon Shertz, New Holland, Pa., Briana Nichol (second child), Dec. 29.

Sams, Jerry and Lynne, Akron, Ohio, Julie Lynne (second child), Jan. 4.

Shenk, Doug and Elaine Horst, Sherbrooke, Que., André Michael (second child), born Jan. 20, received for adoption Feb. 19.

Shenk, Roger and Wendy Miller, Portland, Ore., Josiah Dean (second child), Feb. 15.

Shetler, Reuben and Diane Payne, Arlington, Mass., JonDavid LaVern (first child), Feb. 19.

Thomas, Darla, South Bend, Ind., Kay Lee Elizabeth (third child), Jan. 29.

Ulrich, Kevin and VaLinda Imig, Morton, Ill., Lauren Elizabeth (first child), Feb. 23.

Weston, Graeme and Lucy Martino, Markham, Ont., Jennifer Mia (third child), Feb. 16.

Yancey, Eugene and Sharon Knepp, Sarasota, Fla., Dalton Eugene (second child), born Jan. 10, received for adoption March 5.

Yoder, Alfred and Beth Moyer, McClure, Pa., Shane Andrew (third child), Feb. 7.

Yoder, Reg and Cheryne Gingerich, Iowa City, Iowa, Renee Clare (third child), Feb. 28.

MARRIAGES

Cline-Stoltzfus: Sheldon Cline, Mt. Solon, Va., and Brenda Stoltzfus, Gordonville, Pa. (Ridgeview), Jan. 23, by Ray Lapp.

Master-Fisher: Larry Master, Whittier, Calif. (Faith), and Suzette Fisher, Whittier, Calif. (Faith), March 6, by Rachel S. Fisher (mother of bride).

Ropp-Yoder: Marvin Ropp, Spring Valley, Calif., and Anita Yoder, Middlebury, Ind. (First), Feb. 6, by Ron Adams.

Stoltzfus-Labelle: Deryl Stoltzfus, Gordonville, Pa. (Ridgeview), and Hollee Labelle, Carlisle, Pa., Jan. 30, by Robert L. Petersheim.

DEATHS

Allebach, Joseph F., 87, Perkasie, Pa. Born: Oct. 4, 1905, Hilltown, Pa., to John and Lucy Freed Allebach. Died: Feb. 27, 1993, Sellersville, Pa., of a stroke. Survivors—wife: Mamie Yothers Allebach; children: Mary Alderfer, Joseph, David, Merrill; brother: Paul; 11 grandchildren, 12 great-grandchildren. Predeceased by: Darvin (son) and Ruth (daughter). Funeral: March 2, Rockhill Mennonite Community, by Mike Derstein, Russell Detweiler, and Wellington Alderfer. Burial: Rockhill Mennonite Church Cemetery.

Baechler, Ezra, 77. Born: April 2, 1915, East Zorra Twp., Ont., to Joseph and Mary Bender Baechler. Died: March 5, 1993, Kitchener, Ont. Survivors—children: Phyllis Fernandes, Audrey Bender, Doug, Wally; brothers and sisters: William, Alice Zehr, Omar, Doris Roth, Earl; 8 grandchildren. Predeceased by: Olive Grace Snider Baechler (wife). Funeral: March 8, Erb Street Mennonite Church, by Doug Snyder. Cremated.

Beck, Gaylord J., 63, Archbold, Ohio. Born: Aug. 8, 1929, Archbold, Ohio, to Nelson and E. Elnora Augsburger Beck. Died: March 4, 1993, Archbold, Ohio, of a heart attack. Survivors—wife: Esther Liechty Beck; children: Paul, Ann Miller, Dawn Baer; sister: Treva Helvoigt; 4 grandchildren. Funeral and burial: March 6, Lockport Mennonite Church, by Jim Groeneweg and Allen Rutter.

Byler, Vera Jean, 59, Kalona, Iowa. Born: Feb. 2, 1933, Kalona, Iowa, to John and Amanda Knepp Byler. Died: Dec. 30, 1992, Kalona, Iowa. Survivors—brothers and sisters: Leona Yoder, Mary Jane Hershberger, Dorothy, Ella Mae Riehl, Irene Helmuth, Carl, John. Funeral: Jan. 2, Lower Deer Creek Mennonite Church, by Orie Wenger and Wayne Bohn. Burial: East Union Mennonite Church Cemetery.

Coffman, David William, 87, Vineland, Ont. Born: Dec. 14, 1905, to S. F. and Ella Mann Coffman. Died: Feb. 27, 1993. Survivors—wife: Margery G. Chambers Coffman; children: William, Lewis, Kate, John, Elizabeth; sister: Magdalena "Lena"; 9 grandchildren, 5 great-grandchildren. Funeral: March 2, First Mennonite Church, by Kevin Block. Burial: Vineland Cemetery.

Coleman, Hilda May Moyer Snider, 83. Born: July 29, 1909, Vineland, Ont., to William and Elizabeth Honsberger Moyer. Died: Feb. 26, 1993, Tavistock, Ont., of heart failure. Survivors—sons: Harold and Norman Snider; 2 grandchildren, 3 great-grandchildren, 17 stepgrandchildren, 40 step-great-grandchildren. Predeceased by: O. T. Coleman (second husband) and Kenard Snider (first husband). Funeral: March 2, Ratz-Bechtel Funeral Home, by David T. Martin. Burial: Hagey Mennonite Cemetery (spring).

Cressman, Jemima Clemmer, 95. Born: May 5, 1897, Wallace Twp., Ont., to Isaac and Sophia Holtzwarth Clemmer. Died: Jan. 5, 1993, Cambridge, Ont., of heart failure. Survivors—children: Jane Schneider, Graham. Predeceased by: Ervin Cressman (husband). Congregational membership: Stirling Avenue Mennonite Church. Funeral: Jan. 8, Ratz-Bechtel Funeral Home, by David T. Martin. Burial: Breslau Mennonite Church Cemetery.

Geiger, Adam, 86, Kidron, Ohio. Born: April 5, 1906, Apple Creek, Ohio, to John and Elizabeth Lehman Geiger. Died: March 4, 1993, Orrville, Ohio. Survivors—children: Shirley, Robert; stepchildren: Mildred Diamond, Don Schumacher; 13 stepgrandchildren, 13 step-great-grandchildren. Predeceased by: Tamar Gerber Geiger (wife). Funeral: March 6, Spidell Funeral Home, by Bill Detweiler. Burial: Kidron Mennonite Church Cemetery.

Giesbrecht, Helene Wiebe, 83. Born: Feb. 6, 1909, Akerman, Russia, to David and Elizabeth Born Wiebe. Died: Jan. 18, 1993, Kitchener, Ont., of cancer. Predeceased by: David Giesbrecht (husband). Congregational membership: Stirling Avenue Mennonite Church. Funeral: Jan. 21, Edward Good Funeral Home, by David T. Martin. Burial: Parkview Cemetery, Waterloo, Ont.

Gingerich, Enos, 92, Tavistock, Ont. Born: Aug. 26, 1900, Ellice Twp., Ont., to John and Rachel Oesch Gingerich. Died: March 4, 1993, Tavistock, Ont. Survivors—wife: Reta Shantz Brenneman Gingerich; children: Ruth Leiskau, Clare, Bryan; stepchildren: Helen Brenneman, Jean Bowman, Ray Brenneman, Walter Brenneman, Lillian Schmitt. Predeceased by: Edna Steinman Gingerich (wife), Barbara Shantz Bender Gingerich (wife), Dorothy Gingerich, Elvina Metzger, and Clara Thomas (stepdaughters). Funeral: March 7, Mark Jutzi Funeral Home Chapel, by Rudy Baergen. Burial: First Mennonite Church Cemetery.

Good, Leonard Christian, 80, Sarasota, Fla. Born: Oct. 25, 1912, to Joseph D. and Anna B. Martin Good. Died: March 4, 1993, Bradenton, Fla., from an automobile accident in which his wife Rachel Elizabeth Speicher Good was also killed. Survivors—children: Brenda Kohler, Glen, Jerald, Carmen; brothers and sisters: Wilmer, Ralph, Irene Fryenburger, Nettie Lampel; 15 grandchildren, 6 great-grandchildren. Predeceased by: Robert (son). Memorial service: March 9, Bay Shore Mennonite Church, Sarasota, Fla., by Howard S. Schmitt. Funeral and burial: March 12, Hopewell Mennonite Church, Kouts, Ind., by Brad Miller.

Good, Rachel Elizabeth Speicher, 77, Sarasota, Fla. Born: May 19, 1915, to William and Minnie Bontrager Speicher. Died: March 4, 1993, Bradenton, Fla., from an automobile accident in which her husband Leonard Christian Good was also killed. Survivors—children: Brenda Kohler, Glen, Jerald, Carmen; brother and sister: William Speicher, Norma Cress; 15 grandchildren, 6 great-grandchildren. Predeceased by: Robert (son). Memorial service: March 9, Bay Shore Mennonite Church, Sarasota, Fla., by Howard S. Schmitt. Funeral and burial: March 12, Hopewell Mennonite Church, Kouts, Ind., by Brad Miller.

Greer, Ernest R., 89, West Liberty, Ohio. Born: March 7, 1903, Garden City, Mo., to James M. and Emma Zook Greer. Died: March 2, 1993, West Liberty, Ohio. Survivors—children: Valeda Wentz, Bonnie Faber, James M.; one grandchild, one great-grandchild. Predeceased by: Leota Fern Kauffman Greer (wife). Funeral: March 2, Kauffman Funeral Home, by Ben Eberly. Burial: West Liberty Fairview Cemetery.

Hostetler, Mary Ann Schlabach, 88, Hartville, Ohio. Born: Sept. 20, 1905, Sugarcreek, Ohio, to Daniel and Saloma Schlabach. Died: March 6, 1993, Hartville, Ohio. Survivors—children: Edna Hostetler, Esther Heisler, Vernon, Emanuel, Jr., Roy; brother: Elden Schlabach; 24 grandchildren, 26 great-grandchildren. Predeceased by: Emanuel J. Hostetler (husband). Funeral and burial: March 9, Hartville Mennonite Church, by Dave Hall and Henry Shrock.

Kauffman, Irma M. Birkey, 85, Middlebury, Ind. Born: April 18, 1907, Hopedale, Ill., to John J. and Lydia Wittrig Birkey. Died: Feb. 18, 1993, Middlebury, Ind. Survivors—children: Marzella Zook, Pauline, Donna Sape, Carol King, Dale, Calvin; 15 grandchildren, 17 great-grandchildren. Predeceased by: Norman J. Kauffman (husband). Funeral: Feb. 20, First Mennonite Church, by David Helmuth and Harold Yoder. Burial: Grace Lawn Cemetery.

Litwiller, Esther Zehr, 91. Born: Feb. 26, 1902, Deer Creek, Ill., to Jacob and Elizabeth Wolber Zehr. Died: March 3, 1993, Eureka, Ill. Survivors—siblings: Edna Zehr, Florence Pyles, Mildred Raeuber, Arthur Zehr. Predeceased by: Silas Litwiller (husband). Funeral and burial: March 6, Hopedale Mennonite Church, by H. James Smith and Carl Horner.

Roth, Edna, 82. Born: March 8, 1910, Wellesley, Ont., to Joseph and Catherine Zehr Roth. Died: Dec. 17, 1992, Kitchener, Ont. Funeral: Dec. 20, Stirling Avenue Mennonite Church, by David T. Martin. Burial: Woodland Cemetery.

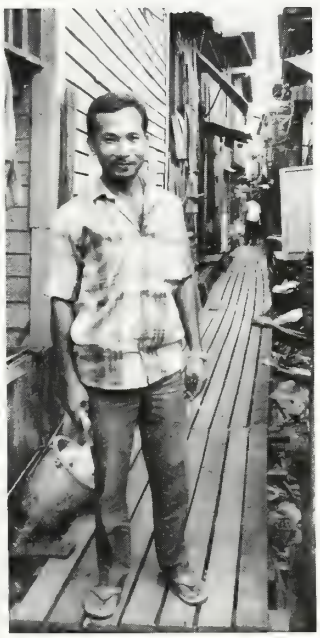
Schmitt, Peter, 65, Goshen, Ind. Born: Aug. 7, 1927, Blumenort, Sask., to Jacob and Mary Friesen Schmitt. Died: Feb. 24, 1993, South Bend, Ind. Survivors—wife: Etta Bartel Schmitt; children: Kenneth, Janice Orpin; brothers and sisters: Jerry, John, Abraham, Mary Enns, Dorothy Wiebe, Helen Kernick, Tina Friesen; 5 grandchildren. Predeceased by: Wesley (son). Funeral: Feb. 27, College Mennonite Church, by Nancy Kauffmann. Burial: Violett Cemetery.

Steckley, Floyd W., 85. Born: Oct. 15, 1907, Beaver Crossing, Neb., to Joseph and Magdalena Zimmerman Steckley. Died: Feb. 17, 1993, Lincoln, Neb. Survivors—wife: Agnes Schweitzer Steckley; children: Vilas, Maynard, Kenneth; stepbrother: Harold Bradford; 10 grandchildren, 14 great-grandchildren. Funeral and burial: Feb. 20, East Fairview Mennonite Church, by Bill Saltzman and Lloyal Burkey.

Steckly, Lillie Troyer, 97, Albany, Ore. Born: July 12, 1895, Ransom, Kan., to Menno and Susan Miller Troyer. Died: Feb. 16, 1993, Lebanon, Ore. Survivors—sons: George, Lester; sisters: Bertha Troyer, Ida Kauffman, Dorothy Schrock; 5 grandchildren, 8 great-grandchildren. Funeral: March 4, Steckly-Tracewell Funeral Home, by Gary Hooley and Lynn Miller. Burial: Lebanon Cemetery.

Troyer, Fannie E. Miller, 84, Hartville, Ohio. Died: Feb. 28, 1993. Survivors—children: Anna Griffin, Vernon, Paul, Levi; brother and sister: Levi Miller, Sylvilla Erb; 13 grandchildren, 21 great-grandchildren. Predeceased by: Eli E. Troyer (husband). Funeral and burial: March 3, Hartville Mennonite Church, by Dave Hall and Henry Shrock.

Violett, Pearl V., 75, Seville, Ohio. Born: Aug. 6, 1917, Orrville, Ohio. Died: March 6, 1993, Seville, Ohio, from Alzheimer's disease. Survivors—children: Edward, Lola Jackson; brothers and sisters: Alvin Rue, Lucille Troxel, Luella Whitmore; 2 grandchildren. Predeceased by: Edward W. Violett (husband). Congregational membership: Crown Hill Mennonite Church. Funeral: March 10, Hilliard-Cox-Mullaney Funeral Home, by Ernest J. Hershberger. Burial: Hillcrest Memorial Gardens.



Slum residents face eviction. *Bangkok, Thailand (MCC)*—Mr. Deng, left, of Bangkok's Klong Ton slum community, stands on a wooden walkway recently constructed by residents. The walkway provides a dry path over polluted water discharged from a nearby jeans factor.

Mennonite Central Committee worker Max Ediger founded an organization that trains young Thais, mostly university graduates, to live in slum communities to help residents organize to improve living conditions. The raised walkway pictured is one result.

Despite improvements such as this walkway, Klong Ton's 200 families are now threatened with eviction. They were notified that a new highway will be built through the center of their community this year. Each family will receive compensation of about $1,600 U.S., but residents say this amount is far from adequate to replace their housing.

Of Bangkok's 6 to 7 million people, about 1.5 to 2 million live in slum communities. Slum housing is defined as housing that is congested, impermanent, lacks basic facilities and services, and is vulnerable to eviction.

Newspaper

**********CAR-RT-SORT** CR-23
390200 51H 9124 305
MENNONITE BIBLICAL SEMINARY
LIBRARY
3003 BENHAM AVE
ELKHART IN 46517-1947

THE LAST WORD

What is truth?

Pilate has to be one of the most maligned of all characters of the biblical narrative. With our 20th-century, analytical, Western mind set, we read about his confrontation with Jesus and wonder: How could he have been so dumb?

There he was on his judgment seat, the human embodiment of the divine before him, miracles and other evidences of God's reign all around him. Yet he had to ask, "What is truth?" Unable to find an answer that satisfied him, Pilate finally washed his hands of the whole affair (Matt. 27:15-26). With Jesus, the ultimate truth, before him, Pilate missed it. He seemed deaf and blind.

But when I read the account of Jesus' passion and crucifixion again, I discover a Pilate all too much like me. For his question has become my question all too often lately: "What is truth?"

What is truth when people I love and trust have such conflicting views—about faith, about discipleship, about life? What is truth when sincere Christians become estranged from each other and go in completely opposite directions? What is truth when sisters and brothers in the church hold beliefs that seem to have no way of being reconciled?

Often I'm also tempted by the answers of Pilate and his contemporaries in the biblical story. Truth becomes what I want it to be. Truth is that which least threatens my comfortable existence. Truth is what squares best with my world view.

I've discovered, however, that those answers can never be satisfactory. The disciple Thomas knew that. He once asked Jesus for a better way to the truth.

"I am the way, and the truth, and the life," Jesus answered. "No one comes to the Father except through me" (John 14:6).

Fortunately, we are not on our own to discover this new way to truth. "When the Spirit of truth comes, he will guide you into all the truth. . . ," Jesus said (John 16:13).

But how does the Spirit guide us into truth? How do we find that truth in the midst of so many conflicting claims for authenticity?

1. Knowledge of the truth comes through the witness of the Spirit within our own hearts. "This is the Spirit of truth . . . you know him, because he abides with you, and he will be in you" (John 14:17), Jesus told his disciples.

Today some people call this the "ah-ha" moment, that time when the Spirit breaks through the clutter of our minds and hearts and we have the realization that we have met truth.

2. But we cannot let it at that. Individual "ah-ha" moments can soon go astray. They can become dangerous for the cause of God's kingdom and the life of the church. The stand-off in Waco, Tex., with David Koresh and the Branch Davidians is a current example.

Insights from the Spirit within the hearts of individuals must constantly be tested. That is one function of the Christian community. Jesus' *you* in which the Spirit abides means both the individual Christian and the corporate body (in English that *you* can be both singular and plural). There is also such a thing as the corporate "ah-ha"—believers together being confronted with God's truth.

3. Yet even a corporate "ah-ha" must be tested over time. Does the understanding of truth that comes from our past square with the Scriptures as we believe the Spirit leads us to interpret them today? Is what we decided five years ago truth that stands for our day? Are we willing to admit that truth for now may not be valid for tomorrow?

The answer to the question, "What is truth?" is not the property of any one person or group. Nor can it be answered for all time by one generation. God's Spirit works through individuals and groups over time to bring us to a knowledge of the truth.

Unlike Pilate, the advantages of time are on our side. We have centuries of contemplation of the life and teachings of Jesus to guide us into the truth.

This does not mean we should no longer ask the question, "What is truth?" But as we ask, we must realize we have many more resources than Pilate to find the answer. Washing our hands cannot be a valid option for 20th-century, analytical Christians.—*jlp*

ASSOCIATED MENNONITE BIBLICAL SEMINARIES
APR 6 '93
ELKHART LIBRARY

April 6, 1993

Gospel Herald

THE WEEKLY MAGAZINE OF THE MENNONITE CHURCH

First, a greeting of love to all in the name of Jesus. In sending forth the first [today the 4,392] number of the Gospel Herald, *we do so with prayer that God may own and bless the work to His glory. Long may it live as a witness of the truth, a* defender of the faith, a servant of the church, and a messenger of goodwill to all people. It shall be the aim of the *Gospel Herald* to defend and promulgate the doctrines of the Bible and of the Mennonite Church; to labor for the promotion of love, unity, peace, piety, and purity in the home and in the church; to encourage the spreading of the gospel by means of pure literature, mission work, and evangelistic efforts; to serve as a medium through which the whole brotherhood may keep informed as to the condition, work, and progress of the church; to stand by and encourage all efforts put forth for the upbuilding of the cause and the salvation of the lost. . . .

We invite your careful consideration of the contents and scope of the paper. If you are in harmony with the principles for which it stands, we will appreciate your hearty cooperation.

Wishing you the choicest blessings of God, and with a fervent prayer for divine guidance, we send forth, in the name of Christ and the church, this . . . issue of *Gospel Herald.*

by Daniel Kauffman

Daniel Kauffman was the first editor of Gospel Herald *(1908-1944). This is his first editorial, the first thing to be printed on the cover of the first issue: April 4, 1908.*

Gospel Herald at 85: 'Becoming intimately acquainted with different and distant churches' 2

Opinions from the past: 'Acting like Christians—not only looking like ones' 5

Drescher and Hertzler: 'If we were writing editorials today' 9

Through 85 years of publishing:

'Becoming intimately acquainted with

Eighty-five years ago this month, the first issue of* Gospel Herald *came off the press. Should we celebrate or express concern for the publication's future?

by Stuart W. Showalter

Fifty times a year, more than 20,000 copies of *Gospel Herald* get trucked, airlifted, and eventually delivered to churches, households, and libraries across North America and around the world. If we assume that 2.5 individuals read each issue—based on the average size of households in the United States, and on the knowledge that many subscribers pass along their copy to others—that means *Gospel Herald* circulates among nearly 50,000 adults each week. Thus "the weekly magazine of the Mennonite Church," with its steady blend of articles, letters, news, and editorials, reaches close to half of our denomination's 102,624 North American members.

So how should we readers view the closest thing the Mennonite Church has to an official voice? Should we celebrate the 85th anniversary of *Gospel Herald* enthusiastically, or should we express concern for its health and its future?

We should do both.

We should celebrate because *Gospel Herald* has remained faithful to the vision of its founders for 85 years—even longer, if we consider its predecessors. While publishers start several hundred magazines every year, and watch almost as many die, the church has come to count on a thriving *Gospel Herald*. Through the years, it has both reflected and led the Mennonite Church effectively. Today it circulates among more Mennonites than any other Anabaptist periodical.

We live in a communication age, an age dominated by information technologies. We have telephones, for example, in 96 percent of our homes, connecting our voices and transmitting our messages electronically via keypad, FAX, and modem. We can hardly imagine the limited options for communication in the 1860s, when John F. Funk dreamed of publishing a churchwide magazine.

Throughout the early 19th century, Mennonites had scattered throughout the American West in search of new lands and new opportunities. Funk, who himself had moved as a young man from eastern Pennsylvania to Chicago, recognized the isolation and disconnectedness that many Mennonites felt, and he believed a magazine would minister meaningfully to them. With the encouragement of others, he launched *The Herald of Truth* in 1864, stating his purpose clearly:

"Through such a paper we may become intimately acquainted with different and distant churches, and if they have better ways, corresponding more closely with the sacred Word of truth than ours, we may adopt them. If, on the other hand, others are pursuing a wrong course, we may through the same means be able to induce them to correct their ways and follow nearer after Christ; and thus again may we be closer united, and become of one mind in the Lord and towards each other."

Indeed, during the remainder of the 19th century, *The Herald of Truth* was instrumental in strengthening Mennonite identity and in shaping many of the church practices and institutions that we take for granted today.

The turn of the century, however, saw the emergence of younger leaders who had a vision for another churchwide magazine. They started *The Gospel Witness* in 1905 as an independent publication with a broad focus. In the magazine's first issue, editor Daniel Kauffman wrote, "The Bible is [the magazine's] test, the Gospel is its sphere of work; its faith is embodied in the doctrines of the Mennonite Church; its foundation, the solid Rock." So from 1905 until 1908, Mennonite Church members could choose two magazines published by two privately owned companies.

Meanwhile, church leaders had met several times to organize an agency to serve the publishing needs of the entire church, and in 1908 they incorporated the Mennonite Publication Board. In one of its first actions, the board purchased the assets of *The Herald of Truth* and *The Gospel Witness* and created *Gospel Herald*. The board appointed Daniel Kauffman editor, and he held that position for almost 36 years.

In *Gospel Herald's* inaugural issue, Kauffman proclaimed that the magazine was being sent forth "with the prayer that God may own and bless the work to His glory. Long may it live as a witness of the truth, a defender of the faith, a servant of the church, and a messenger of goodwill to all people."

In the years since, editors Paul Erb (1944-1962), John Drescher (1962-1973), Daniel Hertzler (1973-1990), and J. Lorne Peachey (1990-present) have all experienced the tension that sometimes results from simultaneously attempting to witness to the truth and be a mes-

different and distant churches'

senger of goodwill. Yet, Kauffman's lofty vision continues to find expression in *Gospel Herald* today. Even the magazine's basic content categories—articles, letters, news, and editorials—have their roots in early editions.

Today, *Gospel Herald* continues to serve the contemporary Mennonite Church in these ways:

Gospel Herald *keeps the church informed.* The first requirement for a responsible press is to provide a truthful, understandable account of events, programs, decisions, and actions that affect or potentially affect readers. Personal news items—such as new members, births, marriages, and deaths—recognize significant life events and reinforce family ties. News of the church in action emanates from wherever Mennonites live—from Switzerland to Swaziland, from India to Indiana, from Kitchener to Curitiba, from the Ukraine to Australia. News stories arrive in Scottdale, Pa., from writers representing their congregations, their conferences, their agencies. Meetinghouse, an association of Anabaptist periodicals which delegates some cooperative news-gathering, helps *Gospel Herald* stay attuned to important inter-Mennonite happenings.

The growth of church agencies after World War II put public information specialists into a key journalistic role vis-à-vis *Gospel Herald*. Today these specialists originate most of the news used in *Gospel Herald*, with Mennonite Central Committee originating more than anyone else. To deal with the influx of news, an assistant editor was named in the 1970s, a position currently held by Cathleen Hockman. She has taken initiative in reporting news stories such as the church's response to Hurricane Andrew in Homestead, Fla. Even the editor writes an occasional news story, usually about decisions by major churchwide boards or about politically sensitive issues. Some news stories appearing today reveal situations in the church that would have been suppressed in an earlier era.

Gospel Herald could improve its news further by using its own staff and correspondents to report a higher percentage of its stories. Accurate, unbiased, complete reporting enhances the magazine's credibility and enables the church to make more fully informed decisions.

Gospel Herald *sets the churchwide theological agenda.* If we think of theology as our understanding of how God relates to the world, that understanding is influenced by our reading in the Bible and related sources, learning from ministers and teachers, and personal interactions with other church members. While itinerant preachers and speakers share their theological insights with congregations, conferences, or the occasional general assembly, a provocative lead article in our weekly magazine can set the entire church abuzz.

Obviously, a single magazine cannot determine the thinking of an entire denomination, but it can clearly influence what the church should think about. During the Persian Gulf War, for example, *Gospel Herald* carried 23 articles, 14 editorials, 57 news stories, and 53 letters about this international crisis. These 147 separate items reflected variations on our church's theological position vis-à-vis warfare. To be sure, some of the articles presented novel twists on our historic peace position, but the peace position nevertheless came alive for a new generation of readers.

Gospel Herald also serves as an important outlet for the church's theological thinkers. They might be pastors or professors, farmers or physicians, business executives or social workers. They can be young or old, male or female, liberal or conservative (but not too far in either direction). By being published, such thinkers can test their theological insights against the warp and woof of congregational and everyday life.

Editorials also suggest a theological direction for the church. Week after week, the editor lays his thinking before the church. Sometimes the editorials tell a story or exegete a biblical passage or comment on the national or international news. Behind these editorials is a church member, one of us, who strives to make sense of God at work in the world.

Gospel Herald *reflects the texture of the church.* The letters to the editor section gives Mennonite Church members a way to educate, praise, criticize, debate, educate, and inspire others. A lively letters section has been a hallmark of *Gospel Herald* throughout its history. More than 90 percent of the letters received are published at least in part.

While the letters section serves as a churchwide forum, editors might put them through a more stringent editorial sieve. By publishing only the best letters, the editors would raise the quality of discussion within the church and allow more room for other types of material, such as the humor that too infrequently enlivens the magazine's pages.

What challenges can we anticipate for *Gospel Herald's* future? Religious publications of all stripes face declining circulations in a highly

So long as the Mennonite Church takes seriously the two great commandments,* Gospel Herald *will have a central role in our church.

Obviously, a single magazine cannot determine the thinking of an entire denomination, but it can clearly influence what the church should think about.

competitive media environment. How much disposable time do Mennonites have after sleep, work, church activities, and other social interaction? Magazines must compete with television (the average American adult watches more than two hours daily), in-home movies delivered via cable and videocassettes, splashy consumer magazines, and daily newspapers that increasingly look like *USA Today*.

Capturing the attention of young adults, the next generation of readers, requires tapping into topics that interest them and presenting material in visually appealing formats. *Gospel Herald* editors must continually consider trends in graphic design, photography, and use of color as ways to attract and hold new readers.

The subscription price of $27.50 is a best-buy when compared to the prices of other religious magazines, but *Gospel Herald* has a solid financial foundation. However, a magazine's fortunes can change quickly. In 1992 the oldest religious magazine in the United States, the *American Baptist,* published since 1803, died after its circulation plummeted from 44,000 to 24,000 in 10 months. Another popular religious publication, *Christian Herald*, also quit the field last year.

The surest way to insure a healthy denominational magazine is for that publication to represent a vibrant church. So long as members of the Mennonite Church take seriously the two great commandments—to love the Lord your God with all your heart and to love your neighbor as yourself (Matt. 22:37, 39)—*Gospel Herald* will have a central role in our church.

Stuart W. Showalter chairs the Communication Department at Goshen College. He is completing a three-year term as a Gospel Herald *editorial consultant.*

The surest way to insure a healthy denominational magazine is for that publication to represent a vibrant church.

"Each builder must choose with care how to build. . . . For no one can lay any foundation other than the one that has been laid; that foundation is Jesus Christ."
—1 Cor. 3:10b-11, NRSV

Gospel Herald

Editor: J. Lorne Peachey

Assistant Editor: Cathleen Hockman

Editorial consultants: George R. Brunk III, Richard A. Kauffman, Martha Kolb-Wyckoff, Stuart Showalter, Diane Zaerr

Gospel Herald (ISSN 0017-2340) is published weekly, except for the third week of August and the first week of December, for the Mennonite Church by the Mennonite Publishing House. Subscription rate (in U.S. dollars): $27.50 per year; outside U.S. and Canada (air mail delivery): $47.50 per year. Group and bulk rates available. Call 1 800 245-7894.

Editorial and subscription address: *Gospel Herald,* 616 Walnut Avenue, Scottdale, PA 15683-1999. Telephone: 412 887-8500. FAX: 412 887-3111.

Second-class postage paid at Scottdale, PA 15683-1999. Lithographed in the United States. Copyright © 1993 by Mennonite Publishing House. Canadian subscriptions: second-class postage paid at Kitchener, Ont., publication mail registration no. 128562.

Gospel Herald is a member of the Associated Church Press and of Meetinghouse, an association of Mennonite and Brethren in Christ editors.

Postmaster: send form 3576 to 616 Walnut Ave., Scottdale, PA 15683-1999.

Vol. 86, No. 14: April 6, 1993

Recycled paper

Credits: cover by Dynamic Graphics, pp. 5-8 file photos, p. 13 by *The Goshen News*, p. 14 by Pearl Sensenig, p. 16 by Anton Sri Probijantono.

For 85 years,* Gospel Herald *has attempted to lead the Mennonite Church in considering issues of faith and life as followers of Jesus Christ in the world.

Acting like Christians—not only looking like ones

What a change 85 years makes! In the first issue of *Gospel Herald*—April 4, 1908—the front page was the editorial. That editorial began with a rationale for the new magazine (see page 1), called attention to some of the contents of the issue, carried news of the merging of the Mennonite Publishing Co. and the Mennonite Publication Board (news and editorial content were freely mixed in the early days), and ended with these questions:

"How can they who profess to have given their all to the Lord and renounced the world with all its pomp and show continue to change the style of their hats, collars, coats, and other articles of apparel as the fashions of the world change? How is it possible to renounce and still follow the leadership of the world?"

That first issue carried articles on doctrine, "future punishment," individuality, and the sanctity of the home. There were "field notes" (the forerunner of today's "Mennoscope"), letters from churches across the country, and reports from mission work in India and Kansas City.

The column, "Items & Comments," made its debut in that first issue. So did an obituary column—with four deaths. "Marriages," "Births," "New Members," and "Readers Say" were not yet part of the magazine.

Of course, there were no pictures. Photographs weren't entirely acceptable at that time.

Yet 85 years have not changed some things. From the first, *Gospel Herald* dedicated itself to report what was happening in the church.The magazine has also given much attention to those issues facing the church, often for guidance in the early years, more for discussion later on.

What follows are short excerpts from 85 years of *Gospel Herald*, arranged by topics.

Worldly amusements: "Amusement is not what makes good, staunch Christians," states a 1918 article. "The five cent Theater . . . is the 'archenemy' of the Church. . . . Certainly the movie does not have as its first and foremost aim the salvation of souls, and that should be enough to settle the issue once and forever with the Christian. . . .

"Then there are the pool hall, the bowling alley, the box social, the picnic, the lawn party, the circus, fairs, and others, all of which belong in the same catalog. We see not how Christians can engage in any of these things" (May 30, 1918).

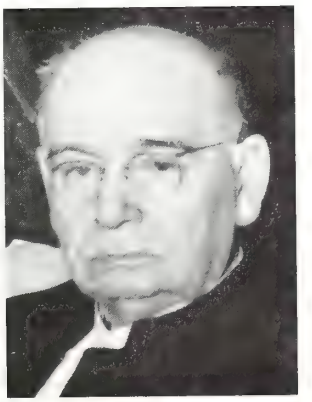
"There is probably no evil, aside from drink, more destructive both directly and indirectly than that of novel reading" (Dec. 26, 1908).

"Dancing has been and probably will be one of the devil's most successful means by which to degrade and even destroy the morals of our young people. This is too evident to require any argument" (Aug. 1, 1908).

"Even if one could resist himself the temptation to descend from *Rook* to poker, should he not consider his influence upon others who might not be able to resist temptations to gambling? Could you ask God's blessing on your card-playing? Would you encourage the new convert to learn to play? Would you invite your minister to play with you?" (June 3, 1952).

And then there's photography: "In view of the fact that having pictures taken is so generally practiced the writer [L. B. Good] is timid in offering a protest against it. . . . It is thought by some that old people having their pictures taken will help the coming generations to [follow in their ancestors'] footsteps. . . . Young people would be better off if they knew nothing of their ancestors more than that they were pious, God-fearing people" (July 18, 1908).

"A Christian has no place on either side of the footlights," says one writer in 1928. "The dra-



Paul Erb (left) edited Gospel Herald *from 1944-1962. The magazine's first editor was Daniel Kauffman (right), 1908-1944.*

matic or theatrical profession, at its best, is demoralizing" (March 1, 1928). By 1973, however, we find a highly favorable review of Merle Good's drama, "These People Mine," presented at the ninth Mennonite World Conference in Brazil, July 1972. Good "is creating a Mennonite theater. . . . Maybe drama is our thing. If so, thank you, Merle Good, for helping us discover it," wrote Ken Reed (June 26, 1973).

By Aug. 23, 1983, we find an article by Goshen (Ind.) College professor Dan Hess titled "Why I Am Teaching a Course About Movies."

Proper dress: Ah, yes. The ever-recurring question of dress, hair, and prayer coverings.

In 1918, the Eastern A.M. Conference spelled out precisely what was (and what was not) acceptable. On the unacceptable side, for the "brethren": "neck-ties, ornamental chains, studs, rings, or other jewelry."

The "sisters" were to wear a "plain cloth bonnet, fastened with strings (not hatpins) for summer protection, and the plain hood or bonnet for winter . . . no costly silks, laces, embroideries, low cut or unbecoming short dresses, short sleeves, transparent fabrics. . . . Jewelry [including wrist watches] and all outward ornamentation [should] be avoided. Our sisters should part their hair in the middle, comb it flat and put it up in a becoming way" (June 13, 1918).

By the 1960s, however, styles of dress made one reader lament, "Why can't Christians dress and comb the way the Bible says? . . . I think it would be better not to have photographs in the *Herald* at all, than such styles as are in. Hardly any look as though they are Christians according to dress and hairdos and wearing big cross-barred shirts and dresses that look like horse blankets" (Jan. 16, 1968).

The miniskirt was specifically targeted in "Hemming and Hawing" by Moses Slabaugh. He writes: "Why are we skirting the issue? . . . I would say the miniskirt should be on the carpet as an unworthy and inappropriate piece of attire for Christian women. . . . I'd like to see the Mennonite Church officially protest such offbeat unchristian culture. . . . Could it be that an issue like this might divide Mennonites again? Hopefully there never will be a splinter group known as the Mini-nites" (May 14, 1968).

Amongst the flood of letters expressing hearty agreement with Slabaugh, however, one couple wrote: "It is amazing to me that . . . the total emphasis for modest, sober living has been placed almost squarely on the female segment of the church. . . . [Despite] pictures of shaggy-haired, "beatnik"-looking young men in the groups of VSers . . . I don't recall reading anywhere a lament or complaint on the unchristian, modern, worldly appearance of the witnesses of Christ" (June 18, 1968).

But another reader quietly commented, "It seems the article on the miniskirt has drawn quite a response. When we can become as responsive about human relations, race discrimination, the poor, and hundreds being killed each day by war, then I feel we will be acting like a Christian, not only looking like one" (July 23, 1968).

Race relations: Relations between people of different races is another recurring theme in the years of *Gospel Herald*.

"Prejudice against the Negro is also present in Mennonite circles and has increased since the beginning of the present war [WWII]. Many Mennonites feel, and express themselves accordingly, that the Negro is all right if he 'keeps his place,' but must be 'kept down,' for if placed on the level of the white he will take advantage of his position and become 'fresh.' There are Mennonite communities where young members of the church find sport in making Negroes fearful and scare Negro pedestrians with automobiles" (July 13, 1945).

An article by Curtis E. Burrell, Jr., "Causes for Urban Rebellion," stated "four basic premises which we must believe religiously and use as a standard for measuring all present and future actions": "America has never intended to set black people free"; "White America has used its power to keep black people in either total or semi-slavery"; "All black people have known of the white power morality"; "Bold black leader-

Editor John Drescher (left) 1962-1973, consults with executive editor Ellrose Zook in a '60s photo.

ship must be followed if America is finally to become America" (June 18, 1968).

A storm of controversy followed. One letter said the article was "the most divisive and out of order church paper I have ever read coming from any denomination reporting to believe in the authority of Holy Writ and the reality of Jesus Christ" (Aug. 20, 1968).

Politics: "In a nutshell, what is communism? It is a world-wide movement directed and controlled from Russian headquarters at Moscow. Its openly avowed purpose is the three-fold destruction of the HOME, the CHURCH and the GOVERNMENT" (Oct. 20, 1927).

Many articles on the conflict in Vietnam prompted one reader to write, "Our paper smacks of propaganda" (Feb. 27, 1968). John Drescher's Jan. 16, 1973, editorial, called "prophetic" by some, drew the most fire from others. "If anyone doubted that the actions of government leaders can become demonic overnight, no one can continue to doubt it or deny it any longer in light of the Christmas season bombings in Vietnam," Drescher wrote.

In response: "I think [Drescher] owes a public confession and a retraction of his words written in that article." "If we chose to hear Communist propaganda we would subscribe to Russian *Pravda*. May the good Lord open your eyes and forgive you for your slander, we pray" (Feb. 13, 1973).

The new realities of nuclear weaponry also became the concern of editorials and articles. In "Some Thoughts on the Atomic Bomb," H. Harold Hartzler asked, "How shall we explain to the Japanese that we love them and are interested in their salvation, when we have unleashed this terrible weapon against them?" (Oct. 26, 1945).

In 1955 Sanford G. Shelter noted, "[The hydrogen bomb] is denounced as being contrary to the Spirit of Christ. . . . But let us be clear in our thinking. Biblical pacifists are not opposed to *some* wars but to *all* wars, and just so they are not opposed to *some* weapons but *all* weapons of war. . . . There is no Christian way of killing a person, soldier or civilian, and the mighty blockbusters of World War II were in no sense more Christian than today's H-bomb simply because they were not as totally destructive" (Jan. 18, 1955).

Later, John Howard Yoder extended the issue to discuss "Why I Don't Pay All My Income Tax" (Jan. 22, 1973). This issue too brought another flurry of responses.

Editor Daniel Hertzler (left), 1973-1990, and current editor Lorne Peachey in a late '60s photo when they worked together on Christian Living *magazine.*

The role of women: The first issue of *Gospel Herald* includes an article by N. E. Byers, who writes, "Womanhood comes in full bloom only in wifehood and motherhood. . . . For the religious life, the home circle and family altar give large opportunities. . . . Not how many do we meet but how closely do we touch the lives of those we would help; and here mother becomes very high priest in the oldest and most fundamental religious institution" (April 4, 1908).

Thought was changing by 1973, when two articles on the role of women in the church drew lively debate. A three-part series by Dorothy Yoder Nyce titled "Women: In God's Plan and Man's World" was simply labeled "heresy" by one reader.

In "Woman's Place" Phyllis Pellman Good wrote, "Automatically eliminating human beings from particular jobs and positions because of race or religion has been officially outlawed. Automatically limiting half of all human beings because of sex to three or four basic roles (nurse, teacher, mother), with no attention being paid to those persons' gifts and abilities gives me trouble as a female, and a Christian" (Jan. 9, 1973).

More women than men responded to the article. One of the harsher letters, by a female reader, said, "I found it . . . almost sickening. I am extremely disappointed that the Mennonite Church has not taught exactly what the Bible says about a woman's place" (Feb. 6, 1973).

Ten years later, debate on women in church leadership continued. One reader reports, "Several years ago, my congregation asked a husband-wife team to be copastors. Were we yielding to contemporary pressures by allowing a woman to

be part of the pastoral team? Certainly not! The decision was the culmination of a careful study of the Scriptures within the community of believers" (Jan. 25, 1983).

Bible translations and interpretations: In 1953, the Mennonite Publication Board appointed a committee—Harold S. Bender, Chester K. Lehman, and Millard R. Lind—to examine the newly released Revised Standard Version Bible—dubbed the "New Blasphemous Bible," "Unholy Bible," and "Communist Bible" by critics.

What was the fuss about? The primary charge was that the RSV contained a deliberate mistranslation of Isa. 7:14, "so as to eliminate the Virgin Birth"—the word previously translated "virgin" became "maiden."

"It seems clear that the Jews did not expect the Messiah to be born of a virgin," the committee concluded in its report (May 19, 1953). A Virginia Conference committee (J. Otis Yoder, George R. Brunk II, Menno J. Brunk) concluded more warily: "We advise caution and discernment in whatever use is made of this translation" (July 28, 1953).

When the New Revised Standard Version came out in 1991, not a single letter came in response to Daniel Hertzler's feature on it (Feb. 19, 1991). All of two readers wrote in response to Elaine Kreider's feature, "Does it matter which Bible translation we use?" (June 16, 1992).

Readers' Say" and news: A column of letters, "Our Readers Say," didn't appear in *Gospel Herald* until July 10, 1951. Editor Paul Erb introduced the new column with these words:

"This column is an experiment. If we find that we cannot handle it, we shall discontinue it. Let us hear from you. In the multitude of counselors there is safety. The spirit of brotherhood requires freedom of expression."

From that beginning, readers' letters have appeared in almost every issue of *Gospel Herald*. At first there were four or five on one or two columns. Most issues today have two pages of "Readers Say" with letters from eight to ten readers. Recently, some readers have suggested that more letters to the editor be censored.

As for the news, controversy continues to center today on the issue of reporting ethical misconduct cases. A headline from 10 years ago now seems a bit ironic: "More candor, depth prescribed for Mennonite news reporting" (Nov. 29, 1983).

The current staff and editorial consultants for Gospel Herald *(from left) Richard A. Kauffman, Martha Kolb-Wyckoff, Diane Zaerr, Cathleen Hockman (assistant editor), J. Lorne Peachey (editor), George R. Brunk III, and Stuart Showalter.*

If I were writing editorials today:

I'd call the church to renewal and discernment

by John M. Drescher

In spite of all the failures, the mission of the church is still by far the most successful in the world. Everywhere the gospel goes in purity and power, it creates faith in Jesus Christ and love for others. It gives hope eternal and produces the fruits of righteousness (Col. 1:3-7). As lives are lifted, every segment of society senses the upward pull.

If the church refuses to respond to the Spirit in one place, God always raises up a people elsewhere. Today some of the most vital, vibrant examples of Christian faith are found outside the former Christian strongholds of Western Europe and North America.

Today there are three imperatives for the church of North America.

1 ***Spiritual renewal.*** North America has not experienced what can be called a great "spiritual awakening" for nearly a century. Who would not say that we are long overdue? A spiritual awakening, which should happen every generation, has eluded us. Why?

Spiritual renewal is always more of a return to the old wells of grace and salvation than in bringing the church up to date. It is not a search for new methods, new messages, or new models. Renewal is a return to God in repentance, faith, and obedient discipleship.

Today we have a great need to experience the essence of the gospel, not only to speak about the effects of the gospel. A second generation church is in danger of dwelling on what we need to do rather than on what God has already done. For when we dwell primarily on the effects of the gospel, we may have a refined religious life, but the power is absent.

2 ***Scriptural foundation.*** We need to have a faith built on Scripture to withstand the world's subtle attacks—morally, ethically, and spiritually. We must take our chart and compass seriously, or we will be lost at sea.

While we speak out at long last against such things as sexual abuse, we remain silent and selective in dealing with other immoral lifestyles and practices, equally sinful according to the Scripture.

While we seek for obedience to God's will and purpose in all female-male relationships, we must reject current unscriptural approaches which turn out to be anti-female, anti-male, anti-child, and anti-family.

We need to bring our experiences to the test of Scripture, not the other way around. In the present and future, as in the past, the Word of God will prevail and prove true. Therefore we need to come to a fresh study and submission to the Scripture, or—in a time of growing biblical illiteracy—we will be only an echo of our age without a word from the Lord.

3 ***Spiritual discernment.*** Discerning, courageous, godly leadership is always a primary need of the church. This leadership needs to perceive what God's will is and what God's people ought to be and do. It needs courage to declare God's will for this hour, in spite of opposition. It needs godliness because character and ministry spring from primary devotion to God and the disciplined life.

While the church must be aware of the world, our agenda is to discern the will of God. This supersedes the world's changing agenda. Always the danger is that the church becomes merely a mirror of the world rather than a demonstration of God's will in the midst of the world.

We are past the time when we can expect our schools, political systems, and society to support our beliefs. Christian discipleship will be increasingly clear and costly. We need to test all things by the spirit of Jesus.

May God enable us to be an obedient people, knowing that the Word is truth and endures forever. May we pray for a spiritual awakening and discernment for our day.

"Suppose you were still editor of Gospel Herald, *writing editorials every week. What would you say to the church?" That's the question we gave two former editors of this magazine who have since retired and gone to other work.*

John M. Drescher (left), who edited Gospel Herald *from 1962-1973, lives today in Harrisonburg, Va. He continues to write and speak in many churches.*

If I were writing editorials today:

I'd call the church to celebrate diversity

by Daniel Hertzler

Ethnic cleansing. The phrase jumps at me from a news report of violence in the former Yugoslavia. It's a demonic concept—killing or driving out persons from a different ethnic group. If this becomes standard, there can be no end to the mayhem it will generate.

On the one hand, there is only one human race. As Paul told the Athenians, "From one ancestor [God] made all nations" (Acts 17:26). On the other hand, there is great diversity among peoples, so much so that it is impossible to keep them all apart, to keep every society "cleansed."

So if there is only one human race, why is it so important to sort out and separate ethnic groups? I suspect it is because of differences in physical and cultural characteristics. Diversity at the same time fascinates and terrifies us.

In part the justification for persecuting another ethnic group is based on what great-grandparents of those people had done to the great-grandparents of the persecutors. There is no end to the hurts that can be discovered if we go back far enough.

The only answer to such savagery has to be a simple one. Complex answers will only complicate further. One of the best is Gal. 3:28: "There is no longer Jew or Greek, there is no longer slave or free, there is no longer male and female; for all of you are one in Christ Jesus."

We are all naturally suspicious of persons of other ethnic groups. Their physical characteristics may differ, their cultural practices clash with ours. Slights and insults are magnified when ethnic blocs are involved as shown by a problem the early church ran into: "The Hellenists complained against the Hebrews because their widows were being neglected in the daily distribution of food" (Acts 6:1). We tend to care for our own first and, without meaning to, neglect others.

What is clearly being overlooked when people call for ethnic cleansing is the richness which is provided by ethnic diversity. In 1 Cor. 12, Paul likens a church to a body. He shows how each part contributes to the functioning of the whole. The same is true in any organization or nation. It is shortsighted to expect that one person or group knows it all. There are insights of each which should be taken seriously.

For some reason most of us appreciate this richness too little. There is a tendency for groups to associate with and intermarry among themselves, thus perpetuating their own strengths and weaknesses. This very interbreeding becomes self-defeating if the gene pool is not broadened occasionally. When the number in a species is too drastically reduced, the species will die.

The issues of cultural diversity are more complex than those of physical diversity, but the problems are similar. If we withdraw from and ignore the contributions of groups different from ourselves, we fail to learn from them. We Mennonites have been recognized in recent centuries as members of specific ethnic groups. Yet there has been enough new blood to show that it is possible to bring in new people. Our current experiences find us opening the ethnic gates even further.

Particularly in the last several generations we have developed a worldwide fellowship, represented by Mennonite World Conference. At the same time we seem to be in a period when people are drawing away from each other. Not only is there "ethnic cleansing." There is also a breakup of empires and a tendency for groups to withdraw within national borders.

At such a time it is worthwhile to celebrate the diversity within Mennonite churches and seek to honor and learn from Mennonite cultures different from our own. Recently leaders of Mennonite World Conference met to consider a world assembly in India in January 1997. They wondered, however, whether enough Europeans and North Americans would wish to attend to make an assembly economically viable.

I hope so. I think that an assembly of Mennonites from all over the world is one way to demonstrate that we consider ethnic diversity within the community of faith a precious resource and worth cherishing.

Daniel Hertzler, Gospel Herald's *editor from 1973-90, has made his retirement home in Scottdale, Pa. He is currently working part-time for the Mennonite Publishing House as an editor of adult curriculum.*

How We Announce Our Births ("Readers Say," Mar. 2). Would it help to note that Luke and then Paul, when writing about a married couple, sometimes give the man's name first (Acts 18:2; 1 Cor. 16:19) and sometimes the woman's (Acts 18:18, 26; Rom. 16:3; 2 Tim. 4:19)?

Eleanor Niemela Beachy
Pawnee Rock, Kan.

How We Announce Our Births (Mar. 2). I am deeply troubled by a number of responses to Rebecca Zehr's letter about her preference to have the mother's name listed first in birth announcements. The attitude of condemnation and judgment permeating some of these letters is painfully evident. However, behind these attitudes seem to be a sincere desire for God to be glorified and the kingdom of God built and unified.

Therein lies the conflict: The kingdom of God is not built and certainly not unified by condemnation and judgment. The kingdom is built and unified by love—the love that we experience in Jesus and willingly strive to share with our sisters and brothers in the church and beyond.

May the day come when we, in the church, dare to love each other enough that we can accept our differences of opinion without feeling compelled to purge the church of those who think differently than we do.

Gwen Gustafson-Zook
Portland, Ore.

Both the Benowitz and Holsopple letters (Mar. 2) critique the presence of the military in Somalia from a clear Anabaptist perspective—and from within the church. Is there another biblical way of viewing this military incursion that makes room for a divine initiative independent of the church?

Walter Wink in *Confronting the Powers* makes the point that some Amish, Mennonites, and others from the Anabaptist tradition argue that all governments are intrinsically evil, though capable of some limited good. By contrast Wink maintains that the Creation, Fall, and redemption of the powers occur simultaneously in time, not in a direct historical sequence.

Micah's vision of making swords into plowshares hints at this. Eph. 1:19-23 makes it clear that Christ's rule is in place as well as in the years to come. John writes, "Now is the judgment of this world; now the ruler of this world will be driven out (12:31). This is occurring now, in the present tense.

Wink states that the final restoration of all things in harmonious unity is tasted now only in part. At this time the reign of God is not built but sampled.

This dynamic between "even now and not yet" is comprehensible if one realizes that the powers are at one and the same time ordained by God and in the power of Satan. They can be humanized, but they are still fallen. They can be open to transcendence, but they will still do evil.

If we accept that Jesus, who died at the hands of the powers, died every bit as much for the powers as he died for people, that puts Paul's words in a whole new light. "He will transform the body of our humiliation that it may be conformed to the body of his glory, by the power that also enables him to make all things subject to himself" (Phil. 3:21).

The cutting edge of God's truth is no clearer than when it is seen as paradox. On the one hand, the strength of Christianity lies in its being hated by the

Spirituality and the Anabaptist vision

Response continues to the article. ***The Spiritual Poverty of the Anabaptist Vision.*** (Feb. 23) by Stephen F. Dintaman. These are excerpts from the latest letters.

I was very pleased to find this article about inner transformation. In my view, we each have two inner motivations. One is our spirit, the source of our desire spiritually to grow. The second is our human nature, motivated by a desire to be God and therefore continuously attempts to deviate from God's will.

Transformation came when one makes a conscious commitment to spiritual growth and a conscious eschewing of the human nature. Sanctification is the lifelong process of increasing spiritual maturity under the guidance of the Holy Spirit in one's everyday activities.

Warren F. Metzler
Hackensack, N.J.

Growing up in the Mennonite church, I have been enriched greatly by teaching on the Anabaptist vision. At the same time, I often hungered for teaching about God's work in my life. Like many Mennonite young adults, I have had, for the most part, to look outside the Mennonite church for teaching about practical spirituality.

We young adults seek to find the living power that was assumed but seldom expressed or discussed by adults except in Sunday school. We look to the New Age, feminism, fundamentalism, evangelicalism, the charismatic movement, or Wicca. We look to deny spirituality and choose atheism or agnosticism coupled with liberal humanism. Some of us fill the hungry spot with self-destructive "pleasure." Some struggle along, wondering if there is more to Christianity.

As a Mennonite young adult who hopes to live out the Anabaptist vision by the power of the Spirit, it was refreshing to see other Mennonites recognize that an important part of our heritage—spirituality—has been ignored too long.

Jason Gingerich
Goshen, Ind.

Harold Bender's "Anabaptist vision" was partly a response to pietist and revivalist excesses. I would love to see Dintaman rework this vision to address to the excesses of nationalistic fundamentalism and materialistic charismatic tendencies.

Thanks, too, JLP, for "Amazing Grace"—the editorial, that is.

Maynard Shirk
Conestoga, Pa.

H. S. Bender's unstated assumptions were valid at that time, but the basic evangelical doctrines need to be stated and restated each generation.

Otherwise there is no foundation upon which to build the vision. Only regeneration of the individual person in Christ, and the indwelling of the Holy Spirit, make this discipleship possible.

R. J. Hower
Goshen, Ind.

powers, not in its being convincing to them. On the other, the good news is that God not only liberates us from the powers but liberates the powers as well.

Gerald Bender
Mount Joy, Pa.

Now that the furor over Christmas form letters has died down, may I add a belated note of appreciation for author Shirley Kurtz? In keeping with those off-center locations she reports from, her writing offers a restorative detour off the main roads of Mennonite journalism.

Kurtz's peculiar domestic satire has gotten her in trouble with *Gospel Herald* readers before. In ***The Invitation*** (Jan. 15, 1991), a mother and homemaker—exhausted by the previous evening's entertaining—unexpectedly experiences grace during a Sunday-morning altar call. Among the stress-driven acts for which this woman repents is to have thrown a pan of dinner rolls at her husband just before the guests arrived. She also regrets, in those frenzied moments, having spoken harshly to her children. Surrounded as I was at the time by children and company, I derived great humor and spiritual sustenance from this story—only to find Kurtz charged, in "Readers Say," with having trivialized altar calls.

In that earlier story, Kurtz held up a mirror to one of our cherished formalities, entertaining, and with humor exposed some righteous pretense lurking there (she didn't spare herself the mirror's gaze either). In ***Friendship Can Survive 'Ugly'. . .*** (Dec. 15, 1992), she seems to me to be up to the same thing. The flood of indignation that article provoked suggests we could all benefit from more funny, bracing excursions into Kurtz territory.

Susan Fisher Miller
Evanston, Ill.

What Difference Does It Make? (Mar. 2). We don't just "give up something" for Lent anymore. There is the wonderful option of concentrating on the positive by doing something.

This year, my Lenten resolution is to try to have a calm approach when dealing with my six young children. That comes out as "giving up yelling." It takes care of the "doing" as well as the "giving up." Not bad.

Diane M. Ryan Smoker
Honey Brook, Pa.

In reference to the announcement ("Coming Events," Feb. 2) of the appearance of Elisabeth Kubler-Ross at Eastern Mennonite College on March 1: Apparently it is the "in" thing to have a known "spiritist" on the platform—one who admits to having "spirit suicides." Such practices bring the church under spiritual bondage. God calls it an abomination (Deut. 18:9-15).

Dean Hochstetler
Nappanee, Ind.

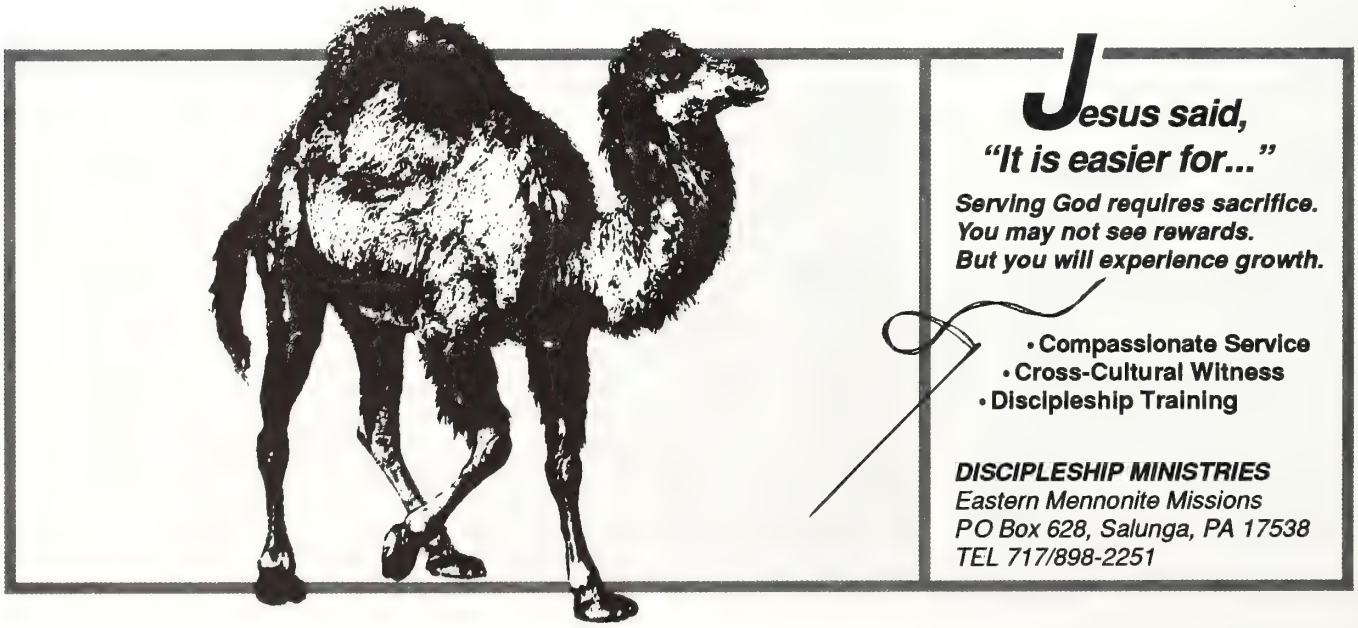
Disaster Relief Agency Reflects on Year of Challenges and Blessings (Mar. 2). I'm sure your reporter didn't intentionally omit certain important details, for it is entirely possible for service workers to get so absorbed in problems and needs that the open hearts and homes of our brothers and sisters go unnoticed. But I would like to recognize and give thanks to the Nebraska Mennonites who did a tremendous job arranging for and carrying out the multi-detailed plans for hosting approximately 600 guests at this MDS meeting. Indeed, hearts and homes were opened with a great deal of hospitality and love. The Friday night banquet attendance broke a record—serving and feeding 838 people. So many people did so much.

Edith King
Milford, Neb.

In his letter (Feb. 23), Chuck Hernley has not analyzed President Clinton's stand fairly. Clinton is not for abortion; he is for freedom of choice. Nor is he for homosexuals; he is for noninterference by government in the private lives of citizens.

It is up to the church to speak out against moral evils. President Clinton is not a bishop nor a pope; he is the head of a secular state. We should use care in being factual and fair in criticizing our government.

Fae Miller
Orrville, Ohio



Scholar offers 'steps to sanity' in war-torn, fragmented Somalia

Goshen, Ind. (GC)—Somalia lies as shattered as Humpty Dumpty after his fall, but neither the horses and men of colonial kings—nor the tanks and soldiers of modern superpowers—can piece together the broken state, according to a native of that country.

Said Samatar, illiterate camel herder turned bespectacled scholar, gave his five-point prescription for peace in a lecture March 18 at Goshen College under the title, "What Path Peace in Somalia?"

Samatar, who today teaches classes in African history, culture, and religion at Rutgers University, expressed mixed feelings regarding the current U.S. military effort. He began his presentation by quoting a Mexican dictator who once said, "Poor Mexico—so far from God and so near to the United States."

"Poor Somalia," Samatar paraphrased wryly, "so far from Allah, and so close to the United States."

He added later, "My sentimental side supports the U.S. intervention, but my cynical side sees other possibilities." These include a desire for George Bush to achieve one final triumph in foreign policy, and the military's need to continue justifying large budgets.

Another reason may involve fear of Muslim fundamentalism, Samatar suggested.

Just as the conflict between constitutional and communist governments dominated this century, rivalry between Western humanist values and angry Muslim fundamentalists will dominate the next, he predicted.

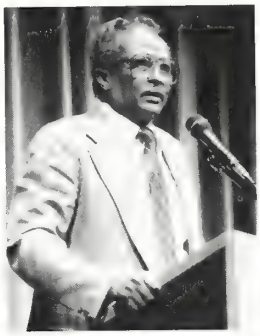
Saudi Arabia, the great Middle Eastern ally of the United States, is nearly surrounded by fundamentalist states, such as Iran and Sudan, and Egypt, where fundamentalists are fighting for control, he said. Somalia is strategically located southwest of the Saudis, overlooking the oil fields of the Red Sea region.

Samatar offered a mixed critique of U.S. intervention in Somalia.

The U.S. effort to turn over control of the military operations to a multinational force under a Turkish general has been "brilliant," he said, since Turkey is both a member of the North Atlantic Treaty Organization (NATO) and a Muslim country.

But he called the respectful treatment of the warlords "astonishingly wrong-headed."

The warlords have no credibility among rank-and-file Somalis, he said, since it was their fighting and looting which brought famine to the breadbasket of Somalia.



Said Samatar

The very term is incorrect, according to Samatar. "Warlord" implies a leader with disciplined followers, but Somalian warlords command only so long as they lead their thugs to booty, he said. Otherwise, the "troops" will desert.

For this reason, the warlords have no interest in peace. "The warlords do not have the power to make peace, only the power to make war," Samatar said.

Lasting peace can come when:

- Elders are returned to power. Warlords are disarmed and marginalized.
- A neutral radio station is established to spread information. "Somalis trade in news and hearsay like Americans trade on the stock market and Arabs trade in petrodollars," Samatar said. There are several versions of the greeting "How are you?"—all of which are designed to gain news, not make small talk, he added.
- Now-scattered artists are gathered to write peace lyrics to be broadcast on the radio station. "Poetry is how we ask the abiding questions—where we come from and where we are going," Samatar said.
- Educated Somalis are returned to the country. More than 90 percent of all Somalis with a college education are abroad, he said, "so the country has been left to the tender mercies of the illiterates and warlords."
- A national police force is organized to disband the militias.

Even this plan offers no absolute promise, Samatar admitted. "These steps may not guarantee immediate peace, but they are steps to sanity."—*Wayne Steffen*

Mennonite donor gives $32,000 to buy a house

Goshen, Ind.—It was unusual day at the Elkhart County branch of Habitat for Humanity.

"This angel came in and said, 'I would like to build a home for a family,' " said executive director Arlene Pipkin.

The "angel"—a retired Mennonite teacher who wishes to remain anonymous—proceeded to make the largest single donation ever to the Habitat chapter: $32,000, or 15 percent of the organization's $207,000 budget in 1992.

The woman's donation will build a modest six-bedroom, two-bath home for Jose and Maria Barajas, also of Goshen, who will live there with six children.

"I don't know why a house has always been terribly important to me," said the donor in an interview March 16. "We were not poor. There was never a threat of losing our house. . . . I had a good life. Many times I wouldn't have made it without an extra little boost. If this could give a needed boost for this family, that would make me happy.

"All through my life I have given much more money to missions than I did locally," she noted. "I have had a conviction over the last few years that I should give some of my money locally.

"I have felt I needed to give for my sake to relieve myself from materialism and greediness," the donor added. She says she is someone friends would consider "comfortable," but not well-off. "People wouldn't think of me as giving $32,000," she said.

The money came from the sale of a property, from which she promised God, "I'll give you the 26 acres to buy a house."

The donation actually will pay for the lumber and materials for the house, while the "partner family" will buy the house with the help of a no-interest loan from Habitat.

"As they pay for their mortgage on the home, they will be paying funds for the next house," Pipkin explained. So the donation actually will multiply its worth to Habitat and to future homeowners.

"To me, this is more like teaching a man to fish than giving him a fish to eat," the donor said. "They are paying for the house. . . . [But] it's more fun to think I'm building a house than I'm floating a loan."

The contribution came at a time when donations to Habitat for Humanity are at a low. "By the gift coming as it did in the cold of winter, it means as soon as the ground thaws the house can be built," Pipkin said.

Meanwhile, the anonymous donor plans to watch from afar as work progresses on the house. "I continue to pray for the family, though I don't know them," she said.—*Tom Price*

Cutbacks in Canada hit Mennonite agencies

Winnipeg, Man. (MEDA/MCC Canada)—Recent foreign aid cuts by the Canadian government are having varying effects on Mennonite development agencies.

In February the Canadian International Development Agency (CIDA) announced it would reduce foreign aid spending by 10 percent in both 1993-94 and 1994-95. This works out to a reduction of $642 million (Canada) by 1995.

CIDA also decided to withdraw from a number of African countries and give more attention to Eastern Europe.

Funding to Mennonite Central Committee (MCC) has been virtually untouched, but the cuts have disrupted and may eliminate some overseas programs of Mennonite Economic Development Associates (MEDA).

MEDA hard hit. The direct impact on MEDA is a 56 percent cut in MEDA's international operations budget. This includes termination of funding for MEDA programs in Haiti and Tanzania, and a $250,000 reduction in CIDA matching funds.

The most immediate victim is MEDA's program in Tanzania, says vice-president Ron Braun. CIDA canceled financing for two programs, including the second phase of a project which markets ox-drawn farm implements in a region where most farming is done manually by hoe.

Braun says it's too early to tell whether the cuts to these programs will be fatal. "Clearly other sources of funding will be needed to maintain momentum, and the abruptness of the CIDA decision leaves little room to maneuver," he says. "We're currently looking for other partners to join us in these programs."

The cuts were particularly disappointing because of the high level of excitement and progress on the field, adds Braun, who returned in March from an administrative trip to Tanzania.

MCC minutely affected. In contrast to MEDA, MCC Canada was practically unscathed by the foreign aid cuts. The relief and development agency, which received some $3 million from CIDA last year, will receive approximately $3,000 less in development education funding as a result of the cutbacks.

The foreign aid reassessment favored organizations that had strong financial support and were less dependent on government funding, according to Ron Bietz, overseas services assistant for MCC Canada.

Mutual concern. Both MEDA and MCC expressed concern about the apparent shift in Canada's foreign aid policy—a shift that aids Eastern Europe and countries in the former Soviet Union at the expense of regions like Africa and Asia.

"We fear CIDA has changed its fundamental commitment to the poor," said Braun. "Apparently foreign aid is being politicized to suit a foreign policy agenda in Eastern Europe."

Further, it is feared that rumored structural changes within the foreign aid department would increase the use of CIDA funds to cultivate commercial interests the government feels are beneficial to Canada.

This concerns MCC staff because MCC has built its reputation, in part, by distancing itself from government policies.

Job creation project turns flowers to furniture

Dhaka, Bangladesh (MCC)—Mosquitos breed in them, boats get stuck in them, farmers curse them, and Mennonite Central Committee (MCC) creates jobs with them.

Water hyacinth, the floating, lavender flowers that bloom in Bangladesh's waterways during the rainy season, are now being made into necklaces, bracelets, chairs, and tables through an MCC job creation program.

In the past year, MCC appropriate technologists developed a new process for turning water hyacinth stems into rope.

A group of women collects the plants from local ponds, splits the stems, removes the pulp and dries them. Then they braid the stems into rope, using thin strands to fashion jewelry and thicker strands for furniture.

MCC worker Jim King works with a local furniture factory to incorporate the rope into existing cane furniture designs by weaving the rope over cane to make sturdy chairs and tables.

In early December MCC exhibited the furniture in Dhaka, Bangladesh's capital. A Dhaka newspaper reported, "It was marvelous indeed to see the tastefully designed furniture and fittings for the home made from the unwanted water hyacinth. It also created jobs for many in the process."

Furniture valued at nearly $10,000 (U.S.) was sold at the exhibition. Customers placed enough additional orders to employ the women rope-makers for at least three months.

MCC appropriate technologists are now experimenting with making water hyacinth paper. In another successful MCC-sponsored venture, 120 Bangladeshi women make paper from jute scraps.

MCC is developing ways to make water hyacinth paper without electricity, using only simple household equipment. This would enable producers to work at home, rather than at a production center, allowing women to run their households while earning income.

MCC provides employment opportunities for Bangladesh's rural poor so they can stay in their villages and avoid migrating to urban areas where they may be forced to live in slums. Many projects target women, especially single mothers.

Bangladesh's population has grown much faster than the economy, creating chronic unemployment.—*Pearl Sensenig*

Promila Baroi braids dried water hyacinth stems into rope that is used to make jewelry and furniture. MCC workers continue to develop water hyacinth products, hoping to find domestic and international markets for them to create jobs of Bangladesh's rural poor.

Used clothing boosts new Russian businesses

Moscow, Russia (MEDA/MCC)—Some aspiring entrepreneurs in Russia will receive a financial boost from an effort by three Christian development agencies to convert used clothing into business loans.

People in that country wanting to start or improve a small business face enormous obstacles—including inadequate business training, limited access to credit, bureaucratic hostility, rising corruption, a monthly inflation rate of 50 percent, and a punitive tax rate of 75 percent, says Christopher Shore of Mennonite Economic Development Associates (MEDA).

The joint venture between MEDA, the Moscow-based Association of Christians in Business (ACB), and Mennonite Central Committee (MCC) should make some things a bit easier for some of these entrepreneurs.

The ACB was established in 1990 at a meeting of North American MEDA members and Russian business owners. It now has a staff of six and is directed by noted Russian economist Alexander Zaichenko.

Walter Bergen of MCC explains that Russia's economic system is in turmoil as it shifts from a controlled state economy to a free-wheeling, market-driven economy. As a result, crime and corruption are on the rise.

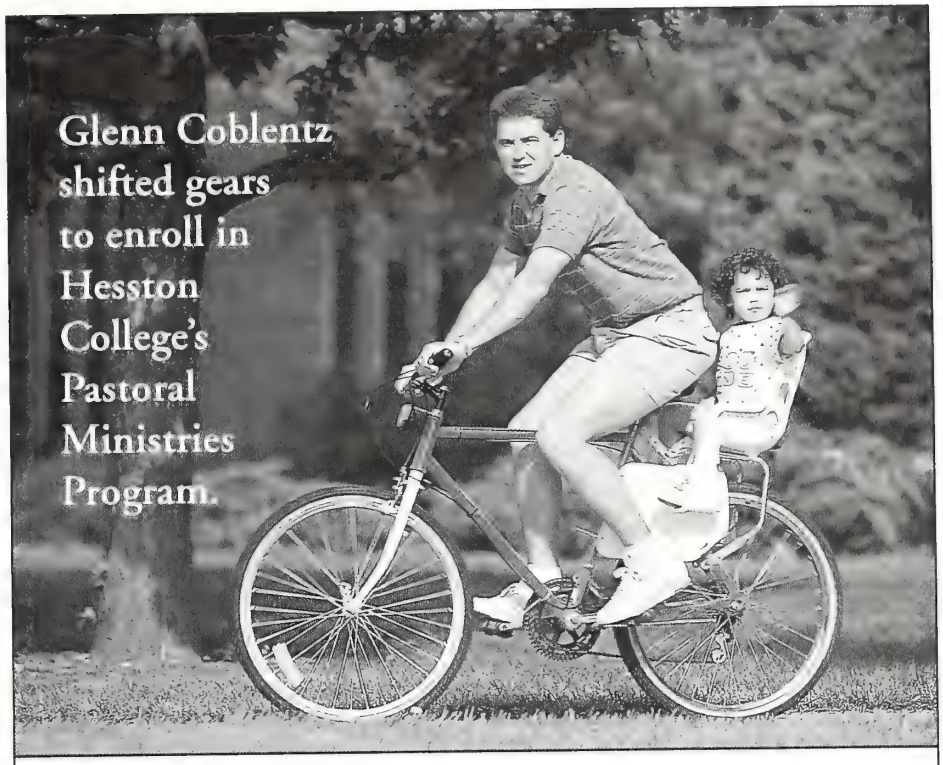
"Unfortunately, it seems like everyone is trying to find an angle, to make a deal," Bergen says. "In the midst of this, Alexander has written a book on the need for business to operate in a moral context. Russia needs the types of business and economic models—ethical, efficient, and caring—which Alexander and the ACB are hoping to create."

MCC has already packed and shipped two 40-foot containers of clothing to Moscow. One-third of the contents will be donated to the needy by the ACB. The remaining two-thirds will be sold and the money used to start a loan fund administered by MEDA with the ACB.

MEDA and ACB have joined forces, providing training for people wanting to start small businesses. These trained entrepreneurs will be eligible to receive money from the loan fund.

"As people repay their loans, we are able to lend it out again. This means we can help many more people than by simply giving people a handout," Shore notes.

The MEDA-ACB project hopes to reach some 14,000 entrepreneurs and create 4,000 jobs through this program.



He sold his landscape business in Phoenix, moved with his family to Hesston, and began life as a student.

" Becoming a student after so many years has challenged me. The instructors have asked me to look at issues from both sides of the coin, and I've been encouraged to share my beliefs and respect other people's opinions. I appreciate the way the instructors have not only trained, but also mentored me. They are very open, allow themselves to be seen through their teaching, and are committed to creating church leaders."

Glenn has answered the call to pastoral ministry. He will use his Hesston training as he pastors the Longenecker Mennonite congregation in Winesburg, Ohio. Hesston gave Glenn the link he needed to move from cultivating soil to cultivating people.

For more information contact:
Hesston College
Admissions Department
Box 3000
Hesston, Kansas 67062
1-800-99-LARKS

Spread your wings

Hesston College

K'ekchí church leaders discuss five-year goals

San Pedro Carchá, Guatemala (EMBM/MCC)—Fifteen leaders of the National Guatemalan Evangelical Mennonite Church met Feb. 8-9 with representatives of Eastern Mennonite Board of Missions (EMBM) and Mennonite Central Committee (MCC) to work on five-year goals.

The consultation followed a year-long evaluation process coordinated by Linda Witmer of Eastern Board and carried out with the participation of the K'ekchí Mennonite Church. The K'ekchí are one of the largest groups of indigenous people living in Guatemala.

K'ekchí church goals presented to the supporting agencies include plans for church planting, education, health, agriculture, and appropriate technology.

Leaders are ready to begin a major effort to teach tithing to the 2,200 members in the 63 congregations of the K'ekchí Mennonite Church. They are motivated by a biblical understanding of tithing and a desire to assume greater ownership for the work of the church.

Eastern Board has supported the K'ekchí Mennonite Church since its beginning in 1972. One K'ekchí leader compared the relationship between the K'ekchí church and the supporting agencies to that of a K'ekchí father and son.

"When a K'ekchí son gets married, he usually lives with his parents for a while," he said. "The father helps the son and his wife get started until they have their own house. As the K'ekchí church grows in maturity, they are assuming more responsibility for the work of their church."

Agency personnel were impressed by the tithing commitment of a church made up primarily of subsistence farmers. "When your churches have learned to tithe, come to North America to help us learn to tithe also," said Ray Brubacher of MCC.

Recognizing the unjust structures within which the K'ekchí people struggle to meet their basic needs, both Eastern Board and MCC are committed to some ongoing financial assistance.

The agencies want to support efforts to address some of the root issues that make it difficult for the K'ekchí to advance.

Alta Verapaz, the area where most K'ekchí people live, has an illiteracy rate of 73.5 percent—the highest rate of any area in Guatemala. Most members of the K'ekchí Mennonite Church live in the country where people are less educated, raising their illiteracy rate even higher.

The K'ekchí leaders said that some communities do not have schools. Others have schools, but the teachers do not attend regularly.

The average educational level of K'ekchí pastors is second grade. The leaders recognized their need to learn Spanish so they can function in the areas around them as well as gain access to Spanish resources.

The meetings between the K'ekchí leaders and North American representatives concluded with a time of prayer. First the North American representatives knelt in a circle while the K'ekchí leaders prayed for them; then the North Americans prayed for the K'ekchís.—*Deb Byler*

Mennonite groups in Nigeria work toward unity

Uyo, Nigeria (MBM)—The first steps toward reconciliation between two Mennonite Church groups at odds for at least 17 years occurred in early February, according to James Krabill, Mennonite Board of Missions worker in Cote d'Ivoire (Ivory Coast).

Krabill and Mennonite Central Committee country representative Don Unger met with representatives of both sides Feb. 5 at the Ikot Ekang Itan Mennonite Church here in eastern Nigeria.

Krabill says the two groups "made peace" following a discussion of the two main issues separating them. Krabill described the differences as due to "a combination of misunderstanding and personality conflicts.

"The assembled group concluded their deliberations by agreeing that Feb. 5 was 'the day' God had chosen to make peace in their midst," he reports.

"We rejoice in what occurred in the meeting," Krabill adds. "It was a kairos moment. But we realize tensions don't evaporate overnight, so we call the church to prayer. Pray that the group will find common ground as they work toward unity."

During the February meeting, the groups made plans to communicate the reconciliation effort to the larger church. In a special meeting in May, "details will be negotiated about peacemaking, merger, and collaboration," Krabill said.—*Phil Richard*

Indonesian children take shelter in Kudus Mennonite Church after torrential rains in Central Java destroyed their homes.

Indonesian Mennonites rebuild following flood

Jakarta, Indonesia (MCC)—Indonesian Mennonites are reaching out to help each other and their neighbors following powerful monsoon rains that deluged Mennonite farming communities in Central Java in late January.

Flooding and mudslides there killed about 85 people and forced some 300,000 others to flee their homes.

On Jan. 31 Mennonites in Kudus and Pati drove through high water and washed out roads to evacuate stranded villagers.

Some 150 flood victims found refuge in Kudus Mennonite Church; church members are sharing food and clothing with them. Many people lost all their possessions in the floodwater that reached over nine feet high in some areas.

The water is receding and people are returning home. What they find is devastating—houses buried in mud or swept off foundations, thousands of dead animals, fish ponds and irrigation systems damaged almost beyond repair.

Flooding also destroyed thousands of hectares of ready-to-harvest rice, leaving people with little food for the coming months. Indonesian Mennonites plan to distribute rice until new crops are ready. Mennonite Central Committee (MCC) contributed $2,500 (U.S.) to this effort.

Also, Indonesian Mennonites are helping rebuild homes and community buildings. MCC has assisted with an initial $2,500 for reconstruction projects.

Indonesia, a predominantly Muslim country, is home to about 70,000 Mennonites, most on the island of Java.

• **Mascot chosen.** Bethany Christian High School has decided to change its mascot from Braves to Bruins. The new name will be implemented in the fall. The Mennonite Indian Leaders Council (a General Conference Mennonite Church group) commended the decision, saying, "Although the use of the name Braves was never used in a derogatory manner, but in fact stressed positive aspects associated with Braves of yesteryear, we give affirmation to the name change. We applaud the dialogue initiated by the administration of Bethany High School with Indian leaders regarding the name change. . . . We encourage other organizations using Indian names and mascots to consider similar action."

• **Land to be returned.** The Commission on Home Ministries of the General Conference Mennonite Church recently accepted a recommendation from the Hopi Mennonite Church Council to return the Moencopi (Ariz.) Mennonite Church buildings and land to the people of Lower Moencopi, as requested by the governor of this area. Worship services have not been held in the church for two years. The General Conference received permission to use the land for mission work in 1905.

• **Proposals invited.** Cincinnati (Ohio) Mennonite Fellowship will host the Second Biennial Arts Weekend Feb. 4-6, 1994. Artists interested in giving a workshop are invited to submit proposals, which should include a rough draft of the project, performance or discussion to be led, as well as a vitae and any clarifying or backup material. Deadline is Sept. 1; notifications will be sent by Oct. 1. Information available from Cynthia Stayrook, 233 Emming St., Cincinnati OH 45219-1416; phone 513 721-6373. Artists interested in the juried arts exhibit should contact Cheryl Pannabecker, 1682 Blue Rock, Apt. 1, Cincinnati, OH 45223; phone 513 681-4192.

• **Charter service held.** Spring flowers, balloons, brilliant sunshine, and a huge "Happy Birthday" banner marked the charter Sunday celebration for Evergreen Mennonite Church in Bellevue, Wash., on Feb. 28. About 135 people attended the service, which celebrated the official beginning of Evergreen Mennonite as a separate entity from the Seattle Mennonite Church. Some 35 adults officially joined the dually affiliated congregation. Each person was given an unidentified flower bulb as a symbol of the partnership we have with God as we nurture what God has created, eventually discovering what kind of beautiful flower will come of our work.

• **Pastor dies.** Philip Bedsworth, 42, died March 18 in Wichita, Kan. He had been hospitalized since he suffered a heart attack on March 9. Bedsworth was most recently a teacher and editor of *The Mennonite Pastor* for the Hesston College Pastoral Ministries Program. He was pastor of Hesston Mennonite Church from 1986-89. He and his wife, Joyce, who survives, wrote the story of their struggles with Philip's illnesses in *Fight the Good Fight*, published by Herald Press.—*Susan Balzar*

• **Haitian meeting scheduled.** Christian Peacemaker Teams (CPT) has been invited to attend the International Congress for Christian Solidarity to be held in Port-au-Prince, Haiti, during May 7-9. CPT will send a group of 6-10 delegates as representatives from the Mennonite, General Conference Mennonite, and Church of the Brethren denominations. Persons interested in participating should contact CPT, 1821 W. Cullerton, Chicago, IL 60608; phone 312 455-1199.

• **Assembly dissolved.** Corporate members of the Protestant Health and Human Services Assembly approved a recommendation to dissolve the assembly at their Feb. 12-17 sessions in Anaheim, Calif. The Protestant group, of which Mennonite Health Association (MHA) has been a member, opted for the change based on a lack of financial strength in the current corporation and the changing interest of its member organizations. MHA members expressed a sense of loss for cross-denominational sharing.

• **New appointments:**
David L. Riegsecker, administrator of Menno-Haven campus on Scotland Ave., Chambersburg, Pa. He was previously a housing manager at Greencroft retirement community in Goshen, Ind.

• **Pastor transitions:**
Richard W. Pecore was licensed as associate pastor of New Covenant Mennonite Fellowship, Harrisonburg, Va., on March 21. Overseer Paul T. Yoder was in charge of the licensing.

• **Coming events:**
Spirituality retreat, Akron (Pa.) Mennonite Church, April 25. Retreat leader Wendy Miller will speak on the theme, "Spiritual Friendship as Discipline." Information from Lancaster Board of Congregational Resources, 717 293-5256.
Annual spring banquet, Mennonite Information Center, Berlin, Ohio, April 30. Peter J. Dyck will speak at the dinner. Call 216 893-3192 to make reservations.
Church leaders retreat, Camp Hebron, Halifax, Pa., April 30-May 2. Resource persons include Jay Oberholtzer, Gerald Studer, Nelson Martin, Amos Stoltzfus, and Dale Stoltzfus. A panel discussion will focus on the roles between the pastor, elder, and deacon. Information from Camp Hebron, 717 896-3441.
Reunion Vocal Band concert, Akron (Pa.) Mennonite Church and Christopher Dock High School, Lansdale, Pa., May 1 and 2. The May 1 event includes InfoFair, with representatives from various Mennonite service agencies. "Meaning of Life" photo exhibit of prison lifers will be on display. Information from 215 362-2675.

• **Job openings:**
Bible teacher, Bethany Christian High School, Goshen, Ind. Position begins Aug. 16. Send résumé or inquiry to principal William D. Hooley, 2904 S. Main, Goshen, IN 46526; phone 219 534-2567.
Director of multicultural programs, Bluffton (Ohio) College. Half-time appointment includes developing and implementing programs to meet the special personal, social, academic, and cultural needs of minority and international students. Master's degree or Ph.D. preferred. Screening begins May 1. Contact William Hawk, Dean of Academic Affairs, Bluffton, College, 280 W. College Ave., Bluffton, OH 45817; phone 419 358-3317.
Teacher, New Covenant Christian School, Lebanon, Pa. Fifth grade math and language arts, and fifth/sixth grade science and social studies. Contact Vel Shearer, 717 274-2423.

NEW MEMBERS

Aurora, Ohio: Doreen Danner.
Blossom Hill, Lancaster, Pa.: Arlan Preheim.
Central, Archbold, Ohio: Karla Aeschliman, Kevin Aeschliman, Andrew Armstrong, Jeanna Baus, Melissa Beck, Kent Beck, Shawn Beck, Jordan Buschur, Jana Crossgrove, Michael Hartman, Laura Kauffman, Joshua King, Rachel Nafziger, Jesse Sensenig, Jennifer Short, Ruby Short, Crystal Stuckey, and Tracy Beck.
First, Middlebury, Ind.: Mable Kirker, Susie Kauffman, Phil Heyerly, and Jim Schrock.
Hartville, Ohio: Jim Wagler, Sue Wagler, Janette Wagler, Michael Sommers, William Miller, Jr., Audra Barnes, Dorothy Howard, and Shelly Kurtz.
Midway, Columbiana, Ohio: Becky Wehr.
Peace, Dallas, Tex.: Mark Brogan, Vickie Crenshaw, Keith Esau, Cassandra Sampson, and Ann Smalley.
Science Ridge, Sterling, Ill.: Snoma Williams.

BIRTHS

Acker, Bruce and Elaine Zehr, Seattle, Wash., Kevin Daniel (first child), Feb. 22.
Browning, Ted and Lynee Brown, Seattle, Wash., Morgan Reid (first child), Feb. 24.
Haas, Bryan and Melanie Delagrange, Newport News, Va., Melissa Lauren (third child), March 10.
Kreider, John M. and Cynthia Hansen, Cusco, Peru, Destiny Joy (second child), March 10.
Leaman, Paul and Mary Horst, Nairobi, Kenya, Kevin Isaac (second child), March 11.
Martin, David and Karen Ropp, Drayton, Ont., Joshua David (first child), March 4.
Martin, Gerald and Laurel Weber, Elmira, Ont., Christina Gayle (first child), March 2.
Martin, Randy and Bonnie Martin, Elmira, Ont., Justin Tyler (second child), Feb. 9.
Morgan, Bill and Velma Miller, Rodney Eugene (first child), March 6.
Mullet, Steve and Jill Basinger, Elkhart, Ind., Bradley Basinger (first child), March 9.
Reigner, Jason and Beth Hershey, Lititz, Pa., Benjamin Robert (second child), March 11.

Rosenberger, Philip and Pat Trapp, Quakertown, Pa., William Earl (sixth child), March 6.

Roth, Dave and Dana Metz, Albany, Ore., Kylie Mae (second child), March 7.

Strubhar, John and Becky, Canby, Ore., Bradley Ray (fourth child), March 8.

Yoder, Cliff and Lori Yoder, Glendale, Ariz., Kyle Matthew (second child), March 8.

Yoder, James and Trish Albrecht, Goshen, Ind., Joel Albrecht (second child), Feb. 26.

Zehr, James and Debbie Oswald, Beemer, Neb., Adam James (second child), March 4.

MARRIAGES

Derstine-Benner: Timothy Derstine, Montgomeryville, Pa. (Ambler), and Rosita Benner, Ambler, Pa. (Ambler), March 14, by Joe Haines.

Schlabach-Davis: Jarey Schlabach, Sarasota, Fla. (Bahia Vista), and Margaret Ruth Davis, Sarasota, Fla., March 6, by A. Don Augsburger.

Stenson-Yoder: David Stenson, Peter, Minn. (Community), and Esther Yoder, Stuarts Draft, Va. (Community), March 6, by Del Glick.

DEATHS

Bauman, Rebecca Brubacher, 89, Kitchener, Ont. Born: Dec. 2, 1903, Woolwich Twp., Ont., to Henry and Hannah Shantz Brubacher. Died: Feb. 18, 1993, Kitchener, Ont. Survivors—children: Orton, Clara Groff, Lester; brothers and sisters: Irvine, Emerson, Elvina Martin, Sarah Buehler; 7 grandchildren, 7 great-grandchildren. Predeceased by: Henry Bauman (husband). Funeral and burial: Feb. 20, Floradale Mennoite Church, by Fred Redekop.

Brydge, Ila Rea Ramsey, 75, Lyndhurst, Va. Born: Feb. 24, 1918, Augusta County, Va., to Samuel C. and Drucilla Ramsey. Died: March 1, 1993, Charlottesville, Va. Survivors—husband: Vance R. Brydge; children: Leland, Carlton, Eldon "Bud," Sandra K. Burkholder; brother: Willie I. Ramsey; 8 grandchildren, 6 great-grandchildren. Funeral: March 4, Lynside Mennonite Church, by Alvin Graber and Charles Ramsey. Burial: Riverview Cemetery.

Coffman, Robert Joseph, 85, Harrisonburg, Va. Born: Jan. 19, 1908, Dayton, Va., to Homer and Ella Swope Coffman. Died: March 4, 1993, Harrisonburg, Va. Survivors—wife: A. Mary Swartz Coffman; daughter: Gladys Hedrick; brothers and sisters: Samuel, Paul, David, Sarah Campbell, Naomi Swartz, Phoebe; 4 grandchildren. Predeceased by: Robert J. Coffman, Jr. (son), and an infant son. Funeral: March 7, Weavers Mennonite Church, by Joseph Shenk, Edith Shenk, Chip Leatherman, and George Fletcher. Burial: Bank Mennonite Church Cemetery.

Erb, Wilford, 80, Sterling, Colo. Born: Aug. 23, 1912, O'Neill, Neb., to Chris and Barbara Oswald Erb. Died: March 11, 1993, Sterling, Colo., of a heart attack. Survivors—wife: Vergie Zehr Erb; sons: Oran, Clayton; brother: Leonard; 6 grandchildren. Funeral and burial: March 16, Beemer Mennonite Church, by Roger Hazen, Ivan Troyer, and Earnest Kauffman.

Frank, Alverda Mae Hershey, 88, Mount Joy, Pa. Born: Aug. 25, 1904, Mount Joy Twp., Pa., to Christian N. and Frances Wolgemuth Hershey. Died: March 14, 1993, Lancaster, Pa. Survivors—husband: Henry W. Frank; children: Richard, Donald H., Mildred H. Groff; 11 grandchildren, 23 great-grandchildren. Funeral: March 17, Mount Joy Mennonite Church, by Joe N. Sherer and Shelley Shellenberger. Burial: Kraybill Mennonite Cemetery.

Geil, Cora White, 93, Gulfport, Miss. Born: Sept. 6, 1899, South English, Iowa, to William and Laura Morgan White. Died: Feb. 26, 1993, Gulfport, Miss. Survivors—children: Clarence W., David P., Jr.; 4 grandchildren, 6 great-grandchildren, one great-great-grandchild. Predeceased by: Paul Geil (husband). Funeral: Feb. 28, Riemann Funeral Home, by David L. Kniss. Burial: Gulfhaven Mennonite Cemetery.

Graybill, Ruth E. Yoder, 84, Dakota, Ill. Born: May 28, 1908, Shipshewana, Ind., to Masellas and Mary Ann Berkey Yoder. Died: March 10, 1993, Freeport, Ill., from kidney failure. Survivors—husband: Paul Graybill; children: Pauline Kennel, Marianna Schrader, Robert; 18 grandchildren, 18 great-grandchildren. Funeral and burial: Freeport Mennonite Church, by Robert E. Nolt.

Hochstetler, Virgil, 69, Hamilton, Mont. Born: Nov. 18, 1923, White Sulphur Springs, Mont., to John and Emma Birky Hochstetler. Died: Feb. 8, 1993, Hamilton, Mont., of cancer. Survivors—children: Eileen Switzer, Eldon, Marcus; siblings: Harold, Owen, Nona Brubaker, Leona Oesch; 3 grandchildren. Predeceased by: Mildred Brenneman Hochstetler (wife). Funeral: Feb. 12, Woodside Mennonite Church, by Jim Egsti and John Teichroeb. Burial: Corvallis Cemetery.

He was ordained December 1963 at Leader Mennonite Church, and also pastored at Woodside Mennonite Church.

Lichti, Mary Jantzi, 67, Wellesley, Ont. Born: Dec. 1, 1925, Wellesley Twp., Ont., to Amos and Nancy Gerber Jantzi. Died: March 13, 1993, Wellesley, Ont. Survivors—husband: Melvin Lichti; children: Edna Jane Lebold, Nelda Erb; sister: Eva Albrecht; 9 grandchildren. Funeral and burial: March 15, Mapleview Mennonite Church, by Victor Dorsch.

Miller, Daniel W., 69, Buenos Aires, Argentina. Born: Feb. 16, 1924, Akron, Pa., to Orie O. and Elta Wolf Miller. Died: Feb. 23, 1993, Buenos Aires, Argentina. Survivors—wife: Eunice Litwiller Miller; children: Gregory, Marisa, Kent; brothers: Albert W., John W., Robert W.; 6 grandchildren. Congregational membership: Ephrata Mennonite Church and Floresta Mennonite, Buenos Aires. Cremation.

Miller, Grace Ora Moser, 95, Springs, Pa. Born: Nov. 9, 1897, Meyersdale, Pa., to William and Ellen Berkley Moser. Died: Feb. 26, 1993, Meyersdale, Pa. Survivors—children: Blaine, Richard, Gary, Elnora; 5 grandchildren, 2 great-grandchildren. Predeceased by: Myron G. Miller (husband) and Elgin (son). Funeral and burial: March 1, Springs Mennonite Church, by Steven Heatwole and Daniel Whitacre.

Nafziger, Vilas L., 82. Born: Dec. 24, 1910, Beaver Crossing, Neb., to John and Otilla Sutter Nafziger. Died: March 9, 1993, Hopedale, Ill. Survivors—wife: Erma Litwiller Nafziger; children: Marlene Birky, Barbara Frantz, Shirley Brunk, John, Keith; 12 grandchildren, one great-grandchild. Funeral and burial: March 13, Hopedale Mennonite Church, by H. James Smith and Carl A. Horner.

Poole, Robert A., 62. Born: Jan. 23, 1931, Waynesboro, Pa., to Jack Poole and Dorothy Shipp Poole Kayser. Died: March 13, 1993, Waynesboro, Pa., of a heart attack. Survivors—wife: Miriam Bingaman Poole; children: Robert, Jr., Beverly Poole Coyle; 5 grandchildren; stepfather: Gale Kayser; stepbrother: Gale, Jr. Funeral and burial: March 17, Cedar Grove Mennonite Church, by Nelson L. Martin and Gary Zook.

Sauder, Raymond W., 73, Lititz, Pa. Born: New Holland, Pa., to Frank and Susie Weaver Sauder. Died: Feb. 4, 1993, Lancaster, Pa., of a heart attack. Survivors—wife: Marguerite Stauffer Sauder; sons: R. Clair, Glenn E., James N., Paul D.; 7 grandchildren. Funeral and burial: Feb. 9, Hess Mennonite Church, by Wilbur Lentz and Raymond Bucher.

Schrock, Raymond F., 85, West Liberty, Ohio. Born: Oct. 3, 1907, Orrville, Ohio, to Levi and Sarah Curie Schrock. Died: March 10, 1993, West Liberty, Ohio. Survivors—daughters: Alice Hegemeier, Janet Smucker; stepchildren: Howard and Edward Shearer; 4 grandchildren, one great-grandchild, 6 step-grandchildren, 4 step-great-grandchildren. Predeceased by: LaVida Shearer Schrock (second wife) and Ruth Robert Schrock (first wife). Congregational membership: South Union Mennonite Church. Funeral: March 13, Gresser Funeral Home, by Randy Reminder. Burial: Crown Hill Cemetery.

Schultz, Robert "Bobby" J., 36, Protection, Kan. Born: Dec. 18, 1956, Ashland, Kan., to Bob and Sue Frazier Schultz. Died: March 2, 1993, Protection, Kan. Survivors—parents; sisters: Terri Hubbard, Shawn Miller, Mindy Brass; grandfather: Carlyle Frazier. Funeral and burial: March 5, Protection Mennonite Church, by Raymond Unruh.

Schwartzentruber, Mary Gascho, 91, Tavistock, Ont. Born: Sept. 20, 1901, Crosshill, Ont., to Joseph and Catherine Leis Gascho. Died: March 4, 1993, of heart failure. Survivors—children: Harold, Laura Gerber, Mary Ellen Gerber; 12 grandchildren, 14 great-grandchildren. Predeceased by: William Schwartzentruber (husband) and Irvin (son). Funeral and burial: March 7, Mapleview Mennonite Church, by Victor Dorsch and Steve Gerber.

Shank, J. Ward, 88, Broadway, Va. Born: July 30, 1904, Broadway, Va., to Perry E. and Katie Showalter Shank. Died: March 6, 1993, Broadway, Va., of a concussion. Survivors—wife: Stella Brunk Shank; children: Rowland, Audrey; brother and sister: Samuel S., Martha Whissen; 3 grandchildren, 2 great-grandchildren. Memorial service and burial: March 8, Zion Mennonite Church, by George R. Brunk II, Earl Delp, and Linden M. Wenger.

He was a retired bishop of Virginia Conference and editor emeritus of *Sword and Trumpet.*

Shelly, Sara Huddle, 82, Doylestown, Pa. Born: July 10, 1910, Bedminster Twp., Pa., to Samuel and Emma Ulmer Huddle. Died: March 10, 1993, Souderton, Pa. Predeceased by: Howard G. Shelly (husband). Funeral and burial: March 15, Deep Run East Mennonite Church, by Arnold C. Roth and Timothy D. Weaver.

Steffen, David, 84, Kidron, Ohio. Born: Jan. 30, 1909, Kidron, Ohio, to Daniel and Anna Amstutz Steffen. Died: March 12, 1993, Walnut Creek, Ohio. Survivors—children: Marilyn Miller, Rutheda Yoder, Dorcas Handbury, LeAnne Miller, Mahlon, John, Glenn, Richard; brother: Amos; 21 grandchildren, 10 great-grandchildren. Predeceased by: Luella Geiser Steffen (wife) and Ernest (son). Funeral and burial: March 14, Sonnenberg Mennonite Church, by Dennis R. Kuhns.

Thomas, Maggie Sala, 87, Hollsopple, Pa. Born: June 27, 1905, Hollsopple, Pa., to William J. and Alice Stahl Sala. Died: March 18, 1993, Hollsopple, Pa., of congestive heart failure. Survivors—children: Norma Thomas, Robert Paul, Rhoda Dillon, Bernadine Alderfer, Arlene Moser; 15 grandchildren, 10 great-grandchildren, 4 step-grandchildren, 3 step-great-grandchildren. Predeceased by: Levi S. Thomas (husband). Funeral and burial: March 22, Stahl Mennonite Church, by Mary Grace and Harold Shenk.

Wenger, Dorothy Mellinger, 89, Linville, Va. Born: Sept. 21, 1903, Lancaster, Pa., to Jacob H. and Annie B. Umble Mellinger. Died: March 16, 1993, Linville, Va. Survivors—husband: John R. Wenger; children: Evelyn Basinger, Joanna Lehman, Margaret Gale, Emily Peachey, John Robert, Jr., David; brother: Joseph Mellinger; 19 grandchildren, 8 great-grandchildren. Funeral and burial: March 20, Lindale Mennonite Church, by Loren Horst and Ralph Ziegler.

Wenger, Mary Cline, 84, Williamsburg, Va. Born: May 23, 1908, Harrisonburg, Va. Died: March 4, 1993, Williamsburg, Va., of a stroke. Survivors—children: Amanda Alice, Carol Losey, Hope Dillard, Joseph M.; brother: Frank D. Cline; 8 grandchildren. Predeceased by: Joseph Wenger (husband). Funeral and burial: March 8, Warwick River Mennonite Church, by Ken Stevanus and Ralph Ziegler.

Yordy, Carrie E. Good, 100, Eureka, Ill. Born: Jan. 2, 1893, Cornell, Ill., to Peter and Mary Naffziger Good. Died: Jan. 24, 1993, Eureka, Ill. Survivors—children: Maurice J., Ethel Troyer, Alta Graber, Dorothy, Ruth Keller; sister: Elsie Birky; 16 grandchildren, 21 great-grandchildren, 2 great-great-grandchildren. Predeceased by: Ezra Yordy (husband). Funeral and burial: Jan. 27, Roanoke Mennonite Church, by Rick Troyer and Elmer Wyse.

Zeiger, Alice McAfee, 87, Mount Joy, Pa. Born: Aug. 24, 1905, West Donegal Twp., Pa., to Henry and Annie McAfee Zeiger. Died: March 6, 1993, Lancaster, Pa. Congregational membership: Mount Joy Mennonite Church. Funeral: March 10, Oreville Chapel, by Shelley R. Shellenberger and Ralph G. Ginder. Burial: Kraybill Mennonite Cemetery.

CALENDAR

Mennonite Church General Board, Edmonton, Alta., April 15-17

Goshen College Commencement, Goshen, Ind., April 18

Mennonite Renewal Services annual meeting, Indianapolis, Ind., April 21-24

Women in Pastoral Ministry Conference, La Junta, Colo., April 30-May 2

Franconia Conference assembly, Souderton, Pa., May 1

Eastern Mennonite College Commencement, Harrisonburg, Va., May 2

Gulf States Conference annual meeting, Gulfport, Miss., May 8-9

Young adult network, Goshen-Elkhart, Ind., May 11-12

Mennonite Church General Assembly and Convention, Youth Convention, Philadelphia, July 27-Aug. 1

Study at seminary this summer

PURSUE a Vision

June 7-18
Revelation
Nelson Kraybill
Biblical Interpretation
Willard Swartley

June 21-July 2
Conflict and Conciliation
John Paul Lederach
Law and Power
Millard Lind
Creation and Spiritual Renewal
Perry Yoder
(Meets June 21-July 4; includes eight-day canoe trip in boundary waters wilderness)

July 12-23
Rethinking Mennonite History
Walter Sawatsky
Education Ministry for the 90s
Marlene Kropf and Daniel Schipani

August 2-13
New Age: Analysis and Christian Response
Gary Martin
Beginning Greek: I John
Mary Schertz
(Meets Aug. 2-27)
Hymnology
Mary Oyer

Designed for pastors, lay leaders, those interested in exploring seminary, and teachers in elementary, high school and college.

Enrollment deadline: May 15.

Write or call:
Summer School Director
Associated Mennonite Biblical Seminaries
3003 Benham Avenue
Elkhart, IN 46517-1999

800-964-AMBS(2627)

**********CAR-RT-SORT** CR-23
390200 51H 3122 301
MENNONITE BIBLICAL SEMINARY
LIBRARY
3003 BENHAM AVE
ELKHART IN 46517-1947

THE LAST WORD

'Shall we have a religious paper?'

The Mennonite Church was first asked that question by John F. Funk 129 years ago—January 1864—in the title of the first editorial of the first issue of his privately published *Herald of Truth*.

The church faced it again 40 years later when a group of Western Pennsylvania Mennonite leaders was no longer satisfied with Funk's work. They started a rival of their own, *Gospel Witness*, in 1905.

It lasted three years. By then the church had decided publishing shouldn't be in the hands of individuals. It formed the Mennonite Publication Board, which bought out both *Herald of Truth* and *Gospel Witness*.

So began *Gospel Herald* (whose 85th anniversary we celebrate a bit self-consciously this week). In the first issue—April 4, 1908—editor Daniel Kauffman noted the new publication would defend the faith, promote love and unity, spread the gospel, and keep the church informed about itself (see page 1).

"Shall we have a religious paper?" The question continues today. Congregations ask it when they face budget crunches and wonder if they should keep group subscription plans. Individuals ask it when they read material in these pages they believe to be wrong.

Wrote one friend recently: "Ever since a year ago, I have been disappointed and grieved with much of the content of *Gospel Herald*. If my renewal date had been last summer, I would not have renewed. But how can one discontinue the *Herald*, which has come into our home continuously for 55 years?"

I hope one can't. Besides the obvious personal investment I have in this magazine, I believe there continues to be a mission for this "weekly magazine for the Mennonite Church":

• ***To provide a summary of the significant news of the church.*** How can we be a community unless we know each other? How can we know each other without some kind of contact with each other?

In his first issue, John F. Funk wrote that a religious periodical "will bear in its bosom a record of matters of interest transpiring among our own people. . . . [It] will bring our hearts into sympathy, and our feelings into union."

• ***To analyze issues facing the church.*** News and information in themselves are not enough. A religious paper also has the responsibility to help the church understand what it all means and how it affects our life in the kingdom of God.

Wrote Funk: "If [the publication] be not 'a light to their path and a lamp to their feet,' [it] may at least build them up more firmly in the faith, and sometimes perhaps open the way . . . so that when he who sows the seed of life shall pass by . . . there may fall here and there a kernel, which 'shall spring up and bring forth fruit an hundred fold.' "

• ***To promote dialogue about ideas, beliefs, convictions, and practices.*** "How can we join hands and be all of the same mind until we know what the views of each are?" Funk asked. "By availing ourselves of [a paper] to give our views and receive those of others, we may lay aside differences, and become 'one mind . . . in Jesus Christ.' "

• ***To increase awareness of the broader Christian church and the world community.*** Funk in his day lamented that Mennonites were reading publications from all over with all sorts of views. The church needs a religious paper "advocating our own doctrines and principles," he wrote.

In this the Mennonite press has succeeded. Our call today may be to broaden our horizons, increasing awareness of the international community as well as broader Christian church.

• ***To strengthen a sense of humor and joy within the church.*** In other words, not to take ourselves too seriously.

This one, I admit, is a goal unique to me; I don't find much emphasis on humor and joy in the pages of this magazine through the years (although John F. Funk noted, in a parenthetical statement, that we should not "over-estimate, or set too high a value on, such a paper").

"Shall we have a religious paper?" Funk summarized his *yes* in this way: "As a corrupt paper is powerful to do evil, so will a moral, a Christian paper be mighty to do good."

That answer may be a bit simplistic. Yet it is the goal of those of us who work on this publication every week: to be a force for good, in the church and beyond (without, as Funk advised, taking ourselves too seriously).—*jlp*

APR 13 '93
LIBRARY

April 13, 1993

Gospel Herald

THE WEEKLY MAGAZINE OF THE MENNONITE CHURCH

The powers of death have done their worst,
but Christ their legion hath dispersed.
Let shouts of holy joy outburst;
Alleluia! Alleluia! Alleluia!

ALSO IN THIS ISSUE

Speak in a way that contributes to the good of your neighbor 6

Why another youth convention? 8

Blizzard can't stop two Mennonite weddings 12

But God used him as a leader

Samson wasn't the sort of character you'd want to live next door

Here is no license for halfheartedness and sin in our lives. But here is encouragement for perseverance, motivation for excellence, opportunity for praise.

by Jason J. Yoder

The action-packed story of Samson in Judges 13-16 ends, simply, "He [Samson] had judged Israel twenty years" (Judg. 16:31). After the dramatic events of Samson's life, this is a rather tame, innocent-sounding phrase. But it raises a perplexing question. Just what type of leadership, or judging, did Samson give to Israel?

Samson's call to leadership begins before his birth. In 13:5, an angel promises Samson's mother that her son "shall begin to deliver Israel from the hand of the Philistines." Again, in the account of securing Samson's wife from Timnah, we find the editorial comment to the effect that the Lord was at work, for he "was seeking an occasion against the Philistines" (14:4).

From this point, the story details the considerable destruction Samson inflicts on both Philistine life and property. But some startling dimensions of Samson's leadership emerge from this study.

First, Samson's exploits are carried out entire-

Samson was viewed as a hero by Israel because of his actions against the Philistines. But he also emerges as a pathetic figure, fraught with blemishes.

ly by himself. As portrayed in the narratives, Samson's work is an individual effort. He *alone* kills thirty men of Ashkelon (14:19). He *alone* catches three-hundred foxes and sends them as fiery messengers into the grainfields and olive groves of the Philistines (15:4-5). He *alone* "smote them hip and thigh with great slaughter" (15:8). He *alone* "slew a thousand men" with the fresh jawbone of an ass (15:15). Samson's final suicidal act is carried out by him *alone* (16:25-30).

Significantly, nowhere in the Samson narratives is it indicated, even implicitly, that Samson was accompanied in his exploits against the Philistines by the Israelite tribes, by members of his own tribe, clan, or family, or even by a group of hired fighting men.

This point stands out even more clearly when a comparison is made with the accounts of the other judges. Ehud (3:15-30), Deborah (4:4—5:31), Gideon (6:1—8:32), and Jephthah (11:1—12:7) all receive substantial treatment within the book of Judges. None of them conduct their affairs in isolation—apart from the involvement of one or more elements of the larger Israelite community. In contrast, no such involvement of the larger Israelite community can be found during the leadership of Samson, even though a full four chapters are devoted to his life and activity.

Other factors in the Samson narratives underscore the individuality and isolation of this Israelite judge. In 15:9-13 the Philistines come up to Judah prepared for battle, motivated by apprehension of Samson. With obvious fear of the Philistine threat, the men of Judah approach Samson and tell him: "We have come down to bind you, that we may give you into the hands of the Philistines" (15:12). After being assured that the men of Judah themselves will not kill him, Samson allows himself to be bound and delivered to the Philistines, who rejoice, saying: "Our god has given our enemy into our hand, the ravager of our country, who has slain many of us" (16:24).

Far from rallying the tribe of Judah—not to mention any of the other Israelite tribes—to resist the Philistines under his leadership, Samson instead fears for his life at the hands of his own people. This portrait of Samson the loner certainly does not fall into a neat pattern of judgeship in Israel that one might anticipate. Indeed, we find here a leader with seemingly no followers.

A second, somewhat unique, dimension of Samson's leadership stands out. To a great extent, his actions against the Philistines are the result of his own shortcomings and weaknesses. Samson is portrayed as an individual blundering along from one personal crisis to another. In the process, he inflicts considerable damage on his people's enemy. Samson's actions against the Philistines are not calculated, self-initiated military campaigns designed primarily to enhance the well-being and security of Israel. Rather, his exploits are better seen as a personal, vindictive reaction to some personal injury suffered at the hands of the Philistines.

This is borne out by an examination of the text. Against the wishes of his parents Samson takes a wife from among the Philistines. At the wedding feast, he poses a riddle for the Philistine guests. Unable to solve the riddle, the Philistines coax his new bride into persuading Samson to reveal the answer to her. Samson succumbs to her pressure, discloses the answer, and subsequently loses his bet. In response, he kills thirty men of Ashkelon (14:1-19).

It becomes clear God employed Samson in spite of himself. God used Samson, his warts and all, for divine purposes.

Following this series of events, Samson's new wife is given to his companion. When Samson hears of this, he sets fire to the Philistine fields by tying torches to the tails of 300 foxes. The Philistines retaliate by burning his unfortunate wife and father-in-law. Samson avenges this act with "great slaughter" of his own (14:20-15:8). Afterwards, he retreats to "the cleft of the rock of Etam," apparently because he feared Philistine reprisal (15:8). When the men of Judah then hand him over to the incensed Philistines, Samson strikes down a thousand of them (15:9-17).

Some time later, Samson appears in Gaza, where the Philistines conspire to kill him. He escapes by a herculean act of strength. And yet it appears that Samson could have avoided this predicament altogether if he resisted the charms of a harlot (16:1-3).

Samson is finally captured and bound by the Philistines through a series of events recorded in the familiar account of Samson's relationship with Delilah (16:4-21). Noting his apparent gullibility with regard to women, one might add here that Samson's strength becomes known through

his weakness. The Philistines gouge out Samson's eyes and bring him to the festival, where he pulls down the house, killing himself and many Philistines (16:21-30). Through the whole story, Samson stumbles from one episode to the next, mainly reacting, for personal reasons, to the actions of the Philistines.

A third startling dimension of Samson's leadership as judge is closely related to the second. The portrayal of Samson found in chapters 13-16 is certainly less than flattering. To be sure, he most certainly was viewed as a hero by the Israelites because of his actions against the Philistines.

But Samson also emerges as a pathetic figure, fraught with character blemishes and seemingly caught in a vicious cycle of circumstances which he could do little to control or alter. Even at the end of his life, when it appears that Samson finally turns to God for help, he does so not for the glory of God or the benefit of Israel, but so that "I may be avenged upon the Philistines for one of my two eyes" (16:28). Such a depiction does not easily fit into preconceived notions of how a leader, hero, and judge should be portrayed.

And yet, Samson finds a place in the Scripture of God's people. What can we learn from the inclusion of this cycle of narratives?

1. We may draw encouragement from the realization that even though we might reject God, God does not reject us. Samson's bullheadedness at times leads him into deeds and consequences far-removed from God's intent for his life. Yet God does not ultimately reject Samson. Toward the conclusion of Samson's life, God's presence is signified both by the return of his long hair and by God's hearing of Samson's prayer during the final scene of the Samson narratives.

The failures of Samson should help us to excise any naíve and detrimental tendencies to place leaders on a pedestal.

2. It becomes clear that God employed Samson almost in spite of himself. God uses Samson, warts and all, for divine purposes. Can we not humbly take heart in the realization that in the midst of our weaknesses and, at times, downright obstinacy, God can creatively use us to advance divine intentions? Here is no license for halfheartedness and sin in our lives. Rather, here is encouragement for perseverance, motivation for excellence, and opportunity for praise.

Samson tearing down the pillars of the house of the Philistines (art by Dore).

3. We are reminded vividly—if any such reminders are needed today—that leaders do not always live up to expectations. Sometimes leaders do not measure up to the criteria which we formulate in our minds for them. More seriously, at times leaders fail to measure up to God's standards. In any event, the failures of Samson should help to excise any naíve and detrimental tendencies among us to place leaders on a pedestal.

4. Finally, we can see from this account that God does hear us in our "valley" experiences. At the conclusion of his life, Samson utters a prayer from the depths of humiliation: "O Lord God, remember me" (16:28). And, according to the implication of the text, the Lord does remember Samson by granting his request. God's lifeline is not so short as to be incapable of reaching us in our lowest valleys.

Samson, perhaps, is not the sort of person we would hold up as a shining model of faith for our children. Perhaps we wouldn't even want this sort of character moving in next door. Nevertheless, we can affirm that Samson's story as recorded in Judges has been "written to teach us" (Rom. 15:4). Uncommon leader? Yes. And uncommon teacher.

Jason J. Yoder, Richmond, Va., is in a doctoral program in Old Testament studies at Union Theological Seminary. He is a graduate of Eastern Mennonite College and Seminary.

"I shall not die, but I shall live, and recount the deeds of the Lord. . . . Open to me the gates of righteousness, that I may enter through them and give thanks to the Lord."
—Psalm 118:17, 19, NRSV

Gospel Herald

Editor: J. Lorne Peachey

Assistant Editor: Cathleen Hockman

Editorial consultants: George R. Brunk III, Richard A. Kauffman, Martha Kolb-Wyckoff, Stuart Showalter, Diane Zaerr

Gospel Herald (ISSN 0017-2340) is published weekly, except for the third week of August and the first week of December, for the Mennonite Church by the Mennonite Publishing House. Subscription rate (in U.S. dollars): $27.50 per year; outside U.S. and Canada (air mail delivery): $47.50 per year. Group and bulk rates available. Call 1 800 245-7894.

Editorial and subscription address: *Gospel Herald,* 616 Walnut Avenue, Scottdale, PA 15683-1999. Telephone: 412 887-8500. FAX: 412 887-3111.

Second-class postage paid at Scottdale, PA 15683-1999. Lithographed in the United States. Copyright © 1993 by Mennonite Publishing House. Canadian subscriptions: second-class postage paid at Kitchener, Ont., publication mail registration no. 128562.

Gospel Herald is a member of the Associated Church Press and of Meetinghouse, an association of Mennonite and Brethren in Christ editors.

Postmaster: send form 3576 to 616 Walnut Ave., Scottdale, PA 15683-1999.

Vol. 86, No. 15: April 13, 1993

Recycled paper

Credits: Cover by James Carroll, p. 3 by Three Lions, p. 7 by Jim Bishop, p. 9 by Dale D. Gehman, p. 11 by Wayne Steffen, p. 12 by First Mennonite Church of Morton, Ill.

READERS SAY

The Spiritual Poverty of the Anabaptist Vision (Feb. 23). Dintaman articulated my own experience with the "vision" well. A decision to follow Christ in life soon raises the questions of why and how. What is it about God and God's acts that makes following Christ at all compelling? And how do I respond when I find following Christ much more difficult than I think it ought to be?

The traditional categories of systematic theology—God, revelation, creation, humanity, sin, Christ (Christology), the Holy Spirit, salvation (soteriology), the church, and the last things (eschatology)—have helped me put order to my search for answers. The categories have also kept me aware of the great scope of God's work in the world.

These categories can encompass all of Christian experience. Discipleship and prayer, for example, are aspects of my life of salvation. The question of interaction with governments is a question for the church which touches every category in some way. Our questions about our origins as well as our present relationship to our polluted environment fall within the category of creation.

As we take up Dintaman's challenge to "experience and name" God's grace in our midst, I suggest that our attempts may be made easier and more faithful by an awareness of categories. We may even learn to discover God working in new ways, ways we never saw before because we did not know what questions to ask.

Jon Hoover
Cairo, Egypt

The last two issues (Feb. 23 and Mar. 2) have had some great stuff. Dintaman put his finger on concerns that had been mine also, but not so well defined. Then the ***Menno Would Be in for Three Surprises*** clearly stated the need to keep our faith on the real roots, the person of Jesus Christ and the gospel as revealed through the Holy Spirit in God's Word. Finally your editorial, ***Amazing, Marvelous, Wonderful Grace***, was an excellent personal testimony.

In the words of Jesus, "You [we] should have practiced the latter [Anabaptist vision], without leaving the former [God's transforming grace, etc.] undone."

Richard E. Martin
LaGrange, Ind.

The Spiritual Poverty of the Anabaptist Vision (Feb. 23) is a gem. Stephen Dintaman's presumably *new* insights concerning the meaning and implications of the gospel are most helpful. My prayer is that the Mennonite Church at large will benefit greatly from these spiritual understandings. Certainly, it is the will of God that we move from poverty (whatever the cause) into the riches of grace (Eph. 2:7).

Thank you too for the editorial, ***Amazing, Marvelous, Wonderful Grace*** in the same issue. As a 20th-century Anabaptist, I too find great joy in reflecting on the powerful words of "Amazing Grace" and "Marvelous Grace of Our Loving Lord."

Noah L. Hershey
Parkesburg, Pa.

It Seemed Good to the Holy Spirit. . . (Mar. 9). Your editorial illustrated a weakness in our Anabaptist-Mennonite way of thinking—our flat approach to Christian history. We analyze New Testament teaching or apparent practice very closely, cite substantiation statements from our founding fathers, and on that basis offer counsel for today. This is surely not wrong, but is it sufficient?

Is this approach not based on the implicit assumption that most of Christian history is the story of apostasy, especially after the Constantinian compromise of 313? Since we draw so little teaching from our own post-Reformation history, do we not also imply that most of our story is flawed by unfaithfulness? Are we not assuming that most of the time the Holy Spirit was not present to bless, to comfort, to counsel, to lead into truth? We seem to live with a sense of curse on most of Christian history.

That brings me to your question about how God's church makes (and made) decisions. By looking at that one story in Acts 15, you were left with many questions about how those leaders at the Jerusalem council could claim, "It pleased the Holy Spirit and us. . . ." But that has been a formula for many later Christian councils.

Our Anabaptist scholars tells us our founders fully accepted the decisions of the early ecumenical councils, such as those at Nicaea and Chalcedon. We know a great deal about the latter—the conflict, the political interference, and the cultural and linguistic differences that made consensus nearly impossible.

Yet when those councils ended, they reported their decisions with that starting phrase, "It pleased the Holy Spirit . . . ."

Given the political interference in particular, it is easy to speculate that to claim the Holy Spirit's influence on such decisions of compromise was close to blasphemy. What became common (and is still practiced in Eastern Orthodoxy) was to reassert—at the next major meeting of leaders—that the passage of time had proven the rightness of the decision. Else it was recognized as flawed and no longer binding.

We might do well to claim Holy Spirit leading more explicitly when making church decisions and then to check back later to determine whether what we decided was indeed all too human and frail. Or whether we can truly still discern the hand of God in that decision, claiming the grace of God for it.

Walter Sawatsky
Elkhart, Ind.

In response to Ed Hostetter's letter (Mar. 9), I believe the type of worship that is performed by accompanying a friend to an abortion must be very similar to the worship the Israelites experienced as they walked down into the Valley of Ben Hinnom to offer their sons and daughters to the fires of the idol Molech (Jer. 7:31-32).

John M. Gingrich
Richfield, Pa.

Gospel Herald continues to be one of my favorite periodicals. Perhaps it is because I have a deep appreciation for the Mennonite Church, and *Gospel Herald* provides so many opportunities to intersect with the fertile minds and sensitive spirits of fellow believers. The value of articles is often enhanced by the comments that appear in "Readers Say."

I am often intrigued as much by what readers may be saying about themselves as about the item which they comment. In the New Testament passages that identify spiritual gifts, criticism is not one that is named. But, interestingly, encouragement is. So I am often blessed by those readers who write words of affirmation.

There will certainly be times when any of us will take exception to things that are written. At such times, criticism can still be graced with words that clarify, enlarge upon, or respectfully raise question.

Those smiling faces that brighten the "Readers Say" page help to soften the less kind words that sometimes appear. They remind us that joy is still present as Spirit fruit.

Charles B. Longenecker
New Holland, Pa.

Scott Holland's letter (Feb. 9) disturbed me. The issue of drinking aside, abuse of the sacrament of Holy Communion in the Catholic church is a serious offense. The "watchful old girls" should be more assertive. Only Catholics in full union with the church are eligible to partake of the Eucharist.

Unfortunately, the Sisters of Mercy are responsible for leading another astray. Just because the sisters choose to disobey the church's laws does not justify a non-Catholic showing the same disrespect. It is not all right for Holland to quench his "thirst" in this manner. I hope he will do what is morally correct and next time politely refuse the sisters' offer.

S. J. Neuschwander
Angelus Oaks, Calif.

In February, during Black History Month, I joined Second Baptist Church in Newton, Kan., an African-American congregation. I now have dual membership in a Baptist and a Mennonite church.

Already on the first Sunday I attended, I was asked to play prelude music before Sunday school and to accompany hymns. I also participate in sharing time—as does almost everyone from five to one hundred—and help with children's work.

I appreciate the S.S. hour, the music, sharing time, and sermons. Pastor Leonard Gray reminds us that many people "play church" and that "knee power is the strongest power." Often he says, "I heard the Bible say," which adds another dimension to just reading it.

I am gripped by the soul energy and bubbling joy that never leaves the members of Second Baptist. Through this church I have learned to reach out to touch others in love. As we sometimes sing at Second Baptist, we must all run to Jesus together.

Geraldine Harder
North Newton, Kan.

I keep reading that giving to missions is down. I do not doubt that giving to mission boards is down, but I have doubts that total giving is down. It might really be up, but there is so much emphasis on endowments and reserves while other spending is short.

Each of our church agencies should answer these two questions: 1. By what amount have you fallen short in mission spending in the past five years? 2. What amount have you added to endowment and reserves in the past five years?

We might get some surprising answers. We might see that we prefer to give to prepare people for mission rather than fund them when they are ready and eager to serve. And we might see that some agencies have reserves and endowment at the same time that they are short on funds for current budgets.

J. Paul Kauffman, Sr.
Harrisonburg, Va.

Those of us who have a hearing problem are among the disadvantaged when speakers and ministers in the Mennonite Church drop their voices to emphasize an important point. They often whisper, and we do not hear. If the colleges and seminaries are teaching this, shame on them!

If there is something worth saying, speak up. If it is an important point that needs emphasizing, speak out. We too would like to hear.

Eber Martin
North Lima, Ohio

Pontius' Puddle

The ninth commandment:

Speak in a way that contributes to

It is difficult to separate our disagreement with a person's ideas from their character. This leads to an attack on the character in addition to the ideas.

by Ruth Yoder

"You shall not bear false witness against your neighbor" (Exod. 20:16).

The ninth commandment sounds like an easy commandment to keep. Just tell the truth. But there is strong evidence in Scripture that the Israelites who were first given this commandment had trouble being truthful.

Witness these statements from Jeremiah and Hosea. "They bend their tongues like bows; they have grown strong in the land for falsehood, and not for truth. . ." (Jer. 9:3). "You have plowed wickedness, you have reaped injustice, you have eaten the fruit of lies" (Hos. 10:13).

One of the most basic problems addressed by the ninth commandment in ancient times was that of giving false testimony in court. Since it was considered a public duty to provide testimony in court (Lev. 5:1), strict laws governing this kind of testimony were put in place.

No one could be convicted of a crime merely on the testimony of one witness. Two or three witnesses had to agree before the testimony was considered valid (Deut. 19:15-21). According to the Mishnah, a latter collection of Jewish tradition, two witnesses were to be examined independently and could testify only to that which had been seen or heard directly by themselves. Any contradiction between two witnesses would render the evidence invalid.

At a time when the death penalty was in effect for certain crimes, giving false witness which contributed to a person's conviction would have amounted to murder. In order to impress upon the people the importance of telling the truth, severe penalties for false witness were put in place (Deut. 19:15-21). If it was proved that a witness had provided false testimony, the witness was to be punished with the same penalty that would have been given to the one accused of the crime.

According to Proverbs, a false witness is like "a war club, a sword, or a sharp arrow" (25:18). A false witness will not go unpunished, and those who pour out lies will not go free (19:5). One's relationship with God will be seriously affected by false witness, according to Psalm 101:7—"No one who practices deceit shall remain in my house; no one who utters lies shall continue in my presence."

The ninth commandment was necessary because the cause of justice for all would be seriously undermined if the legal system could not be counted on to establish truth because of false witnesses. But for the Israelites, at the heart of the commandment was a concern for truthfulness, not just in the court of law, but in all of life.

So how do we translate Exod. 20:16 into a relevant commandment for our day? Is our society really that different from the Israelites' when it comes to problems with truthfulness? How good are our courts at establishing the truth when a person has been accused of a crime? How often do people give false testimony in court? And how good are we at telling the truth about others and ourselves in everyday life?

My guess is that most of us will need to be much more concerned with truth telling in everyday life than with telling it on a witness stand. Few of us will be called on to provide testimony in court. But all of us are called on to be truthful in our dealings with our neighbors. Neighbors are defined much more broadly than persons who happen to live next door to us. Neighbors include all those with whom we come into contact.

In *The Mad Morality or the Ten Commandments Revisited*, Vernard Eller invites us to consider the possibility that the problem of bearing false witness in relationships with others is not so much that we bear false witness *against* our neighbors as it is that we bear false witness in favor of ourselves. It is often hard for us to admit that we might bear some responsibility for problems in our relationships with others. So we opt for making the other person look worse so that we can look better.

It is not so much that we bear false witness against our neighbor as it is that we bear false witness in favor of ourselves.

Take the case of my next-door neighbor. A misunderstanding over the lack on an invitation to our daughter's birthday party led to an angry telephone call from him. After he hung up on me, he told his children they were not allowed to

the good of your neighbor

speak to or even look at our children. Following our return from a two-week trip, the ban on his children playing with ours had been lifted. But they were not to play in our yard.

As I watched the effect this restriction was having on the children, I became consumed with anger and grew more and more self-righteous. How did my neighbor dare to take out his anger on the children?

It was not until I exploded in anger at one of his children that I came face to face with my part of the problem. In the midst of my diatribe, one of my children gently set me straight. "Mom, you shouldn't be saying that to her. You know who you should be saying it to, don't you?" I suddenly realized that I was doing the very thing I was so angry at my neighbor for doing—taking out my anger on the children.

We would do well to speak only what we have seen or heard, especially when a person's reputation is at stake.

I wrote a letter of apology to my neighbor for my part in the misunderstanding and the confrontation that followed. With shaky knees I confessed my wrong attitudes to my congregation during a sermon one Sunday morning. What would they think of their pastor sharing such a human weakness? Would they be disillusioned?

Quite the opposite. Instead, they thanked me for being vulnerable, for sharing my human hurts and frailties.

Although it is incredibly painful, we must be willing to be truthful about ourselves to others. If we are not willing to let them know who we really are, the temptation becomes too great to tear others down in order to better our own image. The result is self-deception and further pain for all concerned. We bear not only false witness against our neighbors, but against ourselves.

Suppose in applying the ninth commandment we were to say, "You shall speak in a way that contributes to the good of your neighbor." How would that change the way we speak about our neighbors? About each other?

Unfortunately, one of the ways people in the church have not contributed to the good of each other is by passing on gossip. In the context of the church, this kind of gossip is sometimes passed on under the guise of "prayer concerns."

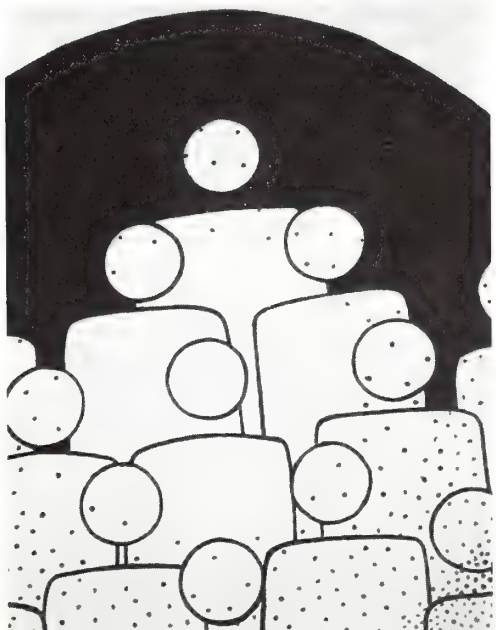
We would do well to follow the requirements set out for the Israelites regarding court witnesses: to speak only about things we have seen or heard directly, especially when the person's reputation is at stake. If it is something we cannot say to the person's face, we must consider whether it should be said at all.

The danger of false witness is great when we speak negatively about a person without their knowledge. What is left unsaid sometimes leads to a false impression about the truth as well.

Another area that sometimes contributes to false witness in the church is that of disagreement. It is often difficult to separate our disagreement with a person's ideas from their character. This sometimes leads to an attack on the person's character in addition to their ideas. Perhaps we have learned too much from political candidates who seem to relish attacking each other's characters even more than each other's ideas.

As we consider application of Exod. 20:16 today, we would do well to remember the words of the letter to the Ephesians which call us to speak the truth, but in love (4:15). The ninth commandment and the teachings of Jesus call us to be truthful in all of life. When we follow the teachings of Jesus, we will both know and speak the truth. And the truth will set us free (John 8:32).

Ruth Yoder is copastor of the Prairie Street Mennonite Church, Elkhart, Ind. She and her husband, Harold, are the parents of two.



Why another youth convention?

Three thousand Mennonite young people are expected to gather in Philadelphia, Pa., this summer for the biannual Mennonite Youth Convention. Before they get there, many will ask: *Is it worth it?*

It takes much time and energy to plan such a large event. It takes money. Are the results worth the energy and the expense?

Spiritual growth. The main reason many churches encourage their youth to attend conventions is in hopes of spiritual growth. Youth conventions allow teens to reexamine their faith commitments.

Sandy Nofziger, sponsor for the Bancroft-North Clinton, Ohio, youth group, has accompanied her young people to the last four Mennonite youth conventions. She has seen first-time commitments and recommitments in her group each time. "I'm committed to providing as many good experiences for our youth as possible," she says. "They need these memories to get them through the difficult young adult years."

"After each convention, we get letters about baptisms and other life-changing experiences which happen because of the conventions," says Carlos Romero, convention coordinator for Philadelphia 93. "For example, 18 young persons were baptized into the Sugar Creek Mennonite Church in Wayland, Iowa, as the result of Oregon 91."

Steve Yoder, associate pastor at Harrisonburg (Va.) Mennonite Church, likes youth conventions because they help young people face issues that are new to them. As the result of Normal 89, Harrisonburg's youth group began a Bible study and prayer time to help them deal with issues they learned about at the convention. This continues three years after that convention.

Group building. How does one keep a youth group focused and interesting? Les Christie, a youth minister with more than 20 years experience, says one way is for groups to have something to look forward to.

For many youth groups, getting to convention is as important as being there. Fund-raisers and planning sessions can be a great source for group building. The Bancroft-North Clinton group has developed a cycle for its activities: convention one year, a service project the next. That way, every ninth-grader entering the youth group has, over four years' time, the opportunity to experience two youth conventions and two service projects: one rural, one urban.

For Harrisonburg Mennonite, the small group session during youth conventions are important times. They use this opportunity to share current needs with each other and to pray together. "Our level of relationships are always deeper and stronger after a convention or service project," says Steve Yoder.

Mennonite identity. Youth conventions give young people a view of the larger Mennonite Church. This alone is enough reason to send youth to a convention. A teenager sees "church" as whatever the situation is in the local congregation. Too often the intensity and struggles of that congregation seem negative. Involve that same young person with 3,000 others from across North America, and youth soon discover they are not alone as Mennonites.

For Ana Hinojosa, Brownsville, Tex., youth convention was "an important occasion to explore what it means to be a Mennonite. In my culture, to be Mennonite is to be extremely different from a Catholic majority. For me and other Hispanic youth, convention is a time to test our personal response."

Youth conventions bring with them a celebrative, festive mood. Says Tony Campolo, featured speaker for youth at Philadelphia 93: "Whenever Christians party, they provide a foretaste of what is to come. Whenever they celebrate with laughter and song, they evangelize" (*The Kingdom of God Is a Party*, Word).

What happens at a Mennonite youth convention is difficult to capture in words. The whole is truly greater than the sum of its parts. But for spiritual growth, group building, and a sense of Mennonite identity, youth conventions are well worth the investment.
—*Howard Miller*

Howard Miller is youth minister for the Virginia Mennonite Conference.

PHILADELPHIA 93

Called To Freedom IN CHRIST

AMBS window

Associated Mennonite Biblical Seminaries

Focus

Christian education: Most powerful influence

by Daniel S. Schipani

"The most universal and most appreciated role of the Christian ministry through the ages has been teaching."
- Henri J.M.Nouwen[1]

"Effective Christian education is the most powerful single influence congregations have on maturity of faith." That was the conclusion of a recent study of 561 congregations in six denominations. Sunday school classes, Bible studies, adult forums, family events, music and drama programs, new member classes all play a major role in congregations that view faith as having the power to transform lives.

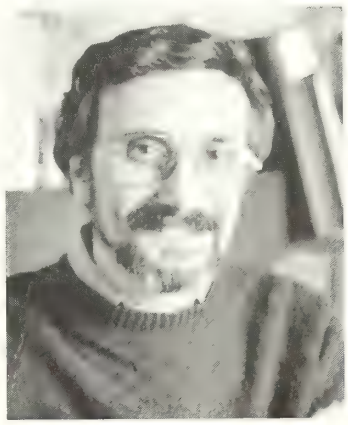
The inter-Mennonite study leading to the proposal of a "Congregational Discipling Model" restated the importance of educational ministry. In this model, the task of helping people grow in discipleship is at the center of congregational life. Education in the church strives to enable people for worship, equip them for community and empower them for mission.

Church growth and the nurturing of faith depend on the effectiveness of the educational ministry in congregations. Just as the early believers after Pentecost "devoted themselves to the apostles' teaching..." (Acts 2: 42a), so can we embrace the challenge for renewing the educational ministry in our churches.

What makes Christian education effective?

Both recent studies point to specific factors that contribute to the effectiveness of education in the church:

- Pastors and other leaders with strong commitment to Christian education and involvement in that ministry.
- Teachers who are faithful disciples of Jesus Christ, have been affirmed in their gifts to teach, and seek to develop their potential.
- Programs which result from careful planning, including clear goals and learning objectives, and periodic evaluations.
- Teaching methods that put the Bible in dialogue with current faith issues, examine life experiences, and encourage spiritual discernment.
- Content which blends biblical knowledge and insight with major life issues that each age group faces.
- A high percentage of all members active in the life of the church in worship, community, and mission.



New realities, new challenges

We must reassess the potential contribution of Christian education in the face of changes taking place in congregational life. *The Mennonite Mosaic*[2] reports several factors in the five largest Mennonite groups in Canada and the U.S.: the fast pace of urbanization, higher education, and changes in occupation, income levels and mobility.

Additional changes face us in our church life: more professionally trained pastors, "baby boomers" coming into leadership, differing expectations about styles of worship, increasing emphasis on evangelism and church growth, and renewed questions of stewardship and sharing financial resources.

The educational ministry, on the one hand, reflects these challenges; on the other hand, educational ministry can help us develop new possibilities for the church's life and ministry. The following testimonies illustrate how Christian education is serving the church.

We are grateful for creative and faithful ministry already happening; and we hope that we will experience further growth in that ministry as partners with God's Spirit.

[1] *Nouwen, Henri J.M., Creative Ministry. Garden City: Doubleday and Co., 1978, p. 4*
[2] *Kauffman, J. Howard, The Mennonite Mosaic. Scottdale, Pa.: Herald Press, 1991.*

Daniel S. Schipani is professor of Christian education and personality at AMBS.

Inside

Christian education: Four congregations at work
Christian education at home
President's Window
Panorama
Five great books for Christian education

Christian Education:
Four congregations at work

Factors that contribute to effective Christian education are present in many congregations. Four AMBS alumni tell how their congregations carry out creative, faithful education programs.

David Bergen

Bethel Mennonite Church, *Winnipeg, Manitoba, is very intentional in selecting and supporting Christian education teachers. Associate pastor David Bergen, AMBS student from 1982 to 1983, asked the Sunday School superintendent and the chairperson of the Sunday School committee for their perspective on the educational ministry of the congregation.*

Teachers in the children's Christian education classes at Bethel Mennonite Church, Winnipeg, Manitoba, are selected for their enthusiasm and interest in children, as well as their strong faith.

The most important quality in teachers is a strong personal faith. Those whose faith has been tested by life experience are the most able to share their faith in ways that young children will understand. Those firmly grounded in their own faith are the most comfortable dealing with the questions posed by youth and young adults.

"Do you know what I look for?" says our Sunday School superintendent. "If someone talks to a child, does he or she look that child in the eye? I remember those teachers who took time for me, who listened to me." A genuine interest in the child, a real commitment to the needs of the child—these qualities are rooted in the Christian character of the teacher.

At Bethel, teachers get training and support from:

- an annual Christian education convention, sponsored by the Educational Ministries Commission of Conference of Mennonites in Manitoba;
- members of the Christian education team who help in the classroom or serve as mentors for beginning teachers; and
- the liaison with a Canadian Mennonite Bible College program which places students in ministry positions in congregations.

Wayne A. Nitzsche

Wooster Mennonite Church, *Wooster, Ohio, recently spent twelve weeks on an intense study of what it means to be a member of the congregation. Pastor Wayne A. Nitzsche, who earned a Master of Divinity degree from AMBS in 1986, developed the study materials and led the study.*

At a congregational meeting in which we were discussing expectations of the pastor, a member asked, "I wonder if we have any expectations of members?" That question became the rallying cry for a twelve-week study on meaning of church membership and decision-making.

The elder team asked me to reflect, research and write the materials for this study. I pulled out files and notes from AMBS classes and borrowed from books old and new. The following is an overview of the study which our congregation focused on both in the nurture hour and the worship hour:

1. What is the church? - biblical and historical overview.
2. As a member: What should I expect? - a look at our mission statement.
3. As a member: What is expected of me? - personal involvement with the mission statement.
4. What is a membership covenant? - biblical study of covenant and comparison of ours to two others.
5. How does decision-making relate to membership? - biblical study related to decisions; recognizing and celebrating the acts of God in our decisions; how our congregation makes decisions.
6. Where from here? - discussion with congregational leaders.

I liked the unity of integrating both the worship and nurture hours each Sunday morning during the study. God's acts and ours could be reviewed and celebrated. Questions could be raised through a sermon and discussed during the nurture hour. My vision is for more of this integration in an attempt to bring faith and life together as a community.

Adults in Christian education classes at First Mennonite Church, San Francisco, study issues important to class members, with a focus on biblical study to guide their discussion.

Don Wyse

***First Mennonite Church,** San Francisco, Calif., led by co-pastors Don and Joyce Wyse, alumni of AMBS, is a very diverse congregation. Their Christian education program brings the Bible into dialogue with current faith issues for members of the congregation.*

Medical ethics, environmental ethics, racism, peace, and ethics of human sexuality are just some of the issues our Christian education classes have studied. These are probably not unlike topics in many Mennonite churches. However, in our congregation, the rubric, "The Bible says....", is seldom heard.

This is certainly not because the Bible is unimportant to us. It is a central part of our worship. Sermons and the worship service itself are based on lectionary scripture readings.

But our congregation is composed of people well educated in science and/or the humanities. Many have some seminary education; others have almost no acquaintance with the Bible.

While our classes are issue-centered, we expect leaders to bring biblical material. For example, in a study on peace, two Sundays focused on biblical texts. The leader (with seminary training) gave background and fit the texts into their historical and literary settings. Another Sunday focused on texts important for Mennonite perspectives. The last Sunday explored our own experiences and helped form understandings for us.

The Bible is central in our teaching and study. As Michael King says in his recent book, "It is a star to steer by." In fact, it is the major star we steer by. But it doesn't play a single tune and we need people with skill and commitment to help us find the right "tune" for our time and place.

Shirley E. Yoder

*In the **Park View Mennonite** congregation, Harrisonburg, Va., the Christian education program for young people has an intergenerational flavor. Shirley E. Yoder, who earned an AMBS Certificate in Theological Studies, shares highlights.*

High school students meet weekly, one week for a peer-led Bible study and the next for discussing issues.

On Bible study evenings, a student chooses a text that has been meaningful, or one that is difficult to interpret so all can benefit from the input of peers and adult sponsors.

At the initiative of the youth, discussion evenings are "ask-the-pastor" events, when they explore how the Bible speaks to life situations. When a senior's grandmother died, death was the subject. An assault on a newspaper carrier and a robbery-related murder by a local student raised questions of how Christians deal with fear and crime. As the associate pastor who is unmarried, I was asked to discuss singleness.

This year we will have two parent-teen forums on issues notoriously difficult for teen-agers and parents to talk about: the use of alcohol and sexuality. The goal is to help teens and parents to talk, not to tell the teen-agers what to believe and practice.
The hour-and-a-half session on alcohol included educational and biblical study, discussions for teens with parents, and individual and group activities. Families took home ideas to encourage more conversation.

The next forum will explore sexual attitudes and behaviors, date rape, AIDS and other sexually transmitted diseases. We again will look at how the Bible helps shape attitudes and behavior.

Christian education at home

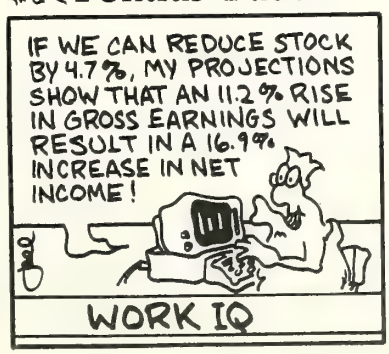
For parents to provide effective Christian education in the home requires two things:
1. Parents have to be intentional about this dimension of their parenting responsibility and take time to be with their children to teach them the faith in the midst of living.
2. Parents need to have a vital faith by which to live - a faith to share with and model for their children.

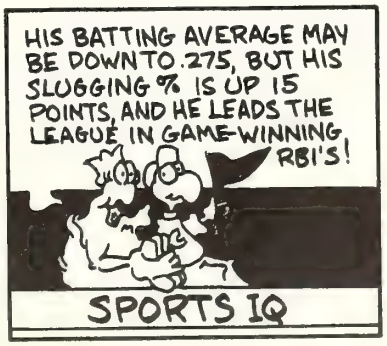
Without these two things, there can be no effective Christian nurture.

- Ross T. Bender, professor of Christian education at AMBS and author of Christians in Families, Scottdale, Pa.: Herald Press, 1982.

From Gospel Herald, March 9, 1990, p. 164.

Pontius' Puddle





President's Window

The Gospels record only one time when Jesus used the term "scribe" in a positive sense. In Matthew 13:52 he likened scribes who are "trained for the kingdom of heaven" to the "master of a household who brings out of his treasure what is new and what is old."

In the church, another word for *scribe* in the positive sense would be *teacher*. Teaching involves drawing upon the rich resources, both old and new, of the Scripture and the faith community. Teachers who retain only the old may become irrelevant--and help their students become that way. Teachers who attend only to the new may become rootless--and encourage their students to follow suit.

Teaching that nurtures a living faith needs both roots and relevance. The articles in this *AMBS Window* call attention both to the contemporary renewal of Christian education and to its rootedness in Scripture and the faith community.

At the request of the denominational representatives and in response to new challenges in Christian education, the seminary has begun again to offer a two-year degree program in Christian education. To make it accessible to a wide range of people, some courses are offered in summer and during January and continuing education events are planned.

Let us remember, however, that the renewal and the roots of Christian education depend on the home as well as on the church and seminary. At a consultation ten years ago, church and seminary representatives agreed that the "basic responsibility" for Christian education "rests with the parents and the families of the church."* For Christian education to draw fully upon treasures both old and new, church and school and home will need to work together.

**Leland Harder, ed. Perspectives on the Nurturing of Faith, Occasional Papers #6, Institute of Mennonite Studies, AMBS, 1983.*

Resources

Five great books for Christian education in the last five years

Harris, Maria. *Fashion Me a People: Curriculum in the Church.* Louisville: Westminster/John Knox Press, 1989.

Johnson, Susanne. *Christian Spiritual Formation in the Church and Classroom.* Nashville: Abingdon Press, 1989.

Groome, Thomas H. *Sharing Faith: A Comprehensive Approach to Religious Education and Pastoral Ministry.* San Francisco: Harper, 1991.

Moore, Mary Elizabeth Mullino. *Teaching From the Heart: Theology and Educational Method.* Minneapolis: Fortress Press, 1991.

Schipani, Daniel S. *Religious Education Encounters Liberation Theology.* Birmingham: Religious Education Press, 1988.

Video resource

Effective Christian Education, a four-video resource discussing results of research of six major denominations related to nurturing faith and building denominational loyalty *(see page 1).* Available from Search Institute, 122 W. Franklin, Suite 525, Minneapolis, MN 55404-9835, 800 888-7828.

AMBS Panorama

AMBS resources for Christian education

Master of Arts degree in Christian Education

A two-year program, introduced in 1992, that equips students for congregational education.

Summer course

Education Ministry in the 90s: Focus on educational ministry that highlights the discipling dimensions of worship, community and mission. Taught by Marlene Kropf, spiritual formation program assistant, and Daniel Schipani, professor of Christian education and personality, July 12-23, at AMBS.

Weekend workshop

From Foundation to Jubilee: Previewing a New Curriculum. Previews the new Anabaptist children's curriculum. Led by Rosella Wiens Regier, Ron Guengerich and Sandra Schiedel, July 16-17, at AMBS.

Thomas Groome lectureship

Thomas Groome will be a guest at AMBS, Nov. 18-19. Groome is professor of religious education and theology at the Institute of Religious Education and Pastoral Ministry, Boston College. He has made a major contribution in developing the well-known "shared praxis" approach to Christian education.

For more information, contact AMBS, 219 295-3726.

Prayer request

Pray for students who are completing studies and will participate in commissioning and commencement at AMBS, May 20 and 21. Ask God to guide them as they take this step in their preparation for ministry.

Summer study

Summer school is enriching... stimulating... convenient... affordable. Study conflict and conciliation, law and power, or hymnology... get new perspectives on Mennonite history or the New Age movement... learn from guest instructors John Paul Lederach and Nelson Kraybill or from AMBS professors Millard Lind, Willard Swartley, Mary Schertz, Mary Oyer, and Perry Yoder.

Seminary Sampler

AMBS students Shana Hodel from Goshen, Ind., and Reuben Cedino from the Philippines talk with visiting prospective students during the AMBS annual open house, Feb. 26-27.

Photo credits: Page 1 by Howard Zehr; 2 by Julie Fast and Mary Nitzsche; 3 by Russ Schmidt; 4 by Troy Hill.

The purpose of AMBS Window is to invite Mennonite churches to further the work of God's kingdom by calling people to leadership ministries and helping to support their training for ministry.

Editor and designer: Mary E. Klassen
Consulting editor: Richard A. Kauffman

Distributed three times a year as a supplement to Gospel Herald, Mennonite Reporter, The Mennonite.

April 1993
Printed in U.S.A.

Associated Mennonite Biblical Seminaries

3003 Benham Avenue
Elkhart, IN 46517-1999
Telephone 219 295-3726

North Americans urged to understand Muslims rather than accept stereotypes

Akron, Pa. (MCC)—Mennonite Central Committee (MCC) workers urge North Americans to "step inside the shoes" of Muslims, rather than accept without question the stereotypes of Muslims as terrorists.

"Most Muslims would not support bombing, hostage-taking, hijacking and other violent acts," says Ed Martin, MCC secretary for Central and Southern Asia. "Muslims are like you and me; they have the same concerns, such as wanting a better world and opportunities for their children."

Ed Epp, MCC Middle East secretary echoes this sentiment. "I wish North Americans could see the human face of Islam." He urges North Americans to try to understand Muslims, not fear them.

Muslim extremism breeds in places where people have little political or economic hope, Epp explains.

One such place is Egypt, a poor country with exploding population growth and high unemployment.

"In this kind of context, people are attracted to anyone who offers hope. Muslim relief agencies aid the poor and Islamic politics offer a way to challenge the status quo," according to Epp.

He notes many Muslims perceive the West as having a "double standard" and this feeds their frustration. The United Nations, for example, has enforced resolutions against Iraq but not against Israel. And Muslims are angry about inaction in the former Yugoslavia where Muslims are being slaughtered.

Epp and Martin both say it is important to know Muslims as individuals and not to condemn them as a group.

Martin recalls his visit to a major hotel in Iran that was decked with a sign stating, "Down with U.S.A." Iranians accompanying Martin assured him they had problems with the U.S. government, not him as an individual. Martin says he hopes North Americans, too, can see Muslims as individuals.

Learning to know Muslims. Muslim professor Ibrahim Abu Rabi says the North American mass media has not given Muslims the opportunity to speak for themselves. He urges North Americans to get to know their Muslim neighbors.

"Almost every town has some Muslims. Muslims are open to dialogue and understanding and will be hospitable to Christians," he says.

About 5 to 7 million Muslims live in the United States; Canada has a significant Muslim population as well.

One among 100,000 faces. *Mt. Joy, Pa.*—Jacob Gehman shows his mother, Kendra, and sister, Hannah, a picture of himself with his grandfather that was on one of the 439 panels in the 100,000 Faces exhibit—a project that came in response to the Persian Gulf War and now touring North America.

Gehman's picture was cut out of *The Mennonite* magazine. "When I first saw my son and father's photo in the exhibit, it was like being hit between the eyes and then in the throat," said Jacob's father, Dale. "Tears welled up. Those killed in the war not only had faces, but also they had families and loved ones."

Epp suggests North Americans contact mosques in their area to ask for meetings with Muslims. North Americans could also invite Muslim international students and immigrants to their homes to build friendships.

Islamic bridge-building prioritized. In 1991 MCC made work in Islamic contexts a priority.

"We realized that Islam is one of the world's fastest growing religions. Historically Muslim-Christian relations, since the Crusades, have been particularly hostile. We need more understanding and bridge-building," says Ray Brubacher, MCC overseas director.

Some MCC staff are concerned that with the end of the Cold War, the West may view Arab Muslims as the new enemy.

Arab Muslims are also worried that North Americans may see all Arab Muslims as terrorists, especially after the recent arrests of Muslims in connection with the World Trade Center bombings.

MCC is providing relief supplies to Iraq and Afghanistan and is considering a student exchange with Iran. The relief and development agency will also release a three-video set on Islam in May.

—Pearl Sensenig

Electrician needed to aid disaster workers

Homestead, Fla. (MCC U.S.)—Mennonite Disaster Service (MDS) is urgently seeking a licensed electrician for the hurricane recovery effort in southern Florida.

At any given time, MDS construction leaders have about 55 jobs in progress and a crew of around 75 volunteers.

According to Homestead office manager Arthur Smucker, a time-consuming permit and inspection process is impeding MDS efforts. During a recent inventory of work in progress, MDS leaders found that 36 of their jobs were awaiting inspections. Having licensed craftspeople available greatly expedites the permitting and inspection process, Smucker says.

A licensed plumber, Ken Newcomer of Scottdale, Pa., will be working with MDS for the spring and summer. MDS is hoping that a licensed electrician will also volunteer for a similar, extended term.

The need is acute. Seven months after Hurricane Andrew struck, many people in southern Florida are still waiting to move back into their homes.

Electricians and plumbers who wish to volunteer can contact MDS at 717 859-3889.

MCC worker offers apologies at site of Vietnam massacre

My Lai, Vietnam (MCC)—As a soft mist fell, about 1,000 farmers and students gathered here March 16 to remember the 504 men, women, and children massacred by U.S. soldiers in this rural commune 25 years ago.

Relatives of the dead lit incense sticks; government officials laid floral wreaths in front of a statue by one massacre site. After a short speech recounting the horrors of that day, an official turned to Mennonite Central Committee (MCC) worker Earl Martin and asked if he would like to speak.

In January Martin, who served in Vietnam with MCC during the war, returned to Vietnam on a six-month assignment.

In halting, rusty Vietnamese Martin—who had no speech prepared—apologized to the people of My Lai and asked the villagers for forgiveness. A Vietnamese official later told an international news agency that after hearing Martin the people "got a bit of relief from the hatred inside them" and realized that "the American people understood their suffering."

"The sad story of war is written on the Vietnam Wall in Washington, D.C., and in the tombs of My Lai and villages all over Vietnam. But healing and forgiveness are also present. We have only to open our hearts to find the healing of these painful memories," Martin says.

Excerpts from Martin's My Lai speech follow:

"I come to you this morning as a person who was born in a land far away, the land of America. But I am sad because we can say that each one of those 504 men, women, and children who were killed on that fateful day was my brother or my sister.

"For in an ultimate sense, we all have the same father and mother. We are all brothers and sisters in the same family: the family of humankind.

"It is my hope and prayer that we all will remember the tragedy of the morning of March 16, 1968—not that we will hold hatred for each other, but that we will thoughtfully learn the lessons of history. And it is my hope and prayer that a tragedy like My Lai will never, never, never happen again.

"It is my hope also that from this day forward, the relationships and friendships between our peoples will grow stronger and deeper.

"As I see the irrigation ditch here in My Lai, it is my hope that our peoples will not be separated by the ditch of war and misunderstanding, but that we will find ways to build a bridge of friendship and mutual respect over this ditch, and that we shall live together in peace."

Violence increases in northeastern Kenya

Garissa, Kenya (MCC)—Increasing violence in northeastern Kenya, especially in the province bordering Somalia, is creating tension and suspicion among Kenya authorities, the local Kenyan-Somali population, and Somali refugees camped in the region, say Mennonite Central Committee (MCC) workers in the area.

Recently several Kenyan police have been murdered and armed banditry has increased, say MCC workers Deborah Fast and Menno Wiebe.

Violence is not new to the area. Since Kenya's independence in 1963, remote northeastern Kenya has been infamous for its "shifta" (bandits).

But the past 18 months have been particularly unsettled. Far below average rainfall has led to scarce pasture, causing hardship for the area's many nomadic animal herders.

An influx of more than 200,000 Somali refugees, together with the livestock they could save, has created increased competition for scarce resources. Kenya's own political transformation to a multiparty government has also contributed to the growing insecurity.

The Somali refugee community is generally singled out as the primary cause of the worsening situation.

Some Kenyans attribute the sharp rise in banditry since January to foreign military presence in Somalia. Many see looters on the run from troops in Somalia as the inciters of banditry in Kenya now.

EMC to offer master's degree in peacemaking

Harrisonburg, Va. (EMC&S)—The board of trustees of Eastern Mennonite College and Seminary gave approval to the concept of a proposed master of arts degree program in "conflict analysis and transformation" during its March 22-23 meeting on campus.

Further planning will be needed before the degree program is recommended to the Mennonite Board of Education.

With conflict situations abounding in the world, the "current demand for peacemakers is great but few well-trained persons are available," said EMC sociology professors John Paul Lederach and Vernon E. Jantzi, who introduced the proposal.

Lederach, who had just returned from Somali peace talks in Addis Ababa, knows

We're closer than you think!

From Portland to Pandora, from Sarasota to Shipshewana... caring, professional help with MMA plans and services is usually just around the corner, and never more than a phone call away.

In Elkhart and Lagrange County, Indiana, contact these MMA Counselors:

Steve Herendeen, CLU, ChFC
1110 N. Main St.
Goshen
(219) 533-5344

Norman A. Maust, CLU
1110 N. Main St.
Goshen
(219) 533-5344

Ora Troyer
Greencroft Senior Center
Goshen
(219) 534-1546

Roger Yoder
State Road 5 South
Shipshewana
(219) 768-4547

Retirement Plans • Life Insurance • Health Insurance • Group Health and Employee Benefits • Long-Term Care Insurance • Annuities • Financial Planning

Mennonite Mutual Aid

that firsthand. He teaches one semester at EMC and devotes the rest of his time to international conciliation under the auspices of Mennonite Central Committee.

"It's very clear that the emphasis in third world development in the coming years will be on resolving ethnic conflicts," said Jantzi, who has worked extensively in research, writing, and consulting related to peace education.

Jantzi and Lederach told the board that the new master's program at EMC "will offer practical, hands-on training as well as book learning. It will be rooted in the Christian faith and in the Mennonite peace tradition."

"Peacemaking was once considered utopian, but today it is being taken very seriously in the world," Lederach noted. "We Mennonites, of all people, should be at the forefront of peacemaking efforts, since this is at the core of what we have always believed."

The peacemaking program would be the second non-seminary master's degree program at EMC&S. The first one, set to begin this fall, is in counseling. These are the first master's degrees to be offered by a Mennonite Church school other than seminary master's degrees.—*Steve Shenk and Jim Bishop*

Former world conference secretary Kraybill dies

Goshen, Ind. (MWC)—Paul N. Kraybill, the international secretary of Mennonite World Conference (MWC) from 1973-1990, died from cancer March 30. He was 67.

"Paul was a man of wide vision, deep commitment, and enormous energy," said Ross Bender, MWC president 1984-1990, on hearing of Kraybill's death.

"Few people have done so much for Mennonites around the globe, affected the work in so many areas, and always given brothers and sisters a feeling of belonging together as a worldwide congregation in Jesus Christ," said Stefan van Delden of Germany.

From 1953-70 Kraybill was an administrator for Eastern Mennonite Board of Missions, Salunga, Pa. From 1971-77 he was the first full-time general secretary of the Mennonite Church. After serving 17 years with Mennonite World Conference, Kraybill became president of Mennonite Health Association.

Funeral services were held April 2 at College Mennonite Church, Goshen, Ind., where Kraybill was a member.

Summer theater debuts at Goshen College

Goshen, Ind. (GC)—A band of students, alumni, and guests will get a taste of the professional theater life as they present Goshen College's first season of summer theater this year.

The four-show schedule is: *The Foreigner*, July 2-4; *The Lion in Winter*, July 9-11; *Steel Magnolias*, July 16-18; and *Quilters*, July 23-25.

The plays were chosen by Professor of Drama Lauren Friesen, artistic director for the summer series, in consultation with guest directors Harlene Marley and Bruce Hostetler.

The series needs to pay the bills, but making money is not the point, Friesen explains. "The real goal is to provide more theater experience for alumni as well as students [and prospective students], and to provide a strong summer theater experience for people in the area."

Life for the GC company—where everyone will do a little of everything—will be very much like typical summer stock, according to Friesen. From opening auditions June 15 to final strike July 26, the schedule will be grueling. Days beginning at 9:00 a.m. and lasting until 10:00 p.m., with breaks only for meals, will not be unusual, he adds.

Cast and crew will live in a college-owned house and with the Friesens and others. There will be a small stipend—"It's a little higher than you could get at McDonalds."

Actors will learn their lines as they work. There will actually be more rehearsal time than for fall and winter productions—it's just packed into two-or three-week segments, rather than six weeks.

Dealing with the pace and learning manual skills will help participants know what they can expect if they make theater their life, Friesen suggests. "For our students, graduating from our school, this is probably what they will encounter: a mixture of performance and technical work."

Jon Watkins is a good example, he says. After graduation, Watkins was an actor and intern in stage management at Indiana Repertory Theatre, Indianapolis. He is now prop master for Jamie Farr in the Chicago production of *Lend Me a Tenor*.

The summer theater reflects a transition in Goshen College's treatment of theater. The primary goal of his predecessor, professor emeritus Roy Umble, was to teach students leadership skills through public performance in speech and drama, Friesen explains.

A sprite dances in a scene from Goshen College's fall production of Roosters.

This objective is still being met by today's drama program, he says. One 1991 graduate has used his theater skills to enhance his work as a sixth-grade teacher. Another graduate is now pursuing a Ph.D. in theology. "Her theater experience gave her the confidence and the social skills to reach high," Friesen says.

But now the theater program at Goshen "does prepare students for an entry-level theater job or a graduate school theater program."

It's a transition Friesen welcomes with joy. "[The Mennonite Church] is opening up, which makes it possible," he says. "The church recognizes that we don't have answers to many issues . . . and theater is one of the great arenas to explore these questions.

"I am absolutely convinced that playwrights, designers, actors, directors, give us an honest portrayal of the human struggle—and we as Mennonites are starting to see ourselves as part of that struggle for truth and justice.

"Theater seldom has been a vehicle to verify simply truths. What it does do well is put focus to one's spiritual quest."
—*Wayne Steffen with Cathleen Hockman*

Blizzard not enough to stop weddings of Mennonite couples

Harrisonburg, Va.—The Blizzard of '93 buried much of the East Coast under 2-3 feet of snow. But a little blizzard like that wasn't enough to call off the weddings of two Mennonite couples.

Sarah Carper and Michael Frum of Calvary Mennonite Church had rented the Weavers Mennonite Church building for their Saturday, March 13, wedding.

As preparations were being completed Friday afternoon, the weather forecast was ominous. At 10:00 p.m., the couple decided to have their wedding a bit earlier than planned—say at the stroke of midnight that evening.

Friends divided up the guest list and got on the phone to announce the new wedding time. An estimated 75 percent of the guests made it—over 150 people—and the celebration lasted until 3:00 a.m.

The wedding bells also were set to ring for Jeff Hoffman, an admissions counselor at Eastern Mennonite College, and Lisa Barr, who is completing her senior year at the college, at 2:00 p.m. Saturday afternoon in Shippensburg, Pa.

Despite the weather, Barr's mother, Violet, said the couple "was determined to get married. The wedding party and family members were already there, so they moved the ceremony back an hour and a half and proceeded as planned."

Some 40 people were present for the service and the reception that followed. But everyone except the officiating minister—who left early—wound up being snowed in and staying overnight at the church.

"We used cushions from the pews to sleep on," Violet Barr said. "There was plenty of food and everyone was comfortable.

"Jeff and Lisa spent their wedding night at the [parsonage] next door and then joined us on Sunday for an impromptu worship service," she continued. "It wound up being a mini-retreat for the family."

Lisa and Jeff finally got away Sunday afternoon, but some of the guests remained stranded until Monday.

"It certainly will be a wedding to remember," Barr said.—*Jim Bishop and Cathleen Hockman*

It's all Greek to these students. *Morton, Ill.*—Thirteen enthusiastic members of First Mennonite Church here took part in a beginning Greek class taught by pastor Thelma Horner from Oct. 4 to March 9. They studied from a workbook developed by Horner based on the book of Philippians.

A sense of humor was important in tackling the complex Greek grammar. The class memorized Phil. 4:4: χαιρετε ἐν κυριω πάντοτε πάλιν ἐρω, χαιρετε. ("Rejoice in the Lord always; again I will say, Rejoice"). Some even sang it!

Greek students were: *seated from left to right*—Frances Bumgardner, Glen Horner, Margaret Vogelsang, Wilda Quisenberry, Wayne Sutter, Bernice Sutter, Darlene Roth, Becky Staker, Esther Fry; *standing*—teacher Thelma Horner, Julie Largent, Velma Hirstein. Not pictured: Ken and Joyce Ropp.

"Seeds" project doubles investment for missions

Manson, Iowa—Feb. 28 was a day of celebration for the Manson (Iowa) Mennonite Church, as the congregation wrapped up a seed money project which ran throughout this past year.

In January 1992, an anonymous donor gave the church $5,000 to be used in raising money for missions (above the annual church budget) with the idea that the original $5,000 would come back to the donor minus 10 percent, which they would give to missions.

Pastor Curt Kuhns invited members to participate in the project, taking whatever amount of money they needed for their particular project from the donated fund. The idea was to invest the money in a fundraising project and then give the amount raised, plus the original amount, back to the church by the end of the year.

Fundraising projects included: raising chicks and a calf. Quilt-making. Leaf-raking. Pumpkin-growing. Selling hot pads and hosting a spaghetti dinner.

Of the original $5,000 donated, $4,200 was used. The profits brought in during the year totaled $4,818, more than doubling the amount given out.

The money was divided between Mennonite Board of Missions and the Iowa-Nebraska Conference Missions program.

The project was received with so much enthusiasm that the congregation will consider doing it again in the future.

One member remarked, "This was such a good way of getting our whole family and church involved in mission awareness and 'doing' for others. We'd do it again in a minute!"—*Carol Kuhns*

Evangelism 'gold mine' discovered in El Dorado

El Dorado, Ark.—For years First Mennonite Church of El Dorado, Ark., has sat with an evangelism "gold mine" in their backyard.

Behind the El Dorado voluntary service unit house lies a built-in crowd attraction. Without any effort, it literally brings people flocking to the church's door step.

As happens, some of these people brought problems. In the process of dealing with these problems, church members realized they were sitting on a ministry gold mine.

What was it? A volleyball and basketball court. Neighborhood residents of all ages come to watch and play at the site every day. With the help of Rosedale Mennonite Missions and their new "prospector," Randall Miller, the First Mennonite Church members hope to mine some nuggets for the kingdom of God.
—*Tim Fetterly*, The Fellowship

• **Women's luncheon set.** Martha Kolb-Wyckoff, pastor of the Taftsville (Vt.) Mennonite Church, will speak at a July 28 luncheon during Philadelphia 93, the churchwide gathering of the Mennonite Church. She will relate the story of Ruth and Orpha to the modern question of "whether to face a fluctuating future or return to a reliable rut." Women can sign up for the event when they register for the General Assembly.

• **New majors offered.** Eastern Mennonite College, Harrisonburg, Va., will offer two new majors this fall: biochemistry and international business. The biochemistry program will serve students who wish to concentrate in the interdisciplinary area between the traditional chemistry and life science programs. The international business major is designed to prepare students for a management career in overseas settings.

• **Guidelines approved.** Approximately half of the 21 Mennonite Church conferences have now approved the "Guidelines for Discipline in Ministerial Credentialing," according to Mennonite Board of Congregational Ministries. The guidelines, when adopted by a conference, outline steps for confronting inappropriate behavior on the part of ministers; they are also designed to ensure that a careful and fair process is followed in the confrontation.

• **Couple serves 41 years.** Luke and Miriam Stoltzfus were recognized recently for 41 years of service in Philadelphia, Pa., with Eastern Mennonite Board of Missions. The Stoltzfuses moved to Philadelphia in 1951 to serve as leaders of Diamond Street Mennonite Church, which had three members at the time. Luke was ordained bishop of the three-congregation, 100-member Philadelphia/Chester district in 1965. New Jersey churches joined later—and now there are 18-20 congregations in the Delaware Valley area, with a total membership of over 1,000. The area has been divided into three districts.

• **Milestone celebrated.** The Mennonite Board of Missions (MBM) board of directors recently honored three people—David Leatherman, Nathan Reiff, and Frieda Reiff—who were instrumental in starting the AIM (Associates in Mission) Partner program in 1967. Through this program, participants contribute $100 each quarter to MBM projects. The 275 active members gave $90,000 in 1992. Reiffs traveled an estimated 100,000 miles enrolling many of the AIM partners who have contributed over $1 million in the past eight years.

• **Pastor transitions:**

Jeryl L. Hollinger, pastor of the Charlotte Street congregation, was ordained bishop of the Lancaster District of the Lancaster Conference on March 28. He succeeds James R. Hess, who served as bishop since 1982.

C. Kenneth Martin was ordained as bishop of the Weaverland District of the Lancaster Conference on Feb. 28. He succeeds Aaron Hollinger, who served as bishop since 1975. Guest speaker was Bishop David Thomas from the New Danville District.

• **Coming events:**

Symposium on "Canadian Mennonites and the Challenge of Nationalism," Concord College, Winnipeg, Man., May 6-8. Featured speakers are Larry Miller, John Redekop, James Urry, and James Reimer. Information from Peter Rempel at 204 888-6781.

Benefit auction for Communion Mennonite Fellowship, Peddler's Auction, Goshen, Ind., May 7. Information from 219 533-0315.

Benefit auction for Kraybill Mennonite School, Mt. Joy, Pa., May 7-8. Includes quilts, art, pig roast, Winross trucks. Information from 717 653-5236.

• **Job openings:**

Associate executive secretary, Mennonite Board of Education, Elkhart, Ind. Administrator with responsibility for liaison with Mennonite Church conferences and churchwide higher educational institutions. Commitment to the educational preparation of Mennonite Church members and future leaders, and gifts and experience in teamwork necessary. Minimum of undergraduate degree. Previous experience in conference leadership, computer operations, and board or staff involvement with an MBE college or seminary important. Respond by April 30 to Albert J. Meyer, Box 1142, Elkhart, IN 46515-1142; phone 219 294-7523.

Resident hall director, Goshen (Ind.) College. Will be responsible for administration of one or more halls housing about 200 students. Responsibilities include representing the Student Development Division in the hall and presenting student needs and concerns to the administration. The director also counsels students, enforces policies and standards, selects, trains, and supervises student staff. Bachelor's degree and at least two years of related work experience required; master's degree preferred. Contact Norman Kauffmann, director of Student Development, Goshen College, Goshen, IN 46526; phone 219 535-7639.

Secretary, Mennonite Publishing House, Scottdale, Pa. The primary responsibility is to assist with the gathering and recording of data for the *Mennonite Yearbook*. Experience with word processing and spread sheets plus general acquaintance with Mennonite Church structure helpful. Contact Nelson Waybill, Personal Director, MPH, 616 Walnut Ave., Scottdale, PA 15683; phone 412 887-8500.

Supervisor of grounds, Eastern Mennonite College and Seminary, Harrisonburg, Va. One year, full-time supervisor is responsible to manage groundskeeping functions as well as physical plant shop activities. Welding skill and technical training in mechanical and automotive important; landscape and turf care education beneficial. Mechanical aptitude and ability to communicate and supervise effectively required. Application deadline is May 15. Contact the personnel office at 703 432-4108.

YES Center director, Baltimore, Md. Qualifications include experience in training young adults in discipleship, administrative abilities, cross-cultural experience, and at least a bachelor's degree. Position begins August 1993. Send letter of application and résumé to Galen Burkholder, Eastern Mennonite Board of Missions, PO Box 628, Salunga, PA 17538.

• **Change of address:**

A. J. and Alta Metzler from Dogwood Court to Central Manor #63, 1300 Greencroft Dr., Goshen, IN 46526.

Southeast Mennonite Conference from PO Box 7311 to 5245 Menno Simons Parkway, Sarasota, FL 34232.

BIRTHS

Bender, J. Michael and Ruth Wesselhoeft, Logan, Ohio, Daniel J. (sixth child), March 13.

Blosser, Myron and Rhonda Graber, Harrisonburg, Va., Kelsey LeAnn (second child), March 14.

Crotty, Thomas and Patricia Zeiset, Penryn, Pa., Daniel Joseph (first child), Feb. 11.

Davis, Timothy and Angie Laird, Chambersburg, Pa., Sarah Elizabeth (second child), Feb. 4.

Deputy, Glenn and Susan Wise, Harrisonburg, Va., Olivia Marie (third child), March 15.

Greaser, Alan and Jeannie Brunk, Elkhart, Ind., Jacob Brunk (first child), March 13.

Mast, Gary and Lynnette Swartzentruber, Shipshewana, Ind., Kaitlyn Elizabeth (second child), March 15.

Peddigree, Gerald and Deneen Derstine, Telford, Pa., Taylor Jo (second child), March 15.

Reinford, Lee and Gail Jones, Schwenksville, Pa., Alayna Leigh (fourth child), March 10.

Risser, Philip and Pamela Kuhns, Greencastle, Pa., Amanda Jewel (fifth child), Oct. 24.

Ruth, Roger and Pamela Piper, Boise, Idaho, Kenton Piper (third child), March 17.

Snyder, Merle and Mary Alderfer, Denver, Colo., Sophie Claire (second child), Feb. 12.

Stiffney, Kirk and Susan Nyce, Mt. Laurel, N.J., Aaron Kirk (third child), Jan. 23.

Troyer, Jeff and Brenda Widmer, Wooster, Ohio, Benjamin Andrew (third child), March 17.

Vande Bunte, Gene and Judy Oaks, Grand Rapids, Mich., Daniel Jay (second child), Sept. 6.

Wyse, Jeff and Angie Riegsecker, Archbold, Ohio, Aaron Jeffery (third child), March 23.

MARRIAGES

Genova-Good: Greg Genova, New Waterford, Ohio (Upper Room Ministries), and Melanie Good, Columbiana, Ohio (Midway), Jan. 2, by Dave Stryffeler.

Harner-Haines: David S. Harner, Bally, Pa. (Bally), and Debra Haines, Souderton, Pa. (Presbyterian), Feb. 27, by Roy K. Yoder and John Bettler.

Sauder-Nafziger: Aron Sauder, Somers Point, N.J. (Evangelical), and Annette Nafziger, Somers Point, N.J. (North Clinton), March 13, by Matt Boyers.

DEATHS

Bedsworth, Philip S., 42. Born: Oct. 6, 1950, Philadelphia, Pa., to Curtis and Evelyn Stucky Bedsworth. Died: March 18, 1993, Wichita, Kan. Survivors—wife: Joyce Ann Eicher Bedsworth; children: Sara, Steven; parents; sister: Beth. Memorial service: March 22, Hesston Mennonite Church, by Marion Bontrager. Burial: Greenwood Cemetery.

He served as pastor of the Prairie Street Mennonite Church for six years and Hesston Mennonite Church for three years.

Broadwater, Lee Ray, 93, Jennings, Md. Born: Aug. 19, 1899, New Germany, Md., to Frank and Stella Henline Broadwater. Died: March 13, 1993, Meyersdale, Pa. Survivors—wife: Alta Orendorf Burkholder Broadwater; daughter: Lena; sisters: Mae Alverio, Myrtle; one grandchild, 2 great-grandchildren, 4 great-great-grandchildren. Predeceased by: Mary Kathryn Durst Broadwater (first wife). Congregational membership: Glade Mennonite Church. Funeral: March 17, Newman Funeral Home, Grantsville, Md., by Alan Kauffman. Burial: Durst Cemetery.

Byler, Raymond J., 78, Williamsport, Pa. Born: Dec. 5, 1914, Pigeon, Mich., to Jesse D. and Agnes Byler. Died: March 24, 1993, Williamsport, Pa., of cancer. Survivors—wife: Fannie Miller Byler; children: James, John Ivan, Philip, David, Jonathan, Rhoda Byler Yoder, Joanna; brothers and sisters: Ruth, Naomi Swartz, Lois Brubaker, Anna Mae Swartz, Grace Swartz, Daisy Yoder, Alice Souder, Arlene Gingerich; 20 grandchildren. Predeceased by: Marcus (son). Funeral: March 30, Agape Fellowship of the Mennonite Church, by Michael West. Burial: Buffalo Mennonite Church Cemetery.

He was ordained in 1939 and served in Michigan for 14 years, in Florida for 20 years, and in Mississippi for 10 years.

Cressman, Ida Lauretta Gingrich, 95. Born: Dec. 19, 1897, Preston, Ont., to Enoch and Rebecca Gingrich. Died: March 19, 1993, Cambridge, Ont. Survivors—children: Ferne Burkhardt, Vernon, Arnold, Lois Lowe; brothers and sisters: Cecil, Lorne, Cora Groh, Arthur, Clayton, Wayne; 16 grandchildren, 23 great-grandchildren. Predeceased by: Joseph Cressman (husband). Funeral: March 19, Fairview Mennonite Home Auditorium, by Amzie Brubacher. Burial: Wilmot Mennonite Church Cemetery.

Delp, Harold Wismer, 69, Souderton, Pa. Born: Oct. 11, 1923, Souderton, Pa., to Ephraim M. and Grace Wismer Delp. Died: March 9, 1993, Sellersville, Pa. Survivors—wife: Grace Moyer Delp; sons: James H., Jon D.; brother and sisters: Robert W., Betty Alderfer, Grace W. Landis; 5 grandchildren, one great-grandchild. Predeceased by: Jacob A. (son). Funeral: March 15, Finland Mennonite Church, by Wellington K. Alderfer and Steven E. Landis. Burial: Perkasie Mennonite Cemetery.

Frey, Vada P. Shank, 74, Sterling, Ill. Born: Aug. 13, 1918, Sterling, Ill., to Ward Dewitt and Agnes Landis Shank. Died: March 19, 1993, Sterling, Ill. Survivors—children: Lynette, Rozanne, Nada Brown; brothers and sisters: Raymond Shank, Wilmer Shank, Grace Witmer, Goldie Pfile; 3 grandchildren, one great-grandchild. Predeceased by: Harold Phillip Frey (husband) and Merna Kay (daughter). Funeral and burial: March 22, Science Ridge Mennonite Church, by S. Roy Kaufman.

Hackman, Christopher Merrill, 4. Born: Jan. 16, 1989, Mexico City, Mexico, to Joel and Shirley Landis Hackman. Died: March 7, 1993, Skippack, Pa., from injuries when struck by a car. Survivors—parents; brothers: Ryan, Eric, Jeffrey. Burial: March 13, Upper Skippack Mennonite Church Cemetery. Memorial Service: March 19, Salford Mennonite Church, by Ray K. Yoder and Luke Beidler.

Hershberger, Naomi V. Kauffman, 82, Baltic, Ohio. Born: March 16, 1910, Benton, Ohio, to Solomon and Sadie Mast Kauffman. Died: March 13, 1993, Baltic, Ohio. Survivors—daughters: Marilyn Kuhns, Rebecca Pretzeus; 3 grandchildren, 2 great-grandchildren. Predeceased by: John Hershberger (husband). Funeral and burial: March 16, Walnut Creek Mennonite Church, by Ross A. Miller and Dean Miller.

Kauffman, Eli, 87, Madison County, Ohio. Born: Oct. 3, 1905, Madison County, Ohio, to Mose M. and Susanna Troyer Kauffman. Died: March 20, 1993, Phoenix, Ariz. Survivors—wife: Martha Schlabach Kauffman; children: Ellen Yoder, Mildred Bellew, Monroe, Joseph, Dorthea Litwiller, Mary Clarkson; brothers and sisters: Sarah Yoder, Minerva Miller, Verba Miller, John, Elmer, Raymond; 21 grandchildren, 30 great-grandchildren. Memorial service: March 25, Sunnyslope Mennonite Church, by Ross Goldfus. Burial: Rest Haven Cemetery.

Keiner, Gladys Nussbaum, 80, Kidron, Ohio. Born: June 4, 1912, Kidron, Ohio, to Christ and Lizzie Lehman Nussbaum. Died: March 20, 1993, Kidron, Ohio. Survivors—children: Roger, Betty Lou Geiser, Ann Weaver, Phyllis Hofstetter; half sister: Lillie Zuercher; 11 grandchildren, 6 great-grandchildren. Predeceased by: Paul Keiner (husband). Funeral and burial: March 23, Kidron Mennonite Church, by Bill Detweiler.

Miller, Samuel A., 79, South Hutchinson, Kan. Born: Oct. 27, 1913, Haven, Kan., to Abraham F. and Susie C. Miller. Died: Feb. 24, 1993, South Hutchinson, Kan., of cancer. Survivors—wife: Mary Ann Bontrager Miller; children: Orvin L., Don W., Phyllis Weaver; brother and sisters: Calvin, Katie Yoder, Emma Yutzy, Wilma Yoder, Mabel Bontrager; 9 grandchildren, 5 great-grandchildren, 2 stepgrandchildren. Funeral and burial: Feb. 27, Yoder Mennonite Church, by Peter Hartman and Howard Wagler.

Otto, Barbara Lena Wisseman, 87, Springs, Pa. Born: Jan. 1, 1906, Grantsville, Md., to Conrad and Mary Gingerich Wisseman. Died: March 4, 1993, Accident, Md. Survivors—husband: Walter Otto; children: Darrel, Bradley, Robert; sister: Marian Gerber; 7 grandchildren, 8 great-grandchildren. Funeral: March 7, Grantsville, Md., by Darrel Otto and Steven Heatwole. Burial: Springs Mennonite Church Cemetery.

Schlabach, Levi, 71, Millersburg, Ohio. Born: Aug. 21, 1921, Holmes County, Ohio, to Dan and Lovina Schlabach. Died: March 15, 1993, Canton, Ohio, of cancer. Survivors—sons: Robert W., Ronald, Eugene, Larry, Dennis, Lynn, Gary; brother and sister: Atlee, Sarah Hershberger; 2 grandchildren. Predeceased by: Sara M. Keim Schlabach (wife). Funeral and burial: March 18, Walnut Creek Mennonite Church, by Ross A. Miller and Freeman Hostetler.

Shrock, Alta Miller, 94, Walnut Creek, Ohio. Born: July 16, 1898, Holmes County, Ohio, to Noah E. and Angeline Alpeter Miller. Died: March 15, 1993, Walnut Creek, Ohio. Survivors—daughter: Glendora Burky; sisters: Pauline Miller, Evelyn Mishler, Bernice Shrock, Edith Hershberger; 5 grandchildren, 5 great-grandchildren. Predeceased by: Willard Shrock (husband) and Doyle (son). Funeral: March 18, Smith Funeral Home, by Ross A. Miller. Burial: Walnut Creek Mennonite Church Cemetery.

Swartz, Paul D., 88, Spring City, Pa. Born: Dec. 23, 1904, Elida, Ohio, to Samuel D. and Mertie Wenger Swartz. Died: March 21, 1993, Phoenixville, Pa., of a stroke. Survivors—wife: Grace Bechtel Swartz; son: Robert P.; foster son: Samuel K. Black; brothers and sisters: Chester, Charles, Samuel, Ruth Poper, Laura Miller, Edith Bishop, Mildred Mast; 10 grandchildren, 12 great-grandchildren. Funeral and burial: March 24, Vincent Mennonite Church, by Karl G. Glick and Richard Lindberg.

Wenger, Alice J., 95, Lancaster, Pa. Born: Feb. 10, 1898, Honey Brook, Pa., to Aaron S. and Maria Martin Wenger. Died: March 15, 1993, Lancaster, Pa. Survivors—brother: Addison. Funeral: March 18, Lancaster Mennonite Home, by Jeryl Hollinger and Robert Martin. Burial: Weaverland Mennonite Cemetery.

Yoder, Rowena Stemen, 84, Newport News, Va. Born: Jan. 16, 1909, Elida, Ohio, to John and Emma Shenk Stemen. Died: March 3, 1993, Hampton, Va. Survivors—husband: R. Kenneth Yoder; sons: John H., Glenwood K.; brothers and sisters: Kathryn S. Good, Nina S. Yoder, Elva S. Holloway; 4 grandchildren, one great-grandchild. Funeral and burial: March 6, Warwick River Mennonite Church, by Gordon Zook and Daniel Smucker.

Zimmerman, Douglas R., 28, Strasburg, Pa. Born: July 10, 1964, Lancaster, Pa., to Melvin and Mabel Stoltzfus Zimmerman. Died: March 12, 1993, Paradise Twp., Pa. Survivors—wife: Soni Jo Hooley Zimmerman; daughter: Ashley Renee; brother and sister: Robert, Mariann Arndt. Funeral: March 17, Forest Hills Mennonite Church, by J. Lester Graybill and Mark R. Wenger. Burial: Eby Cemetery.

India education

Sometimes feeding hungry people means sending a child to school

Last year about 3,000 young people attended school thanks to MCC's Global Family Program. Education enhances their chances of finding jobs that will enable them to earn wages to buy food and other necessities. Students in Bolivia, Zimbabwe, West Bank, Paraguay and India are among those assisted. Global Family also supports an orphanage in Bangladesh, a school for disabled children in Sudan and community preschools in Brazil and Botswana. Help tomorrow's adults feed themselves by enabling them to go to school today through the Global Family Program.

Mennonite Central Committee

Mennonite Central Committee and MCC U.S.
21 South 12th Street, PO Box 500, Akron, PA 17501-0500
(717) 859-1151 (717) 859-3889

Mennonite Central Committee Canada
134 Plaza Drive, Winnipeg, MB R3T 5K9
(204) 261-6381

Newspaper

**********CAR-RT-SORT** CR-23
390200 51H S122 301
MENNONITE BIBLICAL SEMINARY
LIBRARY
3003 BENHAM AVE
ELKHART IN 46517-1947

THE LAST WORD

O death, where is your sting?

Life is difficult. Often unfair.

So is death. For some it comes easily, without much pain, after a long, fulfilling life. Others face death in their prime—or die exhausted after long, painful illnesses that may have stripped them of all dignity.

These past months, the unfairness of death has been part of the family I married into. Last November, one of my wife Emily's nieces was victim of an auto accident on icy roads. Jenny Wenger, 23, had just graduated from college and was almost on her own, ready to try out some of her dreams. Those of us at her funeral had many questions about *why*.

Jenny's grandmother—my mother-in-law, Dorothy M. Wenger—died March 16. At 89, she had lived a full life. Only in the past two years did osteoporosis keep her from working in her flower beds or playing with her grandchildren.

Mother was talking up until a half hour before she died. She was at home, surrounded by several of her children and grandchildren. They say she smiled a lot in those final minutes before her death.

"There were angels in that room," says my father-in-law, who just had his 97th birthday and has thought a lot about what it must be like to die. Others in the family say Mother seemed to be looking beyond death, seeing things about which they could only image. She died smiling.

Death is not something I like to think about—particularly not my own. For it is in death that I will stand raw and naked before my faith. I know what the Bible says about heavenly mansions and life eternal. But is it *really* true?

Mother's death was a gift to me and our family. (Friends who've heard me talk about it say they didn't know death happened this way, except in literature books.) Though in the last few years she worried sometimes about whether she was ready, when her death came, Mother was rewarded with a glimpse of where she was going. And she was able to communicate that back to those of us who mourn her death.

We didn't have a chance for that glimpse with Jenny's tragic death. Nor do most of those whose loved ones die from accident or painful disease. But what Mother saw and smiled about gives me reassurance through those deaths.

And for all deaths of the children of God. No matter how difficult they may be. Or how unfair.—*jlp*

O grave, where is your victory?

Deaths like those of my mother-in-law can only be gifts because of what we celebrate this season: the resurrection of Jesus Christ.

The apostle Paul was convinced of this resurrection. He too had been allowed to see beyond death's veil to the risen Lord. That glimpse made him bold to challenge death in his letter to the Corinthians. Perhaps contemplating his own end, Paul quoted from the prophet Hosea:

"Death is swallowed up in victory. O death, where *is* your sting? O grave, where *is* your victory?" (1 Cor. 15:54b-55).

It was in the spirit of Paul that Phil Bedsworth wrote in the 1991 Easter issue of *Gospel Herald* (March 26):

"The final victory belongs not to death but to God. . . . Christ is risen; we no longer need fear death. We can stop being afraid. . . ."

Suffering from acute leukemia, Phil knew his death could come anytime. He wrote: "I don't want to die. I want to grow old with my wife. I want to see my children enter college, marry, and give me some grand kids. . . .

"Death will be a disappointment. But it will never, *never* gain the victory. Thanks be to God! We have the victory through our Lord Jesus Christ."

This Easter Phil is celebrating with the risen Lord. He died March 18. Phil was 42.

As he thought of his own death, Phil wrote: "The sting of death has been defeated, once and for all, by the light of Easter morning."

The Lord is risen! He is risen indeed!

Happy Easter!—*jlp*

April 20, 1993

Gospel Herald

THE WEEKLY MAGAZINE OF THE MENNONITE CHURCH

ASSOCIATED MENNONITE BIBLE SEMINARIES
ELKHART
LIBRARY
APR 22 '93

The enemy of our souls would like to hold us in thrall to the messages and the values of our culture. Can we break through to the hope of God's kingdom?

Why is the simple life so very complicated?

Our culture's expectation of upward mobility, career commitment, and owning fine cars and houses is far too pervasive to be countered by one simple choice.

by Steven G. Gehman

Who is willing to argue for extravagant lifestyles? A few hard-core capitalists might, perhaps, but I don't find many Mennonites making that case. In theory, we believe in "simple living."

Why then are there so few differences between the lifestyles of North American Mennonites and the lifestyles of our neighbors? This question has been burning in my heart for at least 15 years. Out of my observations, reflections, and experiences some possible answers have emerged:

1. The "good life" image presented in mass media. Advertising works. Not only does it sell products, but it is designed to create desires. The values associated with affluence are also promoted through the regular programming or print that comes in between the advertisements.

For this reason my wife, Sharon, and I have chosen not to own a television. When we do watch, we are often amazed at the power of the images that flash before our eyes. These images and scenes often are designed to arouse power-

ALSO IN THIS ISSUE

Covetousness is not just a simple fantasy 6

Conference leadership hit hardest by Vision 95 9

Somali women essential to reconciliation process 10

Living simply requires strong spiritual motivation. This can only be developed in a community that continually reinforces values which are in conflict with society.

ful emotions—sexual desire, anger, fear, joy. The effect of these messages does not depend on rational agreement or acceptance but on a deep level of emotional response.

Some Christians advocate critical and careful viewing of TV. And truly, family time spent discussing a television program can be valuable. But I question whether any of us can adequately process all that flashes before our eyes. Often, watching becomes an act of "surrendering" our internal selves to an outside force, a perverse parallel to *gelassenheit* or yieldedness to God. We may not understand how we are being shaped and changed by what we see. Even less are we able to control those changes.

2. Cultural rewards for pursuing the "good life." My choice to be free of television does not completely shield me from developing inward desires for the "good life" as defined by our culture (primarily in economic terms). The expectations of upward mobility, commitment to a career, ownership of fine cars and houses, and numerous other conveniences or comforts are far too pervasive to be countered by one simple choice.

Take notice in your casual conversations how these and other middle-class values are reinforced and rewarded regularly. Job promotions bring congratulations. New cars win admiration. Beautiful houses and exotic vacations earn expressions of envy. These are cultural rewards for the "good life" that go beyond the intrinsic value each of these items may hold.

On the other hand, rarely do we have the opportunity to affirm someone who refuses a promotion because it would disrupt family life. Rarely do we even know of someone who dips into their savings in order to give to a special need. These things may happen more often than we think, but our culture prescribes privacy in such matters. This privacy prevents the broad, spontaneous affirmation one gets when choosing the "good life."

Living simply requires strong spiritual motivation. This type of spirituality can only be developed in the midst of a community that continually reinforces those values and behaviors which conflict with the larger society.

3. Individualism and isolation. There are at least two ways in which the individualism of our culture makes the simple life more complicated. The cultural norm of privacy is one.

A prime example of this is in the analogy commonly seen between sex and money. I was once in a small group that could talk openly about intimate matters of sexuality, but never did we become that intimate about our personal or family finances. Without such intimacy, we leave the spiritual battles against mammon to the individual and God alone.

Interestingly enough, privacy in matters of personal income is not universal. A friend who spent several years in India tells me that the first question an Indian acquaintance might ask is, "How much money do you make?"

Second, the individualism of our culture often fails to nurture character traits that lead to satisfying, committed relationships. Many of us live our lives with a certain restlessness, a vague sense of the void that can only be filled by identification with a face-to-face community. Personal isolation leaves us more vulnerable to our culture's promise that this void can only be filled by affluent values and lifestyles.

We may not understand how we are shaped and being changed by what we see and read. But even less are we able to control these changes.

4. Shame. More specifically, personal isolation leaves us more susceptible to feeling ashamed if our houses, cars, or lifestyles do not measure up to that of our peers. A psychologist once commented that much of our economic behavior is motivated by shame. For instance, we might be ashamed of driving an old rusty Volkswagon to church if the church parking lot is filled with bright, shiny Hondas. Or we might be ashamed to walk into church if we don't have clothes that measure up to what others wear (see "Friendliness Is Important, but It Isn't Enough," Sept. 1, 1992, *Gospel Herald*).

The fear of being shamed induces us to "keep up with the Joneses"—or even the Yoders. But shame loses its power when we find a friend with whom to share these feelings. Where there is lack of openness to these issues, it is much harder to live an alternative lifestyle.

5. Cultural barriers which confine relationships to members of one's own economic class. Most of us associate with people of our own class. Our friends are people who can afford the same hobbies, have similar interests, or are at similar occupational or educational levels.

Churches tend toward "lifestyle enclaves"—gatherings of people who share common lifestyles or interests.

Our faith in Christ, however, calls us to become "communities of memory": people of all backgrounds and classes bound together by our common story in Jesus Christ. This is a much deeper level of commitment and belonging to the group.

To be fair to the church, it must be recognized that our broader culture encourages class separation. In the area where I live, zoning laws contribute to a shortage of low cost housing. Low income people are "ghettoized" into densely populated areas of our cities rather than dispersed throughout our communities. By contrast, in Central America it is common to see a flimsy shack of a dwelling right next to a mansion.

It is more difficult to choose alternative values or lifestyles if we limit our relationships to other members of our own socioeconomic class. Members of other classes can show us different ways to live.

I met a low-income woman in Chicago while visiting there as part of a seminary class. She hosted seminary students in her home on a regular basis. There they would meet and talk with others from the community. The goal was for the students to learn what life is like for people living in poverty and what their issues are. The woman referred to this as "ministry in reverse," with the poor ministering to fledgling clergy.

6. Family expectations. Consider this imaginary example. Bill, Sr., inherits a small business from his father and builds it into a moderate size family enterprise with the goal of passing it along to his son. While attending college, however, Bill, Jr., decides that his real interest is in working with poor people. In the middle of his sophomore year, he changes his major from business administration to social work.

Is this scenario believable to you? I think the conclusion, Bill, Jr.'s, change in major, would be unusual in real life. That demonstrates my point: family expectations have a great effect on career and lifestyle choices. The nature of gifts exchanged within families communicates what material things are considered important. Activities we engage in together tell us what gives life meaning and purpose. Patterns for dealing with stress, joy, and other emotions tell us what kind of relationships are valued.

These are all ways in which particular values are passed along and nurtured. If these values are already in line with the mainstream of our culture, choosing an alternative lifestyle and values will likely involve family tension or conflict.

7. Belief in the power of wealth. A Mennonite businessman once told me he was using his wealth to support efforts to preach the gospel. He went on to say that without people who generate large amounts of wealth, "the church would not exist."

True, the church would not exist in its present form. Clearly we could not support so many church institutions without members able to contribute large amounts of money. But have our institutional forms convinced us that the church really depends upon the power of wealth rather than on the power of God?

One argument for affluent lifestyles is that affluence enables some people to generate wealth. In entertaining and making business contacts, this lifestyle makes it possible for these people to relate better to their peers, which affects their business in positive ways. But again the question arises: Have these persons been swayed to believe that dollars will do more for God's kingdom than submission to the way of Jesus?

The call to simple living for middle-class North Americans is first and foremost a call to receive Jesus Christ as Lord.

With reference to wealth, Jesus said, "No slave can serve two masters." The call to simple living for middle-class North Americans is first and foremost a call to become Christians—to receive Jesus as Lord and to forsake our allegiance to the spiritual powers of wickedness. Those of us who hear the call and struggle with our divided impulses are engaged in spiritual warfare.

The enemy of our souls would like to hold us in thrall to the messages of our culture. Can we break through to the glorious hope of God's kingdom?

Steven G. Gehman, Souderton, Pa., wrote this article prior to his death from acute leukemia this past January. Steve worked as a carpenter and served as an elder at the Blooming Glen Mennonite Church.

***"Even though you do not see [Jesus] now, you believe in him and rejoice with an indescribable and glorious joy, for you are receiving the outcome of your faith, the salvation of your souls."*—Pet. 1:8b-9, NRSV**

Gospel Herald

Editor: J. Lorne Peachey

Assistant Editor: Cathleen Hockman

Editorial consultants: George R. Brunk III, Richard A. Kauffman, Martha Kolb-Wyckoff, Stuart Showalter, Diane Zaerr

Gospel Herald (ISSN 0017-2340) is published weekly, except for the third week of August and the first week of December, for the Mennonite Church by the Mennonite Publishing House. Subscription rate (in U.S. dollars): $27.50 per year; outside U.S. and Canada (air mail delivery): $47.50 per year. Group and bulk rates available. Call 1 800 245-7894.

Editorial and subscription address: *Gospel Herald,* 616 Walnut Avenue, Scottdale, PA 15683-1999. Telephone: 412 887-8500. FAX: 412 887-3111.

Second-class postage paid at Scottdale, PA 15683-1999. Lithographed in the United States. Copyright © 1993 by Mennonite Publishing House. Canadian subscriptions: second-class postage paid at Kitchener, Ont., publication mail registration no. 128562.

Gospel Herald is a member of the Associated Church Press and of Meetinghouse, an association of Mennonite and Brethren in Christ editors.

Postmaster: send form 3576 to 616 Walnut Ave., Scottdale, PA 15683-1999.

Vol. 86, No. 16: April 20, 1993

Recycled paper

Credits: cover by Dynamic Graphics, p. 9 by Ann Martin, p. 10 by Jon Warren, p. 11 by Michael Isensee, p. 14 by Jerry L. Holsopple, p. 15 by Jim Bishop.

READERS SAY

In his letter (Feb. 9) Scott Holland says he does not advocate getting "soused." Most likely this view is shared by the majority of folks that eventually do end up that way.

I have been an X-ray technician for more than 30 years, on call at night in an emergency room. I have helped clean up the blood and the vomit, and heard the cries of pain because of broken bones. Many of these people started out with celebration. In my lifetime I have seen more harm from the use of drink than from abstaining.

Our basic problem is not wine, abuse, or falling contributions to our church programs. It is misplaced priorities. I believe we need a strong call to discipleship. Paul prayed that "they would approve the things that are excellent." That is my prayer too.

David Yoder
Milford, Del.

It is so encouraging and exciting to read the article, ***Stampeding to the Front on Sunday Mornings*** (Feb. 16). For this, I give many thanks to God and express my thankful heart to the writers, Del and Charlotte Holsopple Glick. Thanks to you, too, dear editors.

Winfred Soong, Pastor
Toronto Chinese Mennonite Church
Toronto, Ont.

When Community Goes Communal (Feb. 23). I appreciate Glen E. Miller's challenge to enlarge the boundaries of our communities and to be open to strangers in culture and belief. Having recently moved to a Mennonite community, I am amazed at how easy it is to become wrapped up in the Mennonite world. Many of us work, socialize, and worship exclusively with people of our own faith.

Mennonites are known for their service to and concern for people from outside of our group. But are service and concern enough? How about learning from the truth of others, as Miller suggests? How about letting those who are different from us become our real friends?

I work with international students and am always interested in seeing what kind of friendships will form between them and North American students on a college campus. I'm afraid I don't see as much integration as I would hope for, though most of my students are impressed with the "friendliness" of Americans.

I was saddened when a Japanese student told me recently that Mennonite students love to invite her to church and to share "the Mennonite truth" (my words), yet no one has ever asked her about her own religious background—as if there were no validity in it and therefore no reason to ask.

Cindy Yoder
Harrisonburg, Va.

Your editorial, ***Putting Our Money Where Our Mouth Is*** (Feb. 16) reached me the same week that one of my husband's co-workers was shot and killed by two teenage boys. The motive was robbery—they wanted to steal his car.

One of my dreams for the Mennonite Church is that we use our peace witness and conflict resolution skills to restore wholeness to the nation's cities. But we should find ways to apply these skills *before* situations escalate into crimes of violence. One possible way would be to send teams of peacemakers into schools and community groups to do mediation and teach conflict resolution skills.

I am glad Mennonite General Assembly has chosen to meet in an urban area in 1993. The nation's cities need a Mennonite presence and witness.

Gospel Herald does an excellent job of being on the cutting edge of what it means to be a Christian in the 1990s. God's blessings to you and your staff.

Carole Moldovanyi Marnet
Philadelphia, Pa.

In ***Executing the Innocent Is Perilously Close to Murder*** (March 16), Howard Zehr suggests the U.S. Supreme Court has somehow abandoned the pursuit of justice and truth by ruling that an appellate court need not consider a convicted murderer's claim of new evidence. Zehr concludes this raises a greater probability that an innocent person will be executed.

The U.S. criminal justice system is replete with safeguards: A defendant has the benefit of a reasonable doubt, an attorney at state expense if necessary, a trial by a jury of one's peers, and mandatory and exhaustive appellate reviews of the conviction. Finally, the executive branch still has the power to override the judicial branch in the event of new evidence. The decision Zehr cites merely says a state does not offend the

U.S. Constitution by defining the point at which the process ends and the rules by which evidence is heard, tested, and chosen.

Does Zehr suggest we retry a defendant every time he or she claims new evidence exists? This would be a never-ending process. And it is not just limited to capital punishment (is it truly any less of a biblical offense to imprison an innocent person for life?). Zehr professes to be concerned about the probability of a mistake when it is manifest that he simply opposes capital punishment.

I am an imperfect, sinful, human. I may participate in a system that wrongly convicts and perhaps takes the life of an innocent person. But to suggest I am therefore "perilously close to murder in doing so" is demagoguery and not supported by Scripture: "He that smiteth a man, so that he die, shall be surely put to death" (Exod. 21:12).

God is the only judge and juror capable of the precision demanded by Zehr. And Zehr will simply have to await God's final ruling like the rest of us.

Brian D. Lytle
Hampton, Va.

I appreciate very much your editing of my recent article ***The Dark Side of Responsible Love*** (March 16). You improved on the original.

But I am disappointed that what I considered an important paragraph was deleted. It was the one in which I expressed appreciation for MCC and other Mennonite agencies for having earned the right to speak to peace issues and mediate between contending groups, growing out of many years of faithful service. For example, I referred specially to our work in Israel, where Mennonites have long been involved and have established many respectful relationships. I could have referred to other locations as well.

J. Lawrence Burkholder
Goshen, Ind.

Children Experience Four Hours of Homelessness (March 16). In the past I have worked with youth groups, and I would search for creative, meaningful activities or projects to be with them. I love to see sharing of effective and successful ideas to help youth workers such as this.

Joan Bal
Houston, Texas

Executing the Innocent Is Perilously Close to Murder (March 16). Howard Zehr properly decries the increased probability that innocent persons will die (presumably by state execution). He speaks of justice for the "least powerful."

But we are baffled that there is only an occasional self-conscious whisper for justice for millions of powerless, unborn children methodically murdered by "medical" mercenaries in our own neighborhoods. Human infants mauled and mutilated as they are wrenched from their mother's protective womb do not have the benefit of any court trial before they are tortured and executed, often for the convenience of one or more adults. The relative silence of the "peace churches" at this executing of the innocent among us is ghastly.

David and Martha Clymer
Shirleysburg, Pa.

The Spiritual Poverty of the Anabaptist Vision (Feb. 23) so clearly and eloquently expresses a deep concern I have felt for many years. The "Anabaptist Vision" we portray is often a very anemic and truncated rendition of that which motivated the first Anabaptists in their earnest pursuit of faithful discipleship.

The authentic Anabaptist vision had its foundations in a profound faith that Jesus Christ was and is and does all that the Scriptures claim. It believed the kingdom of God is now invading the kingdoms of this world, claiming our total allegiance. It insisted that one could in no way understand or see the kingdom of God unless he or she was first born again of the Holy Spirit.

To testify to this faith and this experience, the early Anabaptists insisted the adult believer must be baptized with water. Further, they fully expected obvious outcomes, such as supernatural nonresistant love for enemies, aggressive peacemaking, perseverance in persecution, and self-giving servanthood—as well as wholehearted worship, fervent prayer, and aggressive evangelism.

We moderns sometimes gloat over our "peace witness" while showing disdain or neglect for other expressions of our new life in Christ: repentance and confession of sin, acknowledging the grace and forgiveness of Christ, engaging in evangelism, prayer, worship.

Carl E. Hansen
Nairobi, Kenya

Hurray for the youth of Akron and Neffsville (Pa.) congregations (***Youth Help Other Youth***, March 9). It always amazes me that children and youth are so much quicker than adults in responding to need. Tithing fundraising efforts for the poor seems so biblical to me.

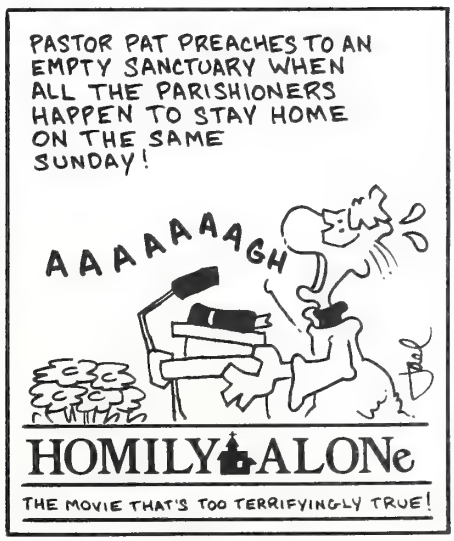
I often read in *Gospel Herald* of Mennonite schools, colleges, camps, and congregations announcing multimillion dollar efforts to improve facilities and services. It is good and right to do this. (I hope to use those facilities and send my children to them). But I have to think of the people I meet daily—the poor of the world.

All around me, children and adults can't go to school to learn to read and write. Children are slaves in factories, making carpets for export. Women and girls are sold into prostitution to earn money for families. Adults and youth don't learn skills to sustain themselves. Children are dying from preventable diseases. Children and adults dig through the garbage that I throw out for food or something to sell. Who raises funds for these people?

I hope every fundraising effort in the Mennonite Church considers following the example of the youth of Akron and Neffsville. If we can raise a million dollars for a building, can we not tithe one tenth to give to those who struggle to erect mud and straw shacks?

Mark Keller
Kathmandu, Nepal

Pontius' Puddle



© Joel Kaufmann

The tenth commandment:

Covetousness is not just

Jesus went beyond the Ten Words of Exodus. While actions are important, Jesus knew that behind hurtful actions is an evil attitude that needs correction.

by David Groh

"You shall not covet your neighbor's house; you shall not covet your neighbor's wife, or male or female slave, or ox, or donkey, or anything that belongs to your neighbor" (Exod 20:17).

In my imagination I see a dusty little village. Its few houses are built with the field stones so abundant in the hill country of Canaan. Surrounding the village are the peasants' boulder-strewn fields, their terraced olive orchards and vineyards.

The villagers' possessions are meager—sparse furnishings for their houses, the clothes they wear each day and use for covering at night, rudimentary implements to till their fields. Most households own an ox to pull the plow. Some own a donkey to pull the cart. A few own slaves.

The hardworking villagers live quiet and contented lives. As good neighbors they share what they have—their joys and sorrows, their food and wine, their labor and festivities.

Most of all they share a common faith. Devotion to God and care for each other are in joyful response to the goodness of the God who saved them from Pharaoh's slavery and continues to protect them from their enemies.

Yahweh had given this people Ten Words at Sinai that prescribe how God's worshiping people are to live to become "a priestly kingdom and a holy nation" (Exod. 19:6b). The first few words describe devotion to the Lord God. The next few words outline proper behavior toward their neighbors.

The tenth word moves from action to motive, from what one does to what one desires. Covetousness, the deep desire to acquire more possessions, deserves a special warning for people who don't have very much.

In my imagination I see a town. The houses of brick and aluminum siding are arranged in neat rows along paved streets. Each house is surrounded by a green lawn and spreading trees. Beside each house is a garage that can hold two cars and the equipment necessary to keep the lawn in proper trim. Above each house is an antenna that reaches up to tickle the clouds. Within each house are comfortable furnishings and a multitude of electric appliances that provide the slave labor. There are storage rooms to hold possessions not in use.

The inhabitants of this town work hard. Powerful machines and sophisticated computers surround them in their workplaces.

As good neighbors they share what they have—their sorrows and joys, their food and drink, their labor and their festivities. Some of them also share a common faith. Their devotion to God and care for each other are in joyful response to the goodness of God who has saved them from their sins. They follow the teaching of Jesus who came to establish a new community of people committed to God's kingdom.

Jesus taught the Ten Words of Exodus, but he began where the last word left off. Jesus knew that actions are important but emphasized that behind hurtful action is an evil attitude that needs correction. "You have heard. . ." he said. No murder. No adultery. No false swearing (Matt. 5:21-37). Anger, lust, and desire to deceive prompts these acts.

Jesus got into trouble with the Pharisees—experts at condemning outward actions—by insisting that the basic human problem is the evil within. He told one crowd, "There is nothing outside a person that by going in can defile, but the things that come out are what defile" (Mark 7:15).

Covetousness is such a vile sin because it frequently leads to the breaking of the nine commandments that precede it.

Covetousness, the deep desire to acquire something that is not ours, is a constant threat to God's people—especially to those who live in a culture like our own that puts a great emphasis on getting and using material things.

Covetousness is an inward sin. Wrong acts can be seen. The community can recognize and deal with them. Covetous thoughts, in contrast, can be hidden. They are revealed to others only when they show themselves in sinful action.

Though covetousness may seem to be inno-

a simple fantasy

cent fantasy, Paul includes it in lists of the most vile sins. He describes pagan society, saying, "They were filled with every kind of wickedness, evil, covetousness, malice. Full of envy, murder, strife. . . ." The list goes on (Rom. 1:29). To the Ephesians he wrote, "Be sure of this, that no fornicator or impure person, or one who is greedy (that is, an idolater), has any inheritance in the kingdom of Christ and of God" (Eph. 5:5).

Covetousness frequently leads to the breaking of the nine words that precede it. Society is thrown into disarray when individuals forget their relation to their neighbors and attempt to amass more possessions for themselves. Isaiah's words applied to the dusty villages of Judah as well as to the wealthy suburbs of Jerusalem: "Woe to those who join house to house, who add field to field" (Isa. 5:8a, RSV).

The ideal that each one would "sit under their own vines and under their own fig trees" (Mic. 4:4) was not only that all would have adequate food, but that they would be safe from the greed that attempted to take the means of livelihood and concentrate it in the hands of a few. "Trickle down" economics of our own day demonstrates that wealth tends to stay with the wealthy. Greed prevails.

Covetousness can replace the desire for God. Yahweh becomes just one of the numerous gods invoked to achieve success. Paul emphasized this when he refers to "covetousness, which is idolatry" and puts it on the list of those things that Christians should put to death (Col. 3:5).

The passion for more possessions may be triggered by seeing the good fortune of one's neighbor. The Israelite looked across the fence or down the street at his neighbor's house whose level of living seemed so much above his own. He compared his neighbor's energetic slave to his old one. The neighbor's ox was strong while his had a lame leg. The neighbor's donkey was fertile whereas his was barren. All the neighbor's assets contributed to prosperity, in contrast to his own poverty. "If only I could live at that level," he thought. Dissatisfaction led to covetousness.

Our danger may be greater. Our culture conditions us to rate importance in success in material terms. We are continually bombarded with the message to look over the fence or down the street to see what our upper-class neighbor has.

The term "neighbor" has been expanded. Our television antennas let us see neighbors far away. Our standard of living is set not only by the neighbor next door, but also by those of affluence around the world—the Swiss, the Japanese, the Germans. We wish that we could live that way and we covet.

Our desire for goods and service and entertainment can entice us from God. Even if we are able to resist the acts of evil to our neighbor we are without God.

Our return to the first commandment will not only put God first. It will also change our attitude to our neighbor. Our heart begins to become like the heart of God. The neighbor who has acquired more of the material things of life no longer sets the standard by which we live. Rather we adjust the way we live to the neighbor who has been beaten, robbed, and left lying by the roadside for dead.

The antidote to breaking the last commandment is to return to the first: the supremacy of the Lord God who delivers.

Our television antennas let us see our neighbors far away. The covetousness of society and of our own hearts is constrained as we see the world through eyes that are conditioned by the heart of God, the one who frees those in bondage. The antidote to breaking the last commandment, covetousness, is a return to the first: the supremacy of the God who delivers.

David Groh has been pastor of the Kalona, Iowa, Mennonite Church since 1988.

Native Americans strive to save sacred mountain from quarriers

According to the Micmac religion, the prophet and hero Glooscap will return to earth to save his people when they are under attack. Some Micmac in Nova Scotia are now preparing for just such a confrontation; they are trying to save a Cape Breton mountain they say was Glooscap's last dwelling place on earth from being carved into a huge granite quarry.

The quarry would extract 5.4 million tons of high-quality pink granite a year for up to 40 years from a hole sunk into the side of a mountain called Kelly's, or Glooscap's, Mountain.

The proposal pits those who want work against some Micmac who think of the mountain the same way Christians regard Bethlehem. (CMC)

Methodist bishop challenges 'English-only' bill in Georgia

United Methodist Bishop J. Lloyd Knox is calling for opposition to a bill that would make English the official language of Georgia.

Knox calls the "English-only" movement an example of xenophobia—the fear or hatred of strangers—and says the movement, if successful, will impoverish the nation.

The English-only movement has gained political momentum as large numbers of Spanish-speaking immigrants have entered the country. (RNS)

Trade agreement critics fear harm to the poor

Representatives from more than a dozen denominations and ecumenical agencies—including Mennonite Central Committee and the Church of the Brethren—have voiced "deep concern" over the North American Trade Agreement.

The treaty, negotiated by the Bush administration and generally supported by the Clinton administration, is designed to ease economic trade between the United States, Mexico, and Canada.

But religious leaders say they fear the current draft of the treaty "will expose many of the most vulnerable in all three nations to continuing economic deprivation and environmental harm."

The groups state that so-called "parallel agreements"—which will detail the specifics of the trade accord—should include the following:

- strong hemispheric standards for safe and healthy working conditions;
- a guarantee for the right of workers to organize freely and bargain collectively with means of enforcement;
- safeguards that any higher standards already in place protecting worker safety, the environment, or human rights will remain in effect after the agreement is adopted by any nation, region, or state. (RNS)

Catholics warn diocese to oppose abortion more or pay the price

A letter to Cardinal Joseph Bernardin, signed by 331 members of the Committee of Pro-Life Catholics, said members of the group would not support the diocese financially until they saw "convincing evidence" of obedience to the pope's instruction to provide church leadership and support for pro-life causes.

The letter said that within the diocese homilies against abortion are rare or nonexistent; students in Catholic schools have some "pro-abortion" teachers; and young parents are not taught the "abortifacient character" of contraceptives.

Leaders in the group said they are praying both for the cardinal and for his removal. (NIRR)

South Africa secretly builds and destroys nuclear cache

South Africa secretly built six nuclear bombs but now has become the first country to dismantle its nuclear arsenal voluntarily, President F. W. de Klerk disclosed in late March.

The International Atomic Energy Agency is sending a team to verify that the weapons have been dismantled and that the materials used in them are under protection. (TWSA)

Some Lutheran congregations reluctant to grow, study shows

A major project is underway to increase membership in the nation's three largest Lutheran denominations, but one finding is that many congregations have no interest in growing.

According to a study done in conjunction with the project, 30 percent of the congregations appeared to oppose growth altogether.

Typical comments that reflect this stance include:

"We don't want to go to more than one worship service. That would destroy our congregation."

"If growth happens, I will lose the personal relationship I have with my pastor." (RNS)

Families sue church for their loss of faith

New Jersey courts have a chance to set a price on the human soul. Four Roman Catholic families are suing the church for loss of faith.

Three say the church did nothing when confronted with allegations that former pastor Florencia Pineda Tumang, 70, molested their daughters in 1990. The other family says its daughter was victimized because the church did not intervene.

The families say the deception they experienced caused them to lose faith, but they still believe "there is no salvation outside the church." Therefore, they seek damages for their eternal damnation. Named in the suit are the Trenton Diocese and several officials, the parish, and Tumang. (NIRR)

Churches in Latin America more than double in membership

The 1980s were "the decade of the Protestant Reformation in Latin America," as evangelical churches grew from memberships of 18.6 million to 59.4 million, a 220 percent growth rate.

A century ago, the area had no Protestant churches. Historians say Latin American Catholics' defections to Protestant churches are quantitatively greater in the last 10 years than during the 16th-century Reformation in central Europe. (NIRR)

Galileo condemned on Protestant coattails, priest-scholar suggests

Galileo, the 17th-century Italian astronomer who insisted the earth moved around the sun, may have been branded a heretic by Vatican authorities because his scientific findings smacked of Protestant influence to a suspicious counter-Reformation Catholic Church.

That is the conclusion of a University of Notre Dame priest-scholar who served on the papal commission that helped exonerate Galileo last year.

How Scripture is interpreted was a foundational issue of the Protestant Reformation, according to Ernan McMullin. Galileo's suggestions that some biblical passages were to be taken metaphorically and not literally alarmed church authorities in Rome—who insisted that the Catholic Church was the sole authoritative interpreter of the Bible.

There was fear that Galileo was "dangerously aligning himself with the Protestant defense of private interpretation," McMullin suggests. (RNS)

Conference leadership hit hardest by Vision 95

Elkhart, Ind. (MCGB)—Vision 95 has had its greatest impact on conference leaders themselves, reports General Board associate general secretary Miriam Book, after telephone consultations with leaders in 20 Mennonite Church conferences during 1992.

In 1985 the church set ten-year goals of 500 new congregations, 50 percent growth in membership, giving increase from five to ten percent of total family income, and 500 additional supported missionaries.

While the church will not reach those goals by 1995, Book says, Vision 95 is helping the denomination be more intentional about growing in stewardship and witness and in calling the church to spiritual renewal.

In the past eight years, 153 new church plantings have sprung up, with 90 more in the planning stage. Net Mennonite Church membership has increased more than 11,000 (an 11 percent increase since 1985). Giving has gone up 20 percent more than the increase in the cost of living; precise statistics on how this relates to the percentage of total family income are not available.

Even though the church has not realized its original goals, the effort "has called conference leaders and many others in the church to face these issues," Book says.

She has observed that the work and direction of conferences is changing as conference leaders embrace the goals of faithfulness and renewal in mission.

In a summary of her consultations with conference moderators and other church leaders, Book notes that Vision 95:

- Has given conference leaders support to talk about Anabaptist core beliefs and values, goal setting, awareness of outreach potential, and calling persons to pastoral leadership.
- Has given leaders and congregations an increased awareness of stewardship from Lynn Miller's cross-continent teaching on firstfruits.
- Has given momentum to church planting, projecting, and planning across the church. "Conferences have learned there is no shortcut in planting a church," Book comments.
- Has spurred congregational involvement in LIFE (Living in Faithful Evangelism), a three-year training process for congregations in evangelism and witness. Nineteen of 21 conferences are involved in the LIFE training process.

Book discovered that a number of barriers exist in owning and developing Vision 95.

Some groups feel that "mission happens elsewhere, not in my conference or community." Crisis issues in other communities sap conferences' energy for creative and focused planning. Economic conditions may limit funding available for new church plants.

"Vision 95 may be a contributor to greater localism with increased conference projects and less global vision and money available for denominational ministries," Book suggested.

She found among some conference leaders a growing interest in and practice of spiritual discipline in prayer and Bible study, as well as conference groups spending more time in prayer corporately.

Many conferences sense the momentum for Vision 95 just now building and ask, Should there be a phase two?

"Conference leaders," Book said, "want churchwide staff to speak prophetically, focus models, ask the question whether we want to grow, keep the conference accountable and connected to the larger church and informed of key happenings.

"We praise God for his creative acts continuing among us and recognize our need for the Holy Spirit's power to meet the Vision 95 challenge."—*John Bender*

Human rights violations threaten elections in Cambodia, development workers say

Phnom Penh, Cambodia (MCC)—More than 4.5 million Cambodians are now registered to vote in Cambodia's national elections scheduled for May. But Mennonite Central Committee (MCC) workers say continuing human rights abuses may mar the election process and jeopardize Cambodia's fragile peace.

An Indonesian soldier, part of a UN peacekeeping group, helps a Cambodian family disembark from a train at a refugee reception center in Cambodia's capital. Some 330,000 refugees have returned to Cambodia after fleeing to Thailand. But as national elections approach in May, MCC workers fear that continuing human rights abuses may mar the election process.

According to Jonathan and Ruth Keidel Clemens, MCC Cambodia country representatives, some Cambodians have been intimidated into supporting certain political parties by threats of job loss or death. They say United Nations (UN) peacekeepers have not responded effectively to such reports.

Recently an MCC worker went to a UN office on behalf of a Cambodian friend who had received death threats because he planned to support an opposition political party. When the MCC worker told the UN official that revealing his friend's name was too risky, the official refused to listen to his concerns.

"This type of encounter, being repeated throughout the country, doesn't bode well for 'UN-supervised free and fair elections,'" comment the Keidel Clemens.

The Khmer Rouge, still in control of 10 percent of Cambodia, refuse to participate in the election. The Khmer Rouge ruled the country from 1975 to 1979; an estimated one million Cambodians died as a result of their brutal policies. Hundreds of thousands fled to Thailand to escape genocide and civil war.

Some Cambodians fear civil war could return to their country.

In addition to ongoing work in Cambodia, MCC is providing $2,000 (U.S.) to the Cambodian Human Rights Association. Activities of this group include printing materials to help Cambodians understand their rights and supporting victims of human rights abuses.

MCC Vietnam worker Pat Hostetter Martin plans to help monitor Cambodia's elections.

Peace process recognizes Somali women's essential role

Mogadishu, Somalia (MCC)—Women, long ignored in Somalia's quest for peace, will hold nearly one third of the seats in Somalia's new transitional national council. Somali leaders made this decision at a meeting in Ethiopia March 15-19.

John Paul Lederach, Mennonite Central Committee's (MCC) international conciliation specialist, attended the United Nations-sponsored meeting. He and Ergada, an MCC-sponsored group of Somalis who promote cross-clan dialogue, have urged that Somalia be governed by representatives from many sectors of society, including women.

"Many Somali marriages take place across clan lines. Many women have brothers and fathers fighting against husbands and sons," Lederach explains. "Women have been instrumental in pushing for reconciliation."

Women at the conference requested that political leaders forget their differences for the sake of the poor and innocent. "Enough is enough," the women said.

"We are the most affected group of people in Somalia and now we raise up our voices in anguish and pain but also in strength and hope that we can be the peacemakers," read one statement from a women's group.

"Families have survived the war by the efforts of women. Her role has changed dramatically from one of mother and supporter of the family to one of breadwinner," the women's statement said.

A Somali mother sits by her prone, shawl-covered daughter at a Mogadishu feeding center. Women and children have paid the price of the war sustained by men, said Somali women at a recent conference in Ethiopia. "Now it is time that we become leaders of our people in peace," they said.

Women and children have paid the price of the war sustained by men, the women added.

War takes toll on women. Steve Elzinga, who recently completed a short-term MCC assignment in Somalia, concurs that the war has taken a heavy toll on women and children. Elzinga, of Lambertville, Mich., is a member of Bancroft Mennonite Church in Toledo, Ohio.

As he assisted various agencies' relief efforts in Somalia, Elzinga heard many horror stories. One was from 30-year-old Hawa, whom he met at a feeding center in Mogadishu, Somalia's capital. "Hawa was so emaciated she could hardly walk," Elzinga says.

The woman, her husband, and three children had cultivated crops and tended camels and goats. Then clan warfare broke out; Hawa's husband was killed and the farm destroyed.

In the summer of 1992 Hawa went to Baidoa, the closest city, to find food for her children, but found none there. She then left two children with her parents and set out for Mogadishu with her oldest son. Along the way her son died and she contracted tuberculosis.

"This is not an isolated story. Thousands of women have similar stories," Elzinga says.

He reports that women in Mogadishu have been working to bring the two major clans there together. In February women in southern Mogadishu invited men and women from the northern part of the city to help them write a peace proposal to present to the United Nations.

"This was the only concerted effort I saw in Mogadishu to bring Mogadishu's two major clans together," Elzinga says.

However, he adds when he went to villages, men talked with him and made decisions while women stayed on the fringes.

MCC applauds peace talks. MCC workers say the peace talks in Ethiopia are a "step in the direct direction."

"Broadening the dialogue to include elders, poets, and women is an idea that Ergada has promoted. We are pleased that this is now part of the official peace process," says Eric Olfert, MCC Africa co-secretary.

However, Lederach says plans for a transitional national council remain problematic because they depend on warlords' cooperation in disarming.—*Pearl Sensenig*

Quiet Sacrifice

I was listening to voices
And heard those who will never speak
Children died
In the womb
Helping mothers
Carry stones
Too large to bear
To rehabilitate
The school
Where all the men
Will come together
To talk
Of life
And peace
In Somaliland.

Bonnie Bergey, MCC/Eastern Board of Missions Somalia country representative, wrote this poem after talking with Somali women who helped organize an elders' peace conference in northwestern Somalia (also called Somaliland) in February (see the March 16 Gospel Herald).

MCC endorses laws to protect Native religious freedom

Washington, D.C. (MCC U.S.)—The executive committee of Mennonite Central Committee (MCC) U.S. endorsed the American Indian Religious Freedom Act (AIRFA) at its December meeting.

This endorsement is a concrete step toward correcting past injustices done to Native Americans in view of the quincentennary observation, says Lynette Meck, MCC U.S. executive secretary.

MCC workers Greg W. Goering and Joanna McMann advocate for AIRFA's passage in Washington, D.C. The act provides legal avenues for Native Americans whose traditional religious rights are violated.

"Religious freedom is something Mennonite and Brethren in Christ churches should understand. Many early Anabaptists died for their faith in Europe and others immigrated to North America in search of religious liberty," notes Lawrence Hart, MCC U.S. board member and a Cheyenne chief.

Walter Echo-Hawk, a lawyer for the Native American Rights Fund, agrees. "Native American communities are like Amish and Mennonite communities where religion pervades community life. Thus, governmental threats to religious freedom are threats to cultural survival."

AIRFA enforces four specific areas: access to sacred sites, the sacramental use of peyote, guaranteeing prisoners' rights, and religious use of eagle feathers.

Certain sites—including pristine forests, looming buttes, and the heights of mountains—are sacred to many North Americans. Native spiritual leaders and practitioners go to these spots to pray, fast, meditate, vision-quest, and practice the ceremonies of their faith.

Tourism, development, and resource exploitation are threatening more than 40 sacred sites. AIRFA would ensure protection of sacred sites and access to them for traditional ceremonies.

The sacramental use of peyote is central to the ceremonies of the Native American Church, a large religious body of Native Americans in 17 states. Peyote—a small, spineless cactus—is believed to embody a spiritual deity.

Peyote has been dried and ingested in religious ceremonies for over 10,000 years for its powers of physical and spiritual healing. Twenty-seven states and the federal government allow the religious use of peyote by church members.

AIRFA would ensure that the "use, possession, and transportation of peyote for ceremonial use would not be prohibited by federal, state, or local laws."

In many prisons across the country, Native American prisoners are denied access to traditional spiritual leaders and the opportunity to practice their religions.

Many are required to cut their hair and refrain from wearing headbands—requirements not in keeping with their religious customs. AIRFA would guarantee Native American prisoners' access to traditional spiritual leaders and necessary items and facilities for the practice of religious ceremonies.

Most Native American religions hold certain plants and animals sacred. Among these are eagles, which are endangered and protected under the Bald and Golden Eagles Protection Act.

AIRFA would simplify the process through which Native Americans receive permits allowing them to possess eagle parts and feathers for use in religious ceremonies.—*from a report by Greg Goering*

Cheyenne chief and MCC U.S. board member Lawrence Hart addresses an AIRFA press conference on the U.S. Capitol lawn, Washington, D.C.

Mennonite fellowship in Barcelona flourishes

Barcelona, Spain (MBM)—With the 1992 Olympic Games now history, Barcelona is no longer in the limelight. But a small Mennonite congregation there is growing and thriving.

Mennonite Board of Missions (MBM) has been involved in Barcelona since the late 1970s, when John and Bonny Driver were invited to provide a teaching ministry in local Protestant churches.

When several families became interested in living out the implications of the Sermon on the Mount, Drivers put these families into contact with the Spanish Mennonite Church in Brussels, Belgium.

In 1980, José and Gabriela Suárez left their pastorate in Belgium to help lead the small new group.

From its beginning the congregation has felt strongly that being the church also means serving the neighborhood.

One of the needs they observed was elderly care. So with loans from MBM and hard work, the congregation bought and refurbished an old house in 1984.

Almost immediately the home was filled—despite the addition of rooms to accommodate five more people (to a total of 22). Gabriela, a nurse in charge of the home, says they always have a waiting list.

The home is not only economically self-supporting by now. It also provides jobs for seven church members—a significant asset for a congregation that has struggled with the problem of unemployment among members.

Once the congregation had a functioning home for senior citizens, it was asked to take care of two middle-aged women with Down's syndrome. Since government facilities for mentally handicapped people have very limited space, these people often end up in homes for the elderly.

Pastor José had spent a few years as a volunteer at a Catholic day center for the mentally handicapped. And so it didn't take long until a small home for such people was established. Betania is now home to four residents.

The Barcelona congregation—with 24 members and a worship group of about 40—has outgrown the space at the senior citizens home which has functioned as their meeting place.

They are planning a building venture which will allow them to expand their home for the mentally handicapped and provide more meeting space.

—*Tom Rutschman*

Conference delegates start talking integration

Morton, Ill. (GCMC)—Delegates to the Illinois Mennonite Conference (IMC) of the Mennonite Church and the Central District Conference (CDC) of the General Conference Mennonite Church caught integration fever when they met here March 25-27.

Meeting in joint sessions for the first time in 12 years, delegates voted overwhelmingly for the two groups' respective executive committees to "begin conversations together on a process of integration." The votes were 121 to 4 for CDC and 72 to 4 for IMC.

The resolution on integration also asked the executive committees to "develop a model that meets the concerns of our respective groups" and that "dialogue continue with our respective church bodies."

The larger denominations are in the process of exploring integration and will vote on an integration proposal in 1995. CDC is also discussing integration with the Indiana-Michigan and Ohio conferences of the Mennonite Church.—*Gordon Houser*

Conference ministry links Ohio to Japan

West Liberty, Ohio—When you think of sponsoring mission work, do you usually think of North Americans giving money to support efforts overseas?

That concept has been turned upside down with a ministry which links Ohio Conference with Mennonite brothers and sisters in Japan.

Ken Shenk heads an Ohio Conference ministry which reaches out to Japanese people living in Ohio.

The son of missionary parents, Shenk—who speaks fluent Japanese—began offering Bible study classes in 1989 to Japanese women, mostly the unemployed wives of men who came to work in Ohio industry. He discovered that transplanted Japanese people are often more open to the gospel in North America than they might be in Japan.

Soon Shenk was asked to translate the Sunday morning worship service for several Japanese families who attend South Union Mennonite Church in West Liberty.

Mennonites in Japan heard of Shenk's need for electronic translation equipment and sent $2,000. A more recent gift of $3,000 is the third such gift sent from a Japanese endowment fund; the amount of these gifts has increased each year.

Shenk has worked with Japanese-language Bible study groups in Bellefontaine, Findlay, West Liberty, Lima, Troy, and St. Marys.

Several of the Bible study participants have a desire to reach non-Christian friends in their area. Others, who returned to Japan, have joined Christian churches there.

South Union Mennonite Church provides Shenk with office space and Ohio Conference gives financial support. The work is further subsidized by Mennonite Board of Missions.—*Joanne Lehman*

'Storm of the century' clobbered Cuba, too

Havana, Cuba (MCC)—The mid-March "storm of the century" that blasted the U.S. Eastern seaboard with wind and snow also socked Cuba, a country already reeling from food shortages, hunger, and more recently, an outbreak of blindness caused by nutrient deficiencies.

The March 13 storm clobbered the island with hurricane-force winds. Some 40,000 homes, a third of them in Havana, were damaged or destroyed, forcing thousands of Cuban families to take refuge in shelters. Five people were killed and about 100 were injured.

Mennonite Central Committee (MCC) is responding to an urgent request for food and medicines by the Cuban Ecumenical Council. The relief and development agency is sending 16,800 cans—or 14.7 tons—of beef, worth $73,000 (U.S.); Church World Service is covering air freight costs.

MCC is also purchasing $2,000 worth of B vitamins. An epidemic of optical neuritis is causing blindness in more than 1,000 Cubans. Ophthalmology experts believe the affliction is due to B vitamin deficiencies induced by low-protein intakes.

The blindness, permanent if untreated, can be reversed with relatively small doses of vitamins B_1, B_2, and B_{12}.

Providing synthetic vitamins is especially important now that Cuba's vegetable and fruit crops are ruined, comments Elizabeth Soto Albrecht, MCC assistant secretary for Latin America.

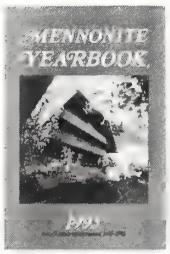
The March 13 storm ravaged much of Cuba's banana, citrus, lettuce, tomato, potato, tobacco, and coffee crops. Damage to agricultural production is estimated at $210 million.

Even before the storm, MCC had planned to respond to Cuba's acute economic needs, says Soto Albrecht. MCC will send soap, canned beef, health kits, and medicines to a Havana children's hospital this year.

To date the Cuban Ecumenical Council has not asked for MCC's help in housing reconstruction. Soto Albrecht says reconstruction efforts will be formidable due to a lack of building materials on the island—one of the consequences of the 30-year-old U.S. embargo on trade with Cuba.—*Emily Will*

Yearbook notes changes in Mennonite Church

Scottdale, Pa. (MPH)—The newly released *1993 Mennonite Yearbook* records various changes in Mennonite Church conferences and agencies.



• In the conference entries, the *Yearbook* notes that the Gulf States Mennonite Fellowship changed its name to Gulf States Mennonite Conference. This is a reflection of its self-identity and that this body has matured in its participation in the life of the denomination.

• The Afro-American Mennonite Association is now known as the African-American Mennonite Association. The new name reflects more accurately the cultural and historical roots out of which this community has come.

• A new group in the Urban and Area Organizations is the Mennonite Metropolitan Church Initiative/Detroit. This is a cooperative church planting effort of the Indiana-Michigan Conference as well as General Conference Mennonite Church and Mennonite Church mission interests.

According to the latest statistics, the full membership in the North American Mennonite Church now stands at 114,307.

The average size of the 1,165 congregations is 98.12 and the median size is 60 (there are as many congregations whose membership is above 60 as there are congregations whose membership is below 60).

• **Staff contribute to book.** Three persons related to Mennonite Central Committee have contributed to a scholarly volume on the former Soviet Union published last year by Duke University Press. Lawrence Klippenstein, Walter Sawatsky and N. Gerald Shenk each contributed a chapter to *Protestantism and Politics in Eastern Europe and Russia: The Communist and Postcommunist Eras.* The book, edited by Sabrina Petra Ramet, represents the third volume of a "Christianity Under Stress" series.

• **New service sites offered.** Church youth groups have six new sites to choose from for Group Venture service projects—a joint program of Mennonite and General Conference Mennonite churches. Weekend to two-week projects are now available in Des Moines, Iowa; Kansas City, Kan.; Mashulaville, Miss.; St. Louis, Mo.; Toronto, Ont.; and Portland, Ore. Information available from Nancy Thiessen at Mennonite Board of Missions, 219 294-7523.

• **Bible guides published.** An experimental interchurch writing project has published five more guides to help grassroots teachers apply the Bible to African life today. The booklets explain key verses from Nehemiah, Amos, Acts, and Colossians. INTERACT Research Centre in Birmingham, United Kingdom, is directing this project for North American Mennonite agencies working in Africa. Target readership is Africans who have not had enough education to read English well. Local adaptations of the first three booklets, which cover Luke, James, and Hebrews, have been or soon will be published in Benin, Botswana, and South Africa.

• **Women's group formed.** The fourth provincial Mennonite Central Committee (MCC) Women's Concerns Committee has been established in Manitoba. This chapter joins similar groups in British Columbia, Alberta, and Saskatchewan, all of which have been dealing with issues like gender equality and domestic violence. In Manitoba, there has been some discussion about male participation on the committee. "I don't really know yet if there is a place for a man or men on the committee," said Erica Block, chair of the new group. "Obviously the issues we are dealing with are gender issues. Women have to be given the opportunity to talk."

• **Mission speakers available.** Workers from Mennonite Board of Missions are available to speak in congregations. Last year, 529 church contacts were made by MBM workers, up from 368 in 1991. They included Sunday morning and evening visits in congregations, and engagements at church schools, camps, and retirement communities. Information from Art Smoker, MBM, Box 370, Elkhart, IN 46515-0370; phone 219 294-7523.

• **Scholarships announced.** Persons interested in a one-year study/service program in Japan may qualify for scholarships from Mennonite Board of Missions. Those eligible include persons committed to a ministry career in Japan with the Japan Mennonite Church (JMC), those open to long-term service in Japan, or persons interested in becoming better acquainted with the JMC. Grants also available for a six-week summer study-travel seminar in Japan. Information from David Paulovich, MBM, Box 370, Elkhart, IN 46515-0370.

• **Missionary transitions:**

Willis and Byrdalene Horst returned to Argentina on March 18 following a three-month North American assignment. The Mennonite Board of Missions workers serve in Bible teaching ministries among Toba Indian Christians. Their address is Casilla 196, 3600 Formosa City, Formosa Province, Argentina.

Robert and Nancy Martin, MBM workers in Israel, arrived in the U.S. on March 25 for a four-month North American assignment. Robert is medical superintendent of Nazareth Hospital; Nancy is the hospital's director of nursing education. Their address is c/o Sue Shirk, 536 E. Orange St., Lancaster, PA 17602.

Paul and Margaret Wyse, Mennonite Board of Missions workers in Sudan, arrived in the U.S. on March 3 for a three-month North American assignment. Wyses, based in Nairobi, Kenya, are involved in Wycliffe Bible translation projects. Their address is PO Box 348, Waxhaw, NC 28173.

• **Coming events:**

Menno-Hof fifth anniversary, Shipshewana, Ind., April 25. Since the Mennonite-Amish visitors' center opened its doors in May 1988, some 235,000 visitors have come, representing all 50 states and 119 countries. Main anniversary address will be by Marion Bontrager. Information from 219 768-4117.

Symposium on "Mennonites and Politics," Shore Mennonite Church, Shipshewana, Ind., April 30-May 1. Speakers include Richard Showalter and a panel composed of Judy Menadue, Vaughn Moreno, Marvin Riegsecker, Everett Thomas, and Mike Yoder. Information available from Tim Lichti at 219 768-4117.

Russian Mennonite Heritage Weekend, Eastern Mennonite schools, Harrisonburg, Va., May 8-9. Weekend includes storytelling by Jack Dueck and music by Resound and the Eastern Mennonite High School chamber choir. Tickets available from EMHS and Lindale, Community, Harrisonburg, and Park View Mennonite churches.

Anabaptist Retreat for Families with members experiencing prolonged mental illnesses, Laurelville Mennonite Church Center, Mt. Pleasant, Pa., May 28-30. "Nurturing Healthy and Wholesome Relationships with God, Family, Service Providers and the Church Community" is the theme of this year's event. Resource leaders are Patricia Roop Robinson and Claire Griffen-Francell. Information from Laurelville (412 423-2056) or Mennonite Central Committee U.S. office of mental health awareness and education (717 859-3889).

Council on Church and Media conference, Wichita, Kan., June 10-12. "Valuing Our Audience: Doing Credible Research" is this year's theme. The event will focus on practical communication research and marketing techniques. Presenters include Dee Gaeddert, Ron Guengerich, and Larry Hatteberg. Information from Barth Hague, Box 483, Goshen, IN 46526-0483; phone 219 533-9511.

• **New resources:**

1993 Mennonite Yearbook compiles statistics and information on the 1,165 Mennonite Church congregations and hundreds of church-related programs and agencies. Available from Herald Press, 800 245-7894.

Radio spots focus on the role of men in contemporary society. The eight new spots are available as public service announcements from MBM Media Ministries, phone 800 999-3534.

• **Job openings:**

Administrator, Hinkletown Mennonite School, Ephrata, Pa. Qualifications include Anabaptist perspective, organizational and interpersonal skills. HMS has 200 students in K-8. Information from June Nafziger-Eberly, 272 Wanner Rd., Ephrata, PA 17522; phone 717 354-6705.

Choice Books supervisor, Ohio Conference, Kidron, Ohio. Responsibilities include: developing new and servicing existing accounts, supervising volunteers, maintaining inventory of books, and keeping financial ledger and records of operation. Marketing and sales background highly desirable. Full-time position begins in late summer. Contact George Bixler, Conference Coordinator, Ohio Conference, Box 210, Kidron, OH 44636.

Quality manager, Mennonite Mutual Aid, Goshen, Ind. Manager will provide leadership and facilitate TQM training for MMA staff. Qualifications include a bachelor's degree in business, math, or science; at least three years' management experience; ability to communicate effectively and persuasively; prior teaching experience helpful. Contact Human Resources, MMA, PO Box 483, Goshen, IN 46526; phone 800 348-7468.

Staff, Lititz (Pa.) Area Mennonite School. Positions include: *math/science teacher* for grades 6-8; *teacher of social studies* (grade 6-8) and *reading, math,* and *Bible* (grade 6); *learning disabilities teacher* with some primary teaching experience, training in Orton Gillingham or Norfolk preferred—person should be willing to help set up L.D. program at school. Information from the school at 1050 E. Newport Rd., Lititz, PA 17543; phone 717 626-9551.

• **Change of address:**

David and Heidi Regier Kreider from 902 NW 9th Ave. to 530 NE 8th Ave., Gainesville, FL 32601.

Robert and Bonnie Stevenson, Mennonite Board of Missions workers: Apdo Postal 84, Administracion 2, Cd. Lopez Mateos, Edo de Mexico, C.P. 52901, Mexico.

NEW MEMBERS

Bally, Pa.: Janna Bowman, Kristin Ehst, Melanie Gehman, Natalie Martin, Jennifer Moses, Michael Rhode, and Carol Shalaway.

Barrville, Reedsville, Pa.: Ida Rinard.

Bay Shore, Sarasota, Fla.: Matthew Woelk, Cassidy Sheppy, Megan Miller, Dionne Miller, Matthew Brandenberger, and Quinn Aeschliman.

First, Middlebury, Ind.: Jocelyn Miller, Ryan Miller, Rachel Rheinheimer, Jason Riegsecker, Noelle Beck, Betsy Culp, Scott Shriner, Nathan Wyse, Ben Bontrager, Becky Slabaugh, Traci Beachy, Delwyn Shrock, and Sabrina Thomas.

Kern Road, South Bend, Ind.: Geoff Dyck, Harold and Alfrieda Dyck, Jeff and Teresa Jantz, and Don and Beth Troyer.

Kidron, Ohio: Daniel Miller, Dawn Miller, Kyle Miller, Bryce Amstutz, Chad Dennis, Jonathan Hofstetter, Kevin Miller, Brian Suttle, Matt Suttle, Katrina Nussbaum, Krista Nussbaum, Norman Sommer, and Erma Lou Sommer.

Raleigh, N.C.: Barb Derthick, Eric Riehl, Steve Jolley, Gwen Tanner, Deb Weaver, and Bill Miller.

Salem, Elida, Ohio: Dwight Daniels.

Trinity, Morton, Ill.: Jennifer Williams, Kent Eigsti, Kelle Brophy, and Amarah Krahn.

Upper Skippack, Pa.: Rochelle Kulp, Justin Stoltzfus, Benjamin Hoover, Duane Freed, Chris Landis, Ryan Hackman, Matthew Clemmer.

BIRTHS

Beachy, Ellis and Mary Nissley, Atmore, Ala., Kendra LeAnne (second child), born Jan. 24, received for adoption Feb. 24.

Crider, Arlan and Kathy Sollenberger, Chambersburg, Pa., Amber Julette (second child), March 19.

Delp, Randy and Brenda Swope, Souderton, Pa., Alexander Scott (first child), March 26.

Hartwig, Kristopher and Rebecca Smith, Shirati, Tanzania, Nathan Seth Walter (fifth child), March 15.

Heckaman, Jay and Ann Frey, Nappanee, Ind., Kyle Jay (second child), March 27.

Leaman, Jonathan and Jackie Amstutz, Lititz, Pa., Zachary Jordan (second child), Dec. 1.

Lehman, Gregory and Connie Cleveland, Goshen, Ind., Tabitha Marie (third child), March 26.

Litwiller, Jeff and Marilyn Walters, Sarasota, Fla., Emma Marie (second child), March 16.

Marlin, Dale and Jane Gast, Phoenixville, Pa., Christina Marie (first child), March 17.

Martin, Gary and Pat Bontrager, Stuarts Draft, Va., Katie Elizabeth (third child), Feb. 3.

Schoonover, Nicholas and Tammy Bell, Hatfield, Pa., Ethan Benjamin (first child), March 20.

Slaubaugh, Brent and Lisa Eaton, Wolford, N.D., Bradley Joseph (second child), Feb. 27.

Smucker, Doug and Barb Yungk, Corrboro, N.C., Jessica Mary Yungk (second child), Feb. 13.

Stutzman, John and Dianne Nelson, Hutchinson, Kan., Kathleen Marie (fourth child), March 18.

Stutzman, Mark and Stacy Schweitzer, Albany, Ore., Brycen James (second child), March 21.

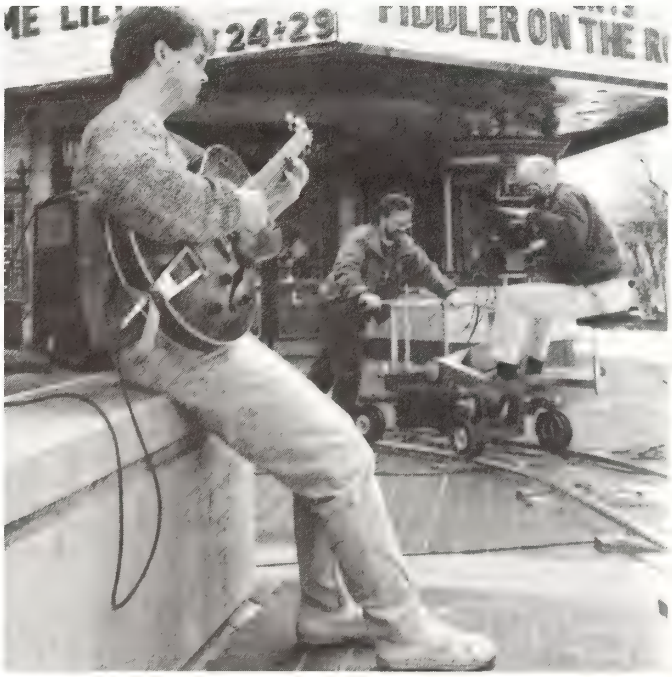
Sylvester, Robert and Colette Graber, Syracuse, Ind., Andrew John (first child), March 22.

Thiessen, Jim and Ingrid Loepp, New Hamburg, Ont., Thomas Isaac (first child), Feb. 3.

Unrue, Kevin and Rochelle Scobe, Columbiana, Ohio, (twins) Samuel Elisha and Matthew Elijah (second and third children), March 22.

Waidelich, Tom and Lori Thompson, Archbold, Ohio, McKayla Renae (third child), March 17.

Yoder, Vernon and Donna Goddard, Belleville, Pa., Micha Timothy (second child), March 25.



Video released. *Harrisonburg, Va. (MBM)*—Mark Whetzel portrays a frustrated street musician in *The Healing River*, a new 30-minute video which shows how the Sermon on the Mount affects the everyday lives of real life Christians. Targeted for contemporary Anabaptists and newcomers to Mennonite congregations, the video is available from MBM Media Ministries, 1251 Virginia Ave., Harrisonburg, VA 22801-2497; phone 800 999-3534.

MARRIAGES

Egli-Totten: Andy Egli, Pekin, Ill. (Trinity), and Jennifer Totten, Jan. 23.

Geuvens-Lane: Mike Geuvens, Peoria, Ill. (Trinity), and Martha Lane, Peoria, Ill. (Trinity), March 20, by David Troyer.

King-Beiler: Brian Lee King, Denver, Pa. (Hinkletown), and Marilyn Ruth Beiler, Akron, Pa. (Boyer), March 20, by Samuel Yoder and Jerold Martin.

Petersheim-Swartzentruber: Duane Petersheim, Gordonville, Pa. (Paradise), and Doris Swartzentruber, Kalona, Iowa (Sunnyside Conservative), March 20, by Fred Martin and Leroy Weaver.

Rangel-Kropf: Gonzalo Rangel, El Paso, Tex. (Assembly of God), and Crystal Kropf, Harrisburg, Ore. (Fairview), Feb. 20, by Roy Hostetler.

Smith-Krabill: Tom Smith, Brownsville, Ore. (Christian), and Kristin Krabill, Albany, Ore. (Fairview), March 12, by Percy Gerig.

DEATHS

Beiler, Melvin R., 39. Born: June 22, 1953, Lancaster, Pa., to Sylvan and Annie Riehl Beiler. Died: March 11, 1993, Lancaster, Pa., of meningitis. Survivors—mother; siblings: Lydia Ann, Katie Hertzler, Lillian Miller, Leon, Amos. Funeral: March 17, Paradise Mennonite Church, by Fred Martin and Del Sauder. Burial: Weavertown Amish-Mennonite Cemetery.

Birky, Harvey Christian, 86, Hesston, Kan. Born: March 2, 1907, Fisher, Ill., to Christian and Magdalena Cender Birky. Died: March 19, 1993, Hesston, Kan. Survivors—wife: Prudence Habegger Birky; children: Grace Busenitz, Howard; brother: Lewis; 11 grandchildren. Funeral: March 22, Whitestone Mennonite Church, by Ken Livengood and Ronald Guengerich. Burial: Eastlawn Cemetery.

Fant, Carroll William, 62, York, Pa. Born: May 12, 1930, Luray, Va., to William D. and Bessie P. Bailey Fant. Died: March 14, 1993, York, Pa., of cardiac arrest. Survivors—wife: Gloria Jean McCleary Fant; children: Debra J. Myers, Michael D., David W., Daniel L., Dustin E.; 3 grandchildren. Congregational

membership: Zion Mennonite Church. Funeral: March 18, Heffner Funeral Home, by Warren L. Tyson. Burial: Susquehanna Memorial Gardens.

Gerber, Monroe, 80, Walnut Creek, Ohio. Born: May 6, 1913, Holmes County, Ohio, to Levi and Mattie Schrock Gerber. Died: March 25, 1993, Walnut Creek, Ohio. Survivors—children: Mabel, Martha, Doran, Wayne, Howard, Betty Kieffer; 11 grandchildren, 6 great-grandchildren. Predeceased by: Verba Sommers Gerber (wife). Funeral and burial: March 29, Walnut Creek Mennonite Church, by Ross A. Miller.

Hostetler, Harry M., 90, Orrville, Ohio. Born: Jan. 10, 1903, Wooster, Ohio, to Jonathan K. and Malinda Smucker Hostetler. Died: March 20, 1993, Orrville, Ohio. Survivors—wife: Esther Hostetler; children: Twila Nafziger, Marian, Doris Miller, Beth Berry; siblings: David, Chauncey, Ammon, Boyd, Christ, Paul, Esther Yoder; 11 grandchildren, 19 great-grandchildren. Funeral and burial: March 24, Oak Grove Mennonite Church, by James Schrag.

Immel, Ruby L. Miller, 71, Sugarcreek, Ohio. Born: Aug. 30, 1922, Sugarcreek, Ohio, to Jonathan and Anna Hochstetler Miller. Died: March 24, 1993. Survivors—husband: Harlan Immel; children: Carol Shoup, Ellis, Gordon, Nevin; brother: Raymond Miller; 10 grandchildren. Funeral and burial: March 27, Walnut Creek Mennonite Church, by Ross A. Miller.

Martin, Eli S., 80, Landisville, Pa. Born: March 4, 1913, Union Grove, Pa., to Mr. and Mrs. Jeremiah Martin. Died: March 21, 1993, Leola, Pa., in an automobile accident. Survivors—children: Larry E., Dona L. Fisher, Nancy R.; 5 grandchildren. Predeceased by: Anna Ruth Dussinger Martin (wife). Funeral: March 26, Lititz Mennonite Church, by J. Clair Hollinger and James C. Shelly. Burial: Hess Mennonite Cemetery.

Maust, Paul O., 85, Montgomery, Ind. Born: May 27, 1907, Springs, Pa., to Norman and Mayme Kimmel Maust. Died: Feb. 20, 1993, Montgomery, Ind. Survivors—wife: Esther Weldy Maust; children: Clifford, Norman, Elmer, Thelma Swartzentruber, Paul, Galen, Dwight, Orpha Stutzman, Ina Peats, Marilyn Slaubaugh, Opal Waugh; brothers and sister: Claude, Freda, John, Herbert; 41 grandchildren, 35 great-grandchildren. Predeceased by: Ray (son). Funeral and burial: Feb. 23, First Mennonite Church, by Gaylan Sommers, Dale Stoll, and Harold Weldy.

Intern takes "first step" into field. *Harrisonburg, Va. (EMC)*—Susan R. Horst of Pottsville, Pa., a social work major at Eastern Mennonite College, engages a child in a craft activity as part of her student internship at First Step, a shelter for battered women in Harrisonburg. The agency provides refuge for up to 16 women and their children with the option to stay for one month. Horst plans to work as a counselor with women and teens after graduation.

Owens, Adis, 57, Wooster, Ohio. Born: April 30, 1935, to William and Alta Short Owens. Died: March 17, 1993, Wooster, Ohio. Survivors—wife: Kathleen Kinney Owens; children: James, Charles, Shawn McDonough, Mary Margaret King, Jeannine Brooks, Colleen McDonough, Sheila Ewing; mother and stepfather: Alta and Ethan Flener; sisters: Treval Dempsey, Vyretta Craggs; 12 grandchildren. Congregational membership: Orrville Mennonite Church. Funeral: March 20, Custer Funeral Home, by Timothy Owolabi. Burial: Sherwood Memorial Gardens.

Rheinheimer, Timothy, 75, Topeka, Ind. Born: June 9, 1917, White Pigeon, Mich. Died: March 6, 1993, Fort Wayne, Ind. Survivors—wife: Marjorie Miller Rheinheimer; children: Velda Ryder, Vonda Fought, Barbara Frain, Margaret Hall, Vivian Wiley, Delmar, Duane, Donald, Douglas, Michael; brothers and sisters: Della Hooley, Sadie Henry, Rita Tuttle, Marion Brown, Raymond, Bill, Stanley, James, John, Jake. Funeral: March 10, Maple Grove Mennonite Church, by Gene Troyer. Burial: Shore Cemetery.

Roth, Elmer N., 89, Morton, Ill. Born: Sept. 6, 1903, Milford, Neb., to Joseph G. and Mary "Molly" Roth. Died: March 28, 1993, Morton, Ill. Survivors—wife: Esther M. Martin Roth; children: Norman, Gene, Darlene; siblings: Lloyd, Kate Nitzsche, Mary Ann Erb; 6 grandchildren, 9 great-grandchildren. Funeral: March 31, Hopedale Mennonite Church, by H. James Smith, Lola Rosenberger, Glen and Thelma Horner. Burial: Pleasant Grove Cemetery.

Schrock, Melvin J., 56, Middlebury, Ind. Born: July 20, 1936, Middlebury, Ind., to Jacob and Fannie Herschberger Schrock. Died: March 9, 1993, Middlebury, Ind., of cancer. Survivors—wife: Ruby Slabach Schrock; children: Pam Keeler, Sandra Mullen, Donald, M. James; mother; siblings: Lavina Glick, Lydia Gingerich, Pollyanna Bontrager, Menno, Levi; 5 grandchildren. Funeral: March 12, First Mennonite Church, by David Helmuth and Ron Adams. Burial: Miller Cemetery.

Shantz, Beatrice Snider, 82, Cambridge, Ont. Born: May 16, 1910, Waterloo, Ont., to Edwin and Emma (Snyder) Snider. Died: March 12, 1993, Cambridge, Ont. Survivors—husband: Lloyd Shantz; children: Ellis, Merle, Royal, Calvin; 16 grandchildren, 12 great-grandchildren. Funeral and burial: March 15, Erb Street Mennonite Church, by Doug Snyder and Pat Falk.

Short, Viola G. Eicher, 90, Archbold, Ohio. Born: June 23, 1902, Archbold, Ohio, to Peter and Emma Nofziger Eicher. Died: March 16, 1993, Wauseon, Ohio. Survivors—children: Lowell, Larry D., Peter, Louise Aeschliman; sisters: Lucille Yoder, Katherine Frey; 13 grandchildren, 17 great-grandchildren. Predeceased by: Sylvanus "Sox" Short (husband) and Kenneth D. (son). Funeral and burial: March 20, Lockport Mennonite Church, by Allen Rutter, James Groeneweg, and Walter Stuckey.

Stauffer, Frieda M. Rediger, 90, Milford, Neb. Born: Dec. 3, 1902, Milford, Neb., to Pete and Lena Summers Rediger. Died: March 26, 1993, Seward, Neb., of heart failure. Survivors—son: Richard; sisters: Erma Burkey, Lucille Melson; 4 grandchildren, 9 great-grandchildren, one great-great-grandchild. Predeceased by: Raymond J. Stauffer (husband) and Virginia T. (daughter). Funeral: March 29, Bellwood Mennonite Church, by Noah S. Kolb. Burial: Blue Mound Cemetery.

Wenger, Clayton M., 86, Akron, Pa. Born: Oct. 2, 1906, Philadelphia, Pa., to Jacob Henry and Nora Shirk Wenger. Died: March 26, 1993, Ephrata, Pa. Survivors—wife: Mary L. Sieber Wenger; children: David Alvin, Cornelia Irene Horst, Grace Lorraine Merritt; brother: Jacob Henry; half sister: Mabel Wiley; 15 grandchildren, 18 great-grandchildren. Funeral: March 31, Ephrata Mennonite Church, by J. Elvin Martin and Noah Good. Burial: Metzlers Mennonite Church Cemetery.

Yoder, Frieda Louella Zaerr, 88, Archbold, Ohio. Born: April 25, 1904, Archbold, Ohio, to Isaiah F. and Sarah Wyse Zaerr. Died: Jan. 24, 1993, Wauseon, Ohio, of heart failure. Survivors—children: Bueta Rupp, LaMar; 15 grandchildren, 19 great-grandchildren. Predeceased by: Oscar Yoder (husband), Robert and Charles (sons). Funeral: Jan. 27, North Clinton Mennonite Church, by James Roynon. Burial: Pettisville Cemetery.

Newspaper

**********CAR-RT-SORT** CR-23
390200 51H S121 303
MENNONITE BIBLICAL SEMINARY
LIBRARY
3003 BENHAM AVE
ELKHART IN 46517-1947

THE LAST WORD

I wish we looked like Mennonites

A warning to my bearded brothers, compliments of the January/February 1993 issue of *Men's Health*: "You'll need to shave the edges [of your beard] daily—unless you want to start looking like a Mennonite."

Goodness sakes, you wouldn't want to look like a Mennonite. Or would you?

Sometimes I wish we did.

Now, I'm not calling for a return to head coverings and untrimmed beards. Even without these, a few seasoned Mennonites among us swear (or affirm, anyway) that they can pick a Mennonite out of a crowd. You can spot 'em more by how they behave than how they look, I'm told. It's an "insiders" thing, how Mennonites who have never met can recognize each other. It makes me think of spies and secret handshakes and decoder rings.

On a certain level, the subversive air of this appeals to me.

I imagine a scene like in a nonviolent James Bond flick. Two people catch each others' eyes in a crowded room and unobtrusively slip into a quiet corner. One mutters, "Six-o-six?" "One-eighteen," the other replies. Both give a subtle little nod. "Keep the peace," they whisper and go their separate, shalom-making ways. . . .

But of course this is fantasy; there's no need for secrecy these days. The North American church isn't being persecuted. In fact, it seems we Mennonites are finally losing our timidity about evangelism. Through highly popular programs like Living in Faithful Evangelism (LIFE), the "silent in the land" are gaining a voice. It's exciting! It's a good start!

And it makes me a little wistful, now and then. For something more.

As I read back issues of *Gospel Herald* for our 85th anniversary issue (April 6), I was alternately amused and impressed at the emphasis on being separate from the world—a separateness I've never experienced.

In old photo albums in my home, a child who grew up to be my mother smiles under her covering. She can tell stories about feeling "different" at school. I, and most "mainstream" Mennonites of my generation, can't.

To be sure, "differentness" isn't a good thing, a godly thing, in and of itself. I believe the changes made by the past few generations of Mennonites were healthy and necessary.

But in this issue Steven G. Gehman hits a fundamental question when he asks, "Why are there so few differences between the lifestyles of North American Mennonites and the lifestyles of our neighbors?" (page 1).

Are we maintaining our separateness from the world today? Is there any way that we *want* to be "different"? If so, how?

"Looking like Mennonites" doesn't pertain just to personal appearance. Do our houses look like they belong to Mennonites? Our churches? Our power structures? Our lifestyles?

We Mennonites, now assimilated into mainstream society, are being seduced by North American materialism. We haven't yet lost our bent toward an alternative lifestyle, but we haven't figured out how to live one either.

Pulling out the old list of taboos isn't the way to proceed. We don't need a church that can't dance. We don't need a body that shuns diversity, or one in which individuals can't make their own decisions.

We need vision from within—an alternative, liberating worldview founded on Jesus' model of servanthood and nurtured in a caring, in-process community.

What does this have to do with beards or head coverings? The Mennonite "look" has had much to do with symbolism. We've discarded the traditional look because the symbols were no longer meaningful—or even perceived as harmful—to post-World War II generations.

But as the Mennonite Church hurtles toward the 21st century, I hope we will rediscover the power of symbol—symbols that can both be a witness to our neighbors and help us define ourselves as a people journeying toward holiness.

As the pendulum makes its natural swing, the poets and artists among us can help us find creative, relevant symbols for our day—discovering new ones and reinterpreting old ones. And I trust we will learn to express our "separateness" through lifestyle choices as well as through behavior, doctrine, and symbol.

Jesus said that if we truly seek God's kingdom, the door will be opened. We *can* "break through to the glorious hope of God's kingdom." And when we do, we might even find ourselves looking like Mennonites.—*cmh*

April 27, 1993

Gospel Herald

THE WEEKLY MAGAZINE OF THE MENNONITE CHURCH

ASSOCIATED MENNONITE BIBLICAL SEMINARIES
APR 27 '93
ELKHART LIBRARY

There is a third response to conflict and violence: an offering of one's life. This robs the oppressor of the weapons of death as it gives power to the oppressed.

Pacifism in a revolutionary setting:

Love makes possible more than fight or flight

Where had I gotten the idea that only those who live by the sword will die by the sword? The life I found in El Salvador clearly demonstrated otherwise.

by Audrey Patterson

I had not asked to be sent to El Salvador. But five years ago when Mennonite Central Committee (MCC) offered me a health assignment there, I accepted. My work took me to the middle of one of war-torn El Salvador's conflict zones. The revolutionary forces occupied the northern half of the region where I lived; the U.S.-backed government forces controlled the south.

If someone had dropped me into the middle of a deep lake with no knowledge of how to swim, the shock would not have been greater.

My innocence was not MCC's fault. I had been oriented. I had previous experiences in successful cross-cultural living. But what nothing had prepared me for was the war. And what none of us had predicted was that the war—which had been stalemated for the previous four years—would get much worse.

When danger threatens, biologists say our bodies gear up for action. Perhaps for one frozen moment, we stand indecisive, unable to choose. But then nature dictates—fight or flight.

For 450 years we as Mennonites have rejected

ALSO IN THIS ISSUE

We must continue to reject just war thinking 6

Mutual aid spokesman testifies regarding health care reform . . . 9

General Board agenda diverse in meeting on Alberta prairie . . 10

What kind of faith does it take to keep functioning as health promoters and literacy teachers and church workers despite oppression and persecution?

fighting as inconsistent with the ethic of love as taught by Jesus Christ. Our record on the other option has been somewhat less clear, although migratory flights certainly have played a significant role in our history.

The church leaders I was to work with in El Salvador had chosen not to flee. Early in the war, as the number of church men and women assassinated in the conflict continued to climb, they considered abandoning the war zone. But eventually they acknowledged that if they left, there would be no one to officiate and allow the simple dignity of a Christian burial as well as consolation of the bereaved.

A thousand civilians per month were being slaughtered, but the church chose to struggle to maintain a Christian presence. That decision made, they also launched an effort to meet the needs of thousands of displaced parishioners. In 1983 they invited MCC to help. I arrived four years later and quickly found myself with several puzzling questions—questions which revolved around the problem of what happens to pacifism when one abandons the possibility of flight?

As the danger level slowly rose from medium warm when I arrived up to boiling hot two years later, I remained frozen in prolonged indecisiveness. On the one hand, I was expected to coordinate health programs in the midst of the war. On the other hand, I was encouraged not to do anything unsafe! My fears and those of other people colored all undertakings a glaring red. When danger threatened, I sometimes wanted to run away and protect myself from harm. Often the situation was so terrifying that I defiantly denied that I was afraid at all.

During this time I found it painful to acknowledge the inadequacies of my naive pacifism. Where had I gotten the illogical idea that *only* those who live by the sword will die by the sword? Reality clearly demonstrated otherwise.

I witnessed many innocent and defenseless Salvadorans (and some North Americans) being arrested and tortured and sometimes killed. On my first day in my Salvadoran work site, a visiting North American law student was arrested by the military and interrogated for 36 hours; he had been investigating enforced recruitment—the standard means of filling the army's ranks. Within a year one of the church health promoters with whom I worked closely had been assassinated by the military.

What was the way of love in this situation? Should everyone flee? Where could they go? Should the Salvadorans choose virtual imprisonment in the refugee camps of neighboring Honduras, or hazard the long trip north to join the hordes of illegal aliens scrounging for jobs in the United States—where, as another health promoter told me before he headed north, "at least the houses don't have straw roofs"?

With time the Salvadorans began to suggest some answers to my questions. I remember Hilario before he was killed—walking four hours to attend a one-day health class, despite the fact that he had a high fever. I could see that these Christians were familiar with a grace that was somehow sufficient even when they were sweaty, tired, hungry, dirty, and sometimes ill.

I wanted desperately to know what they knew about the peace that passes all understanding even when bombs may fall from the sky and soldiers may legally break into your house or openly snatch loved ones off the streets. What kept these people going? What kind of faith did it take for them to keep functioning as health promoters and literacy teachers and church workers, despite the repression?

Gradually the Salvadoran Christians began to teach me about their faith—the kind of faith

I found it helpful to think of pacifism as a discipline—a choice to see the world in a seemingly irrational way.

that makes the apparently irrational choice to trust God for one's security. I learned that I needed to see my life as a gracious gift from God and to remain dependent on God. Time and again Fredis repeated to me the wisdom from her father: "As a child of God, your life is in his hands."

When I believed it was the precautions I was taking which protected my life, I became riddled with anxiety. To the extent that I believed that the forces of evil swirling around me would inevitably harm me too, I was like Peter, distracted by the waves when he took his eyes away from Jesus who had called him.

With time came the vulnerability to share my anxieties with the Salvadorans and learn from their example. Slowly, an inner attitude of trust in God began to free me from my paralyzing fear. I gradually allowed God to be the guide in

suggesting prudent choices for living in a hazardous situation.

Sometimes I heard God speaking through the voices of my new friends. When they said, "Don't walk out of town on that road today," I stayed home. Or if they said, "It's okay; we'll stay here with you tonight in your house beside the army barracks," I accepted their visit as a gift to combat my fear of being alone.

Through this process my pacifism, which had been largely an intellectual ideal, became grounded in my faith. I found it helpful to think of pacifism as a discipline—a choice to see the world in a seemingly irrational way, grounded in my relationship to God. With this inner realignment came the ability to see the possibilities, to see the hope, and to want to be in El Salvador.

To the extent I experienced God's unmerited love, to that extent it became possible to love the enemy, the oppressor.

In choosing not to run from the violence, I was granted an opportunity to learn from third-world Christians their perspective on some of their most pressing problems. I especially needed a more profound grasp of a Christian understanding about oppression.

Salvadorans taught me that oppression is a sin and God abhors sin. The sins are ancient ones, long ago condemned by the Ten Commandments: thou shalt not covet, thou shalt not steal, thou shalt not kill. Sinning these sins over and over again until they become humdrum and familiar embeds them in the very structure of a society that is inevitably oppressive. These societies become progressively more cruel and inhumane in an effort to protect the wealth and privilege of a few.

Third-world Christians have vehemently denounced oppression on theological grounds. "There can be no peace without justice. We are supposed to do away with evil, injustice, oppression, and sin—not come to terms with it," they have stressed. "We are supposed to oppose, confront, and reject the devil—not try to sup with him."

Daily experience in confronting the sins of oppression has led these Christians to become adamant about the evil it embodies. They note that when a church adopts a passive stance toward oppression, it ends up sending some very un-Christian messages. Theologically it encourages the weak to believe that there is nothing that can be done to change an oppressive situation. At the same time, a passive stance allows the oppressors to continue merrily legitimatizing and violently protecting their human greed at the expense of massive human suffering.

I found confronting these truths to be a very painful experience. I realized how fond I was and am of being comfortable. I began to see how the excessive comforts of my native culture were and are intertwined with the oppression of many others. I trembled inside as I witnessed the risks which the Salvadorans took to confront the daily injustices. I felt with them the pain of living with knowing that they could be the next one killed.

Living in a violent situation with oppressed people confronted me with the violent impulses inside myself. But I also found that to the extent that I was experiencing God's unmerited forgiveness and love, I was able to deal mercifully and lovingly with my own internal violent, grasping, greedy, status seeking, human self. Only then did it become possible to think about loving the enemy—the oppressors.

I believe that compassion compels us to respond to the suffering of the oppressed. Love of God and love of our neighbors both mandate nonviolent involvement, which affirms the lives of all while also confronting evil.

Love makes possible a response that is neither fight nor flight. That third response is a free offering of one's life—which robs the oppressors of their weapons of terror and death while simultaneously empowering the oppressed.

There are many Christians in the South who are already on this journey. They can help us find the way. We need only to join them.

Audrey Patterson served with Mennonite Central Committee in El Salvador from 1987-90. In 1992 she began an MCC assignment in Brazil.

The Christians of El Salvador taught me a faith that allows the free offering of one's life. This robs the oppressor of the weapons of terror and death while it simultaneously empowers the oppressed.

READERS SAY

Perhaps Sandra Drescher-Lehman would be less confused (***Flies, the Death Penalty, and the 6th Commandment***, Mar. 16) if she realized capital punishment pre-dates the giving of the Ten Commandments.

God commanded capital punishment for murderers in Gen. 9:6: "Whosoever sheds man's blood, by man his blood shall be shed; for in the image of God, he made man." So the issue is elevated to the sanctity of life. Since God created humans in his image, God, as Kirby Anderson writes, "considers human life so sacred that he requires nothing less than the most severe of penalties for those who willfully destroy it."

Larry Weidman
Lewisburg, Pa.

Research Investigates Experiences of Female Mennonite Pastors (Mar. 30). I was disturbed by this statement in the article: "Sauder also asserts that strong opposition to women in leadership needs to be understood in the framework of abuse against women." Does this kind of statement promote bridge-building, or does it serve to widen the gap between those who disagree in their interpretation of what the Bible teaches about women in leadership?

I find such attitudes abusive. Who's abusing whom? When one cannot tolerate a viewpoint other than one's own, does not that person tend to become the abuser of the other person?

There are Bible-believing, God-fearing people on both sides of this issue. Categorizing and rock-throwing will not bring us any closer to reconciliation!

Laura Kurtz
Oley, Pa.

Steve Dintaman's article, ***The Spiritual Poverty of the Anabaptist Vision*** (Feb. 23), reminds us again of the importance of teaching the foundational story of grace. Judges and Jeremiah 1 tell us of the unfaithfulness and rootless worship that happens when the grace story is not told.

Is the series on the Ten Commandments an ironic exhibit of Dintaman's concern? The first word of grace did not merit an article. In the Judaic form, the first word is the foundation of grace for the commands: "I am the Lord your God who brought you out of the land of Egypt, out of the house of slavery. . . ." Would it not be better to include this and call them the Eleven Words, lest we assume grace and make the commands into detached legalisms?

I often wonder what to assume as I stand before hundreds of 18-to-20-year-old baptized Mennonite youth each year. To what extent have they experienced a profound sense of God's grace? I'm never quite sure that the "God is always there for me" on their papers is the expression of a significant grace experience. It could be a kind of easy God in whom there is no moral judgment, one that requires little sense of a need for grace. Without that experience of grace, discipleship is bad news.

If Dintaman is correct that there is a grace gap, is it a matter of Mennonite worship and preaching, or is it an issue of moral and spiritual development? I've known some Christians who didn't experience a profound adult sense of God's grace until in their thirties.

A Roman Catholic can tell you where and how they receive God's grace. An evangelical or pentecostal church member, responding to an altar call, can also tell you how to receive God's grace. Do Mennonites have any notion?

There is no doubt danger in being too specific or unspecific. If there is a Mennonite grace gap, it may be as much a worship-liturgy issue as a preaching issue.

Marion G. Bontrager
Hesston, Kan.

One Story, Two Meanings (March 23). When we tell a story, even a biblical one, we are not just passing on a changeless truth. Stories are given meanings by their tellers and listeners. To tell a story is to evoke a set of images or narratives that will bless or curse, heal or harm. The theologians and storytellers among us must therefore understand more than the intricacies of the ancient text. They must also know the secret ways of the heart. Even a fine passage of Scripture can be used in un-Christly ways.

So how does the discerning community measure the Christliness of a certain theological image? One way would be to see what impact the image has upon those whom Jesus calls blessed in Matt. 5:1-11. And this must surely include those women in our midst for whom Cathleen Hockman's editorial was indeed a word of blessing.

John Stahl-Wert
Pittsburgh, Pa.

"You know that you were ransomed from your futile ways inherited from your ancestors, not with perishable things like silver and gold, but with the precious blood of Christ. . . ."
—1 Peter 1:18-19a, NRSV

Gospel Herald

Editor: J. Lorne Peachey

Assistant Editor: Cathleen Hockman

Editorial consultants: George R. Brunk III, Richard A. Kauffman, Martha Kolb-Wyckoff, Stuart Showalter, Diane Zaerr

Gospel Herald (ISSN 0017-2340) is published weekly, except for the third week of August and the first week of December, for the Mennonite Church by the Mennonite Publishing House. Subscription rate (in U.S. dollars): $27.50 per year; outside U.S. and Canada (air mail delivery): $47.50 per year. Group and bulk rates available. Call 1 800 245-7894.

Editorial and subscription address: *Gospel Herald,* 616 Walnut Avenue, Scottdale, PA 15683-1999. Telephone: 412 887-8500. FAX: 412 887-3111.

Second-class postage paid at Scottdale, PA 15683-1999. Lithographed in the United States. Copyright © 1993 by Mennonite Publishing House. Canadian subscriptions: second-class postage paid at Kitchener, Ont., publication mail registration no. 128562.

Gospel Herald is a member of the Associated Church Press and of Meetinghouse, an association of Mennonite and Brethren in Christ editors.

Postmaster: send form 3576 to 616 Walnut Ave., Scottdale, PA 15683-1999.

Vol. 86, No. 17: April 27, 1993

Recycled paper

Credits: cover and p. 7 by Dynamic Graphics, p. 9 by Allen Eshleman, p. 10 by Gwen Stamm, p. 11 by Joe Campbell, p. 12 by Al Friesen, p. 13 by Howard Zehr.

What adults will do in Philadelphia

Accept the invitation for hosting by the local conferences. Set a date: July 27-Aug. 1, 1993. Select the convention and worship planning committees. Find a place that can handle four main events in one location: Mennonite General Assembly and three conventions—one for adults, one for youth, a third for children. Name the local hosting committees. Negotiate who does what for everything.

All that has been taking place behind the scenes since it was decided several years ago to hold the first Mennonite Church General Assembly and related conventions in Philadelphia, Pa., in 1993.

Overall planning for the adult convention is in the hands of Miriam Book, associate general secretary of the Mennonite General Board. Assisting her are coordinators for the host conferences—Miriam Martin for Atlantic Coast and Glen Roth for Lancaster.

What are their plans for adults?

Each morning features Bible studies from the book of Colossians, led by Calvin Shenk, Eastern Mennonite College, Harrisonburg, Va. Shenk will focus on the theme, "Who Is Christ?" Ervin Stutzman, moderator of Lancaster Conference, will be worship leader for these studies.

Evening worship sessions feature sermons on grace, covenant, and freedom. They will be delivered by David Mann, Hesston, Kan., moderator of the Mennonite Church; Duane Beck, Elkhart, Ind.; Michael Banks, Bronx, N.Y.; Dorothy Nikkel Friesen, Elkhart, Ind.; Ron Sider, Philadelphia, Pa.; and Raul Garcia, Buenos Aires, Argentina, president of Mennonite World Conference.

Mary Oyer, Goshen, Ind., will serve as song leader for the worship events. Bob and Cindy Petersheim, Lancaster, Pa., will be worship leaders. The convention theme is "Called to Freedom in Christ."

"This theme goes to the core of what we need to be working on as a people of faith," says Bob Petersheim. He also adds that the site, the new Pennsylvania Convention Center, will "soon feel at home to Mennonites. Rubbing elbows with everyone else will foster a sense of community that will enrich our experience."

But the adults will not meet only by themselves. They will have a joint worship service with the youth convention on Thursday evening. There will also be an afternoon of intergenerational seminars. And adults and youth will work together on Vision 95 Love-in-Action teams focusing on faith and human need in the city.

In the mornings of the convention, adults will have the opportunity to participate in a broad range of 75-minute practical ministry seminars, focusing on programs in congregational settings. In the afternoon there will be 2 1/2-hour seminars on themes of health care, mission, peace, sexuality, and worship.

A display area will provide opportunity for persons to interact with churchwide staff and other ministries. An exhibit will feature Mennonite artists from eastern Pennsylvania. People who like to sing will have an opportunity to participate in the Philadelphia 93 worship choir under the direction of Mary Oyer.

And no Mennonite convention is complete without tours. Philadelphia 93 will have day-long tours to the Franconia and Lancaster areas as well as half-day tours to Germantown, the Philadelphia Mennonite churches, Winterthur Museum, and Longwood Gardens.

When everything is said and done for the day, adults still have the options of various late-night activities. One of these includes a drama, *Going Places*, which will be offered each evening. Written by Merle Good, this three-act play examines the aspirations, struggles, and changes that have taken place in a Lancaster Mennonite family during the past 20 years.

In spite of all the many activities being planned for adults, there will still be lots of time for fellowship and talk. Undergirding it all will be dozens of people working behind the scenes, making the 11th churchwide adult convention a memorable week in the history of the Mennonite Church.

PHILADELPHIA 93

Pacifism, starvation, and Somalia:

We must continue to reject

If Jesus is the norm for what it means to be Christian, then Christ-oriented people can condone violence for no cause.

by J. Denny Weaver

In the last three years, the most seductive of all American myths has tempted Mennonites as a peace church. This myth claims that guns and violence solve problems, provide security, and produce freedom. When the Persian Gulf War erupted, this myth led some Mennonites to say, "I have no intention of abandoning my pacifism, but this war seems like an exceptionally just cause."

Recently the appeal to a righteous cause has taken a different form. Although Mennonite Central Committee refrained from supporting it, some Mennonites have defended a supposedly humanitarian role for the United States army in Somalia. While "negative peace" imposed from outside is less than full peace, the argument goes, it is better than active fighting. It does allow food to reach starving people. If Mennonites would return to an earlier dualistic world view, which accepts one calling for Christian pacifists and another for the military, the argument continues, then Mennonites could accept—or at least not oppose—this supposedly humanitarian use of the army.

Because of the absence of an overt military objective in Somalia, this second form of the temptation is more subtle and therefore perhaps the more dangerous to Mennonites as a peace church. Mennonites ought not succumb to either form of the temptation for several reasons:

1. We are Christians, oriented like Christ. Jesus rejected the use of the sword and taught love of enemies. His death exemplified that teaching. If Jesus is the norm for defining what it means to be *Christ*ian, then Christ-oriented people can never condone violence. For ease of reference, I will call this stance "principled, Christian pacifism."

2. The concept of "just war" is a rejection of this principled, Christian pacifism. While virtually all Christian traditions acknowledge that Jesus rejected the sword, many nonetheless argue that Jesus' teachings are impractical for the real world. The "just war" theory is the most common language to rationalize departure from Jesus' teaching. The criteria of a "just war" include *proportionality:* the good gained must exceed the damage done, and the evil permitted by not fighting must be judged greater than the evil created by resorting to violence. In other words, the idea of a justifiable war is a claim that in a particular case, some other goal or principle takes precedence over the teaching and example of Jesus.

3. Justifiable war criteria may be disguised with other names. This simply adds to the confusion. During the Vietnam War, "selective conscientious objectors" opposed that particular conflict but not all wars. Selective conscientious objection is not "almost pacifist." It is rather a claim that an individual may apply the justifiable war criteria, rather than accepting the judgment of the government or the church hierarchy that a given war is justified.

I believe that the idea of a "negative peace" (which produces some good when compared to chaos) is another instance of justifiable war criteria under another name. "Negative peace is preferable to injustice" is the kind of argument that justifiable war theory calls proportionality. In this instance, it is a claim that the use of the U.S. Army to force the warlords into a cease fire creates more good than not using the U.S. Army.

If Mennonites are principled pacifists, they shouldn't fall into the use of justifiable war criteria to rationalize action by the United States

Dialogue continues on how nonresistant, pacifist Mennonites should respond to the use of military might to allow relief workers, such as those of Mennonite Central Committee, to feed the starving of Somalia. The discussion in Gospel Herald *began with the article, "When Armed Force Is Used to Make Relief Work Possible," by J. R. Burkholder and Ted Koontz (Jan. 12). It continued with J. Lawrence Burkholder observations, "The Dark Side of Responsible Love" (Mar. 16). J. Denny Weaver writes here partly in response to these two articles.* —Editor

military. If Jesus is the norm and source of truth, then principled pacifists can and should assert that the use of guns and violence is never justified.

4. Compromise breeds compromise. The same logic which accepts the imposition of "negative peace" for the purpose of permitting food distribution would also justify an expanded military operation to subdue bandits and warlords in their new territories. Accepting the initial compromise with Jesus' teaching to make limited use of military force is the beginning of a series of compromises, each one acquiescing to an increase in the level of violence—and each time with the same humanitarian motive.

Each compromise contains the seeds of the next. Eventually the compromises would justify a massive ground invasion to stop killing and hunger in Bosnia-Herzegovina, as well as the full-fledged war to remove Iraq from Kuwait. Mennonite peace people, who confess Jesus as the truth, ought not make that first compromise.

That said, do Mennonites and other pacifists have anything to contribute in the discussion about Somalia or any other trouble spot? I think they do. If Jesus is truly the norm of God's truth, then Jesus' rejection of the sword is not just one principle—it is a stance from which we may legitimately comment on the political scene.

We might start with these observations:

• Guns are part of the problem of Somalia. Does it make sense to claim that more guns will solve the problem? To fall back on guns for a solution is to be seduced by the American myth about the efficiency of violence. It is the myth our children learn from their earliest history lessons when they are told that United States' freedom began with the use of guns in 1776.

• The American faith in violence and guns to solve problems often puts blinders on those searching for solutions. Faith in violence seems to visualize only two alternatives—either do nothing or use violence; either allow people to starve or send in the army. But are those the only choices? And is a solution imposed from the outside a real solution?

The American faith in violence and guns to solve problems often puts blinders on those seeking for solutions.

• Once past the early photo opportunities, reports of the army's intervention in Somalia have not lived up to the official optimism for this mission. A late January report in the Toronto *Globe and Mail* described an actual decrease in security since the incursion. While some people have received food, the bands of bandits have not disappeared. Instead they have moved across borders and into new areas where there are no coalition forces. It appears that U.S. forces are not solving the central problem of guns and warlords—they are displacing and spreading it.

• Other considerations would appear to qualify the United States' humanitarian motivation. The first is the nature and purpose of the army. At a meeting of Non-Governmental Organizations (NGOs) prior to the intervention in Somalia, a Department of Defense spokesperson said, "The primary purpose of the military is to combat the enemy. The military is no more qualified to do humanitarian assistance than are NGOs to carry out military strategy and activity."

A second consideration is the national myths which shape the self concept of the United States. Inherited from the founding Puritans are the myths of national goodness, chosenness, and invincibility. The debacle of Vietnam undercut those myths and ushered in a generation of national uncertainty. The Gulf War, an overwhelming military victory for a supposedly righteous cause, enabled George Bush to reassert the

Accepting an initial compromise to make limited use of military force is the beginning of a series of compromises, each one allowing yet more violence.

myths as he proclaimed, "We have excised Vietnam."

Intervention in Somalia compliments the myth of U.S. invincibility with national myths of goodness and kindness. Together, the Gulf War and the Somalian intervention foster the belief that the United States, the world's only remaining super power, has a warm heart within its tough exterior and therefore deserves to be the world's police. The national need to make such assertions overruled the military's initial frank admission that it had no interest in a supposedly humanitarian operation in Somalia.

That unstated but very real ideological agenda is capped by a final consideration: some real-world national political objectives. The *Globe and Mail* (Jan. 27) listed three such objectives. One is to regain access to a huge tarmac runway at Berbera, Somalia, used by military jets when the United States had an air and naval base there in the 1980s. This runway has a key location, near Saudi Arabia and other oil producing countries in the Middle East. Second, the United States wants a stable Somalia, which is predominately a Sunni Muslim country, as a bulwark against the spread of Shi'ia Islam, the foundation of Muslim fundamentalism. Third, the United States wants secure access to a potentially huge quantity of oil beneath northern Somalia. Such ideological and political considerations indicate that the dominant reason for the incursion into Somalia is to undergird the survival of the military-industrial complex and a huge army in the aftermath of the Cold War.

Does a commitment to nonviolence mean that peace people can do nothing but sit on the sidelines and watch people suffer? No! Consider the following:

1. The civil war in Somalia has destroyed much of the infrastructure and the traditional clan structure. A genuine solution to the problems of Somalia includes the restoration of clan integrity and the traditional justice system. John Paul Lederach's mediation efforts of the last 18 months, with the support of Mennonite Central Committee, envisions such a solution.

2. The haste to rationalize military intervention has clearly not considered all options. For example, how much thought was given to sending an unarmed force of 30,000-50,000 people to carry food supplies? Gandhi, Martin Luther King, Jr., the Intifada, the fall of the Berlin Wall, the collapse of the Soviet Union, and more show that enormous social change can happen without guns.

3. Christian Peacemaker Teams (CPT) is the cutting edge of the peace churches as agents of social change. Nonviolent people would do well to develop wider support for CPT rather than to rationalize support for the U.S. Army in Somalia.

4. However, CPT is still only the embryo of what it could become. We Mennonites need to confess frankly that we have not yet thought very much about large scale, international nonviolent action and intervention. It is a failure for which we should repent and then change our ways. Then, perhaps the situation in Somalia will be the catalyst which moves Mennonites to seize on a large scale their mission of nonviolent peacemaking.

5. Somalia is a very complex problem. It is not possible to lay out a nonviolent solution which solves all problems. However, those who would hold the absence of a complete solution against the advocates of nonviolence should honestly apply the same criteria to the violent solutions. Thus far, the problems in Somalia have been caused by guns. Introduction of more guns is not solving but rather displacing the problem. In fact, the world's track record of solving problems with military might is poor. It is therefore not illogical to argue for a different kind of approach—a nonviolent one.

How much thought was given to sending an unarmed force of 30,000-50,000 people to carry food supplies in Somalia?

6. Although one can make a logical case for nonviolence and point to successes for nonviolent methods, Mennonites and other peace churches should not support nonviolent methods just because they work. Mennonites should support nonviolence on principle, because we are *Christ*ians. We cannot guarantee success in every situation.

But failure of nonviolence in a particular instance will not cause us to back away from nonviolence *if* we truly believe that Jesus is the ultimate norm of truth. May we bring that faith to the problems of Somalia.

J. Denny Weaver is professor of religion at Bluffton College, Bluffton, Ohio. He is also the author of the book, Becoming Anabaptist *(Herald Press).*

Mennonite Mutual Aid representative testifies before health care task force

Washington, D.C. (MMA)—A representative of Mennonite Mutual Aid (MMA) recently testified here before a subcommittee of a task force chaired by Hillary Rodham Clinton which is pursuing health care reform in the United States.

Karl Sommers, vice president of corporate planning at MMA, testified before the Insurance Subcommittee on behalf of fraternal organizations. MMA is one of the seven largest fraternal organizations in the United States; it is the only one still offering its members major medical insurance.

Sommers presented information about MMA, its health insurance programs, and its benefit programs (such as the Sharing Fund) which help those in need. He stressed that fraternal organizations are uniquely positioned to work with their members on health reform.

A major piece of the health reform package currently being proposed calls for community health alliances to be formed. The alliances would select which insurance providers would be allowed to offer health insurance to businesses and individuals within the alliance's territory.

The Insurance Subcommittee invited Sommers and other representatives of fraternal organizations to present a proposal for how they might fit into a community health alliance plan. The proposal may then be incorporated into the final health care reform package.

The entire health care reform process is on a very fast track. Sommers noted the situation is changing almost daily.

However, he has been encouraged by the Insurance Subcommittee's interest in working with fraternal organizations as a way to meet the need for paying the cost of health care.

José Maria Tz'ub, director of K'ekchí Bible Institute, Guatemala, offers fruit to refugees. The K'ekchí Mennonite Church hosted 240 refugees over a period of seven days.

K'ekchí Mennonites host 240 refugees

San Pedro Carchá, Guatemala (EMBM)—The K'ekchí Mennonite Church recently aided a group of 240 Guatemalan refugees returning from Mexico.

Over 100,000 Guatemalans are believed to be living as refugees in Mexico; 45,000 are registered in United Nations refugee camps. Some 2,500 of these refugees returned to Guatemala in late January (see the March 2 *Gospel Herald*), although many did not return to their original homes.

K'ekchí Mennonites provided food and lodging for 240 refugees over a period of seven days. One K'ekchí woman who cooked around the clock for refugees said she did it because "it is what Jesus would do." Another man cited obedience to Matt. 25 about feeding the hungry.

Allen Eshelman, Eastern Mennonite Board of Missions representative to Guatemala, noted that the provisions of the K'ekchí Mennonite Church hold potential risk because of political perceptions. The K'ekchí Mennonites have not decided whether they will participate in coming repatriations.

Edmonton welcomes recycling program

Edmonton, Alta. (MCC Canada)—Faced with tough economic decisions like most other politicians across the country, some Edmonton civic politicians likely had grins on their faces after a recent meeting with managers of that city's recycling program.

Dave Hubert, chair of Edmonton Recycling Society's (ERS) board of directors, handed the city a check of $184,000 (Canadian) in profits.

Moreover, he promised a 10 percent reduction in what ERS had planned to charge to operate the city's recycling program this year. That reduction translates into a $285,000 saving, Hubert said. "They [city politicians] were quite pleased. Money is tight in Edmonton," he observed after the meeting.

Mennonite Central Committee (MCC) Alberta began ERS four years ago to raise awareness of environmental issues and provide jobs for people who would normally have difficulty finding work—such as the mentally handicapped, indigenous Canadians, and immigrants.

ERS currently employs about 72 people, of which a fourth are people with employment disadvantages. It has become one of the major employers in Edmonton's inner city, Hubert said. More than 400 people have been trained by ERS since it started.

ERS helps operate Edmonton's citywide curbside recycling program. It collects and markets a major portion of the city's residential recyclable waste.

Increased efficiency over the years is one of the reasons that ERS was able to give the city a 10 percent rollback in its contract. The value of some of the recycled material, like newsprint, has skyrocketed in the past year, Hubert said.

ERS also waived the cost of living escalation clause in its contract with the city, resulting in a further saving of $57,000.

Restructuring, homosexuality, peace, Vision 95 reviewed by General Board

Tofield, Alta.—When the Mennonite Church General Board gathered here April 15-17, the agenda was as broad as the Alberta prairie outside the Salem Mennonite Church where it met.

In three days, the board worked with subjects as diverse as homosexuality, peace, health care, male violence against women, integration, Vision 95, restructuring, and women in ministry.

Discussion of homosexuality centered around a final report from the Listening Committee on Homosexual Concerns. A joint committee of the Mennonite Church (MC) and General Conference Mennonite Church (GC), the Listening Committee was appointed in 1990 to study and discuss the issue of homosexuality as well as to make recommendations about policy and program in relation to homosexuals [see "Listening Committee," this page].

In its final report, the Listening Committee recommended the church "intensify its efforts to help congregations study homosexuality in order to discern how homosexuals can relate to the church's life and ministry."

General Board members, in accepting the report, said that the primary responsibility for dealing with homosexuality "rests with the area conferences and congregations." Their work, however, should be done in context of a 1987 General Assembly statement which says that "homosexual genital activity" is sin.

One board member noted congregations and conferences will have difficulty handling the subject because the current political climate has polarized people. Another told how her congregation is going into a study of homosexuality "with fear and trembling, feeling very much alone."

Listening Committee members also observed this fear. "Many of our people, though uncertain, are cautiously willing to discuss this issue but are reluctant to do so because they fear rejection or censure from church members and leaders," the committee report stated.

Statements for General Assembly. General Board also discussed and refined several statements which will go to Mennonite General Assembly delegates meeting in Philadelphia this summer. Three of these are related to peace: one on peace education; a second on military intervention in Somalia; and a more general peace statement being recommended by Mennonite Central Committee.

Other statements deal with male violence against women and with health care in the United States.

General Board members affirmed a process for making a 1995 decision about merger of the MCs and GCs. It calls for district conferences to review and respond to recommendations from the Integration Exploration Committee (IEC) in 1994. Out of these responses will come a proposal on integration to go to a joint MC/GC assembly in Wichita, Kan., in 1995.

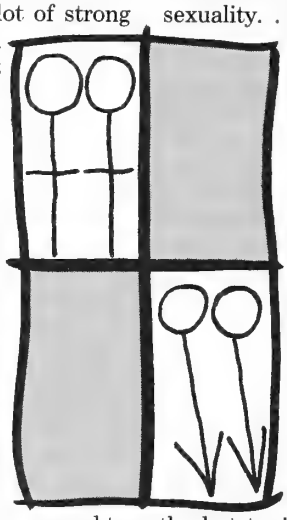
James Lapp, the board's general secretary and a member of IEC said, "My

Listening Committee leaders reflect on task

Newton, Kan. (GCMC)—When Sue Goerzen and Edward Stoltzfus agreed to serve as co-chairpersons of the Listening Committee on Homosexual Concerns for the Mennonite Church and the General Conference Mennonite Church, they both knew it would not be an easy task.

The Listening Committee members completed their work in August 1992 when they submitted their final report to the two denominations.

"I knew it would be a difficult piece of work that would require careful attention because it involved a lot of strong passions," said Stoltzfus, a professor of theology at Eastern Mennonite Seminary, Harrisonburg, Va.



Goerzen, of Harrow, Ont., also figured it would be a fairly complex process due to her prior experience as co-chairperson of the 1982 General Conference sexuality study. She is a retired professor of family studies from University of Windsor, Ont.

Nevertheless neither Goerzen nor Stoltzfus was completely prepared for the outpouring of stories and opinions offered to the Listening Committee. "There was no end to the responses. I have a file that is 2-3 inches thick with correspondence from individuals," Stoltzfus said.

And he estimates the committee just touched the tip of the iceberg when it comes to communicating with Mennonites with homosexual orientation.

"The church needs to recognize and be sensitive to the fact that there are homosexual people in our congregations and institutions that we don't know about," Stoltzfus said. Some research indicates that between 6-10 percent of the population has homosexual orientation.

"We cannot condemn a person because of homosexual orientation. It's not a choice for many of the ones I have learned to know," Goerzen commented. "If all of us could see their pain and just love instead of condemn."

Through his work on the committee, Stoltzfus said he "grew to believe that homosexuals are a genuinely misunderstood and indeed marginalized group. Our treatment of homosexuals has been exceptionally cruel within society and the church.

"It's extremely unjust for us to treat all homosexuals on the same basis and to ascribe to only one course of action. I believe there are multi-causes of homosexuality. . . . For instance, there is a percentage of homosexuals whose orientation is not volitional, but linked to genetic or hormonal causes."

However, Stoltzfus is not surprised by the church's attitudes toward homosexuals. "General society and the church have a long history of marginalizing people—from epileptics to parents who are told that their children's disabilities are the result of their sin," he said.

Goerzen also observed how the church has changed over time. She recalled how divorce and remarriage were the hot topics at a 1980 meeting of the Conference of Mennonites in Canada.

"All I heard then was condemnation. Twelve years later, we are willing to deal with it and accept individuals who have gone through divorces," she said.

"Each church must grapple with this issue. The denomination cannot dictate where we should stand," Goerzen added. "Until homosexuality impacts us at a personal level, we'll never know if we're right or wrong about the way we've walked with homosexuals."

Homosexuality is a "frontier" issue that the church cannot afford to run away from, Stoltzfus agreed. "It needs serious work. The people who can help us find our way through are our homosexual brothers and sisters."

—*Carla Reimer*

assumption is that by 1995 we will know the outcome of a vote on integration because conferences will have had input into the recommendation that comes to Wichita."

No restructuring. Some of the longest and liveliest General Board debate centered around whether church agencies should be restructured to provide services to congregations more effectively. This discussion focused on what the future should be for Mennonite Board of Congregational Ministries (MBCM).

The General Board acknowledged tensions "which exist between the General Board and MBCM . . . from the financial pressures, from the lack of clarity regarding respective roles . . . and from the unique overlap of agenda" between the two boards.

It decided, however, that "a major restructuring of congregational services would not be wise at this time." MBCM is to continue in its present form, working on clearing up what one member called "fuzzy points" in its operation.

Later in the meeting, General Board considered a request from MBCM that it make a "clear statement advocating the use of women's gifts in pastoral ministry." The board, however, said this advocacy should be done "in ways other than through another position statement."

More money, more members. Statistics were good news for the General Board at this meeting. Miriam Book, Vision 95 coordinator, reported 153 "healthy Mennonite congregations" have been started since 1985. Total membership in the church has increased by 11,000 during the years of Vision 95. Giving has increased close to 20 percent.

A strong contribution base also allowed the General Board to end 1992 with a surplus of $15,000 (U.S.). Stan Kropf, director of finance, reported conference contributions up 5 percent above budget.

There was also good news on contributions to the annual Christmas Sharing Fund. Last year more than $41,000 was raised for the Council of Anabaptists in Los Angeles. By comparison, Christmas Sharing garnered $10,000 in 1991.

This spring session of the board was hosted by Northwest Mennonite Conference. It was one of the few times the board has met north of the Canada-U.S. border. In addition to daylong business sessions, the board also had dinner and programs with the Salem (Tofield) and Holyrood (Edmonton) congregations as well as a breakfast meeting with Northwest Conference leaders.—*J. Lorne Peachey*

'Irishize' mediation efforts, Lederach urges peace groups in Ireland

Belfast, Northern Ireland (MCC)—Conflict flares. Call in an impartial outsider to mediate a solution, right?

Not necessarily, John Paul Lederach told enthusiastic audiences in Belfast, Northern Ireland, during three days of seminars in early March.

Lederach, Mennonite Central Committee (MCC) international conciliation specialist, encouraged Irish peace groups to "Irishize" mediation to make it appropriate for their own culture.

The Conflict Mediation Network in Ireland has been puzzled as to why people often ask them to give mediation workshops but rarely to mediate disputes.

Drawing on his experiences in Somalia and Central America, Lederach suggested that the model developed in the United States of using impartial outsiders may not be appropriate in Ireland.

"Workshop participants said they identified with Latin Americans, who go to people they know and trust rather than to outsiders in times of stress," Lederach comments.

In a public meeting attended by 80 people involved in peacemaking—from government officials to grassroots organizers—Lederach presented the idea that peacemaking needs to be constructed at three levels: at the grassroots; at a middle-range, involving leaders from church, business, and nongovernmental organizations; and at the government stratum.

"People tend to think of peacemaking as negotiations among top-level leaders seated around a table," Lederach says. "Such negotiations are high profile and people's hopes and optimism rise and fall according to how the negotiations fare.

"But what happens at the middle-range and grassroots levels are more important for a lasting peace," he adds.

"These ideas hit home; people could see an overall framework for working for long term peace and could identify their place in it," Lederach says, explaining why he was given "all but a standing ovation at the end from weary but experienced peace activists," in the words of Joe Campbell, program coordinator for MCC and Mennonite Board of Missions in Ireland.

"The politicians are deadlocked and we who work at peace are fatigued," Campbell says. "John Paul helped us see our work in context and he gave us new energy."

A British Broadcasting Corp. reporter interviews John Paul Lederach on the biblical basis of reconciliation for a Sunday morning radio talk show. Lederach's meetings in Ireland were well attended by media representatives.

Lederach notes that despite recent bombings, many Irish people he spoke with feel they are gradually moving towards peace.

"They say, 'The troubles won't be solved tomorrow or even in my lifetime, but we are making progress.' " They recognize that community efforts to reach out to the "other side" are "small pieces in building peace," Lederach says.

Lederach met with two community activists, one Catholic and one Protestant, who have contact with paramilitary commanders on both sides of Ireland's conflict. He also met with five clergy, Catholic and Protestant, who have met paramilitary leaders.

He encouraged these groups to meet regularly, believing they can form "insider" teams, trusted by both sides, to forge dialogue.

The clergy gathering was the first such meeting of those particular individuals. "I am delighted they have agreed to meet again to coordinate efforts," comments Campbell, who had arranged the meeting.

Conflict in Ireland dates to 1921, when Ireland was politically divided into two parts, one region under British rule and the other under Irish rule. Nationalists, mainly Catholic groups, are striving for a united Ireland; unionists, principally Protestants, want to remain a part of Great Britain.—*Emily Will*

Project earns a pretty penny. *Harrisburg, Pa. (MCC)*—Sarah Roth, 5, of Akron, Pa., and Scott Huston, 12, of Malvern, Pa., chart "Penny Power" earnings at the Pennsylvania Relief Sale, held here April 2-3. Pennies poured in from area congregations, adding up to some $5,500 (U.S.) for Mennonite Central Committee relief and development work. Relief sale-goers donated an additional $2,500 in dimes, nickels, and quarters to the project.

Cedar Grove Mennonite Church of Green Castle, Pa., donated the most pennies—almost 50,000 of them ($486.89). The six next highest donors were: Goodville (Pa.) Mennonite Church, $396.96; Forest Hills Mennonite Church, Leola, Pa., $329.70; Oley (Pa.) Mennonite Church, $283.87; Mt. Zion Mennonite Church, Hagerstown, Md., $278.09; Conestoga Mennonite Church of Morgantown, Pa., $244.28; and Rockhill Mennonite Church of Telford, Pa., $200.04.

• **Volunteers awarded.** About 250 Mennonite Central Committee volunteers from the Altona, Man., area recently received Citizen of the Year awards from the town's Chamber of Commerce. The southern Manitoba town has had an MCC thrift store and gift shop for 21 years and depends on volunteers to keep it running. "MCC has harnessed its greatest potential, that of human beings," said Mayor Art Dyck in presenting a plaque to local MCC president Abe Loewen and his wife, Margaret, on March 18.

• **Violence hinders aid.** At a United Nations-sponsored conference on humanitarian assistance to Somalia last month, aid agencies said the security situation has worsened in recent weeks. Some workers said they feel more vulnerable now than before the U.S.-led military intervention: "Before, gunmen zeroed in on food storage areas, but now that the military guards the food, gunmen target foreigners' cash and cars." Hershey Leaman, who represented Mennonite Central Committee at the meeting, says most international agencies agree that true security cannot be imposed by the outside but must come from Somalis.

• **Abuse policy adopted.** The General Conference Mennonite Church has implemented an employee sexual harassment and abuse policy as of Feb. 18. "The church needs to hold people accountable for their actions. This document will help create avenues of justice, healing, and restoration for both victims and offenders," said Wanda Derksen-Bergen, one of the church staff who helped write the policy. "Any sort of abuse violates God's sacred call for us to show respect and dignity to all people."

• **MCC writer ranks first.** Emily Will, a staff writer at Mennonite Central Committee, recently received a first-place award in the Pennsylvania chapter of the Women in Communications' annual competition. The organization honored Will for two feature articles about "The Meaning of Life" photo exhibit.

• **Quilt exhibit held.** Lancaster (Pa.) Mennonite High School's second Antique Quilt and Photography Exhibit, held March 25-28, netted about $5,000 for the school and received high praise from its 2,000 guests, many of whom were from outside Lancaster County. Each of the 70 quilts was accompanied by a historical story and a reprint of an old photograph. The exhibit's oldest quilt was made around 1850. One of the most unique was the rose postage stamp quilt that holds 13,689 three-quarter-inch stamps.

• **Building dedicated.** An April 18 dedication service culminated a year long building renovation of the Charlottesville (Va.) Mennonite Church. The church added partitioning for two new classrooms, a kitchen, and handicapped accessible bathroom facilities. Fresh paint and a new floor further brightened the meeting space. "The congregation rejoices in the Lord's timing and provision as all but $6,000 of the $56,000 cost has already been paid," reports moderator David L. Phillips.

• **For church secretaries:** *Gospel Herald* requests that churches use the beige colored "Death notices" and discard any of the white "Obituary notices" they may have left over. For a supply of correct forms, call Dotty Anderson at 412 887-8500.

• **New appointments:**
Dennis Wyse, head men's basketball coach, Hesston (Kan.) College. He will also teach in the physical education department.

• **Pastor transitions:**
Julianna and Philip Bender began serving as the pastoral team at Zurich (Ont.) Mennonite Church on April 15. Benders served in Ghana with Mennonite Board of Missions, March 1989-August 1992. Their address is Box 309, Zurich, ON N0M 2T0.
Vern and Helen Miller, founding pastors of the Lee Heights Community Church in Cleveland, Ohio, retired on April 30. They have served this congregation since 1956. Their son, *Robin Miller*, will assume the pastorate on May 1. He will be formally installed by representatives of Ohio Conference on May 30.

• **Missionary transitions:**
Titus and Karen Guenther, Mennonite Board of Missions workers in Chile, returned to that South American country on March 6 following a three-month North American assignment. Titus teaches church history from an Anabaptist perspective at an interdenominational seminary. Guenthers' address is Casilla 302, Concepcion, Chile.

• **Coming events:**
PAX reunion, Oak Grove Mennonite Church, Smithville, Ohio, July 3-4. Information from Carl Conrad, 5340 Egypt, Smithville, OH 44677; phone 216 669-2305 evenings.
45th anniversary, Gray Ridge Mennonite Church, Millersburg, Ohio, July 18. All former members and persons associated with the church are invited to attend and bring photos or other memorabilia. Information from Edison Snyder at 216 852-2867.
Lubicon Cree Nation seminar, Little Buffalo, Alta., July 24-31. Participants will live on the Lubicon land, learning about the people's life and struggles. Information from Rob Enns (Mennonite Central Committee Alberta) at 403 275-6935 or Anna Dueck (MCC Canada) at 204 261-6381.

Conference on power, Elizabethtown (Pa.) College, July 25-27. Sessions will examine the nature, status, function, use, and misuse of power in Anabaptist communities, both past and present. Sponsored by The Young Center for the Study of Anabaptist and Pietist Groups and the Association of Mennonite Sociologists and Anthropologists. Register by July 1. Information from The Young Center, Elizabethtown College, One Alpha Drive, Elizabethtown, PA 17022-2298; phone 717 361-1470.

Network of Biblical Storytellers annual meeting, Duke University, Durham, N.C., Aug. 3-6. This year's theme is "New Beginnings: Telling Stories from Genesis and Acts." Event features a performance by Dennis Dewey. Registration required by June 30. Contact Tracy Radosevic, 121 S. Depot St., Cherryville, NC 28021; phone 704 435-5251.

La Jara VS 10th year reunion, La Jara, Colo., Aug. 6-8. Former voluntary service workers, VS committee members, and friends of the unit invited. Information available from Alice M. Price, PO Box 306, La Jara, CO 81140.

• New books:

The Community of the Spirit by C. Norman Kraus. In this complete revision, the author stresses that the good news of the gospel is that the Spirit of God is among us now. Kraus asks the church to become a dynamic "God Movement" by opening itself to this now-present Spirit. Includes study questions. Available from Herald Press, 800 245-7894.

Faith Roots by James R. Leaman gives an in-depth view of the Jewish faith and encourages Christian readers to witness to Jewish people. Chapters conclude with discussion questions for group study. Available from Evangel Publishing House, 800 253-9315, or through Provident bookstores.

My Walk Through the Twentieth Century, memoirs of Laban L. Swartzentruber. Available from Clayton L. Swartzentruber, 201 Maple Ave., Harleysville, PA 19438.

The Transfiguration of Mission edited by Wilbert R. Shenk examines current trends in missiological thought. The six authors then call the church to renewal in missions based on the model of Jesus the Messiah. Available from Herald Press, 800 245-7894.

• New resources:

Brochure on faith and politics answers such questions as these: Does Mennonite Central Committee (MCC) have a political agenda? Who does MCC represent when making statements or expressing political opinions to government? "Faith, Power and Politics: Questions and Answers" available free from MCC; phone 717 859-1151.

Mennonite Your Way Directory 7, a hospitality travel resource for 1993-96, complied by Leon and Nancy Stauffer. This 20th anniversary edition includes: a listing of 2,250 North American hosts in 48 states and eight provinces; 250 international contacts from 60 countries; "What to See" and "Community Profiles" sections; sample letters for hosts and guests. A special focus is given to areas in southeastern Pennsylvania and southcentral Kansas. Order from MYW, Box 1525, Salunga, PA 17538; phone 717 653-9288 or 717 653-0990.

Photo exhibit explores "The Meaning of Life" for prisoners serving life sentences in Pennsylvania. Available for free loan from Mennonite Central Committee, PO Box 500, Akron, PA 17501; phone 717 859-1151.

• Job openings:

Director of church relations, Goshen (Ind.) College. Duties include representing the college to Mennonite churches and conferences, coordinating choir and other student group travel to churches. Qualifications include a commitment to the Mennonite Church and higher education, writing and speaking skills, willingness to travel, pastoral or church agency experience. Position begins Sept. 1; applications accepted until June 1 or until position is filled. Send résumé and letter of application, naming three references, to Lois K. Bare, Director of Constituency Relations, Goshen College, Goshen, IN 46526.

Maintenance director, Little Eden Camp, Onekama, Mich. Full-time summer position runs June 1-Sept. 15. Contact Chris Gill at the camp, PO Box 387, Onekama, MI 49675; phone 616 889-4294.

• Change of address:

Weavers Mennonite Church from Rt. 5, Box 59, to Rt. 15, Box 159, Harrisonburg, VA 22801.

NEW MEMBERS

Akron, Pa.: Karen King, Kevin King, Yvonne Peifer, Karl Peifer, Brent Godshalk, Marilyn Godshalk, Julie Yoder, Dwight Yoder, Karen Alderfer, Steve Alderfer, Justin Weber, Abigail Landis, Lara Ressler, Becky Clemens, Reuben Miller, Crystal Becker, and Jonathan Penner.

Bay Shore, Sarasota, Fla.: Merlin and Beth Wittmer, Ben and Janet Woelk, John and Sheryl Stutzman, Ellen Manus, Darlene Gerber, Roger Manus, Mel Mullet, and Lee and Vina Miller.

Benton, Goshen, Ind.: Arlan Hooley, Kari Miller, Martha Williams, David and Pat Baer, Mark and Connie Haarer, Roger and Lois Hooley, Bruce Nofziger, and Donna Risser.

Emma, Topeka, Ind.: Randy and Janice Bontrager, Jennifer Heath, Nate Jones, Gavin Miller, Kari Miller, Nicki Reffett, and Shannon Troyer.

First, Canton, Ohio: Ron Rankin.

Huntington, Newport News, Va.: Heidi Layman, Jackie Taylor, Eric Blumber, and Kirsten Penner.

Jubilee, Meridian, Miss.: Jessica Byler.

MCC to aid returning refugees. *Northern Kenya (MCC)*—These children are among the 800,000 Somalis who have fled the turmoil in their homeland. Some 10,000 Somali refugees living in Kenya are to return home to Somalia's Sanaag region. Local clans there have reached peace agreements using traditional methods of negotiation. The area is currently secure and self-sufficient in food. The United Nations will pay the refugees' airfare; Mennonite Central Committee, in conjunction with Canadian Foodgrains Bank, will supply beans, cooking oil, and flour valued at $700,000 (U.S.). This food will last six months while the refugees—mostly traders, civil servants, and farmers—reestablish themselves. Most have family in the area to help them.

Join me...

and 50,000 others in the church who are breathing new life into a treasured church tradition: mutual aid.

As members of MMA, we're helping each other to secure quality insurance and financial services. But we're doing more than that too.

For example, in the past 10 years alone, we've provided over $5 million in gifts of money to our sisters and brothers in the church — and we've done it without paying a penny extra for our insurance premiums! The money has been used to help meet special needs, like assisting families with unpaid living expenses, providing medical insurance for uninsured church members, and more.

How is this possible? It's because of MMA's tax savings as a fraternal benefit association*. Instead of paying taxes like a commercial insurance company, we're permitted to use this money to meet special needs because our members are people of a common faith who are working together for each other's benefit.

That's just one way your membership in MMA really does make a difference!

— Howard Brenneman, President

* includes all MMA health, life, disability, annuity, and long-term care plans.

Mennonite Mutual Aid

Lititz, Pa.: Nathan Buckwalter, Rachel Buckwalter, Cristen Frederick, Emily Good, Jill Hess, Maribeth Johnson, Jimmy Kreider, Jana Oberholtzer, Angela Shirk, Derrick Sprout, Jane Sprout, Yajue Huang, and Xiaoqi Yang.

Rossmere, Lancaster, Pa.: Nancy Retallack, Randy Harrison, Darla Harrison, Lori Brown, Howard Brown, Robert Koenig, and Carol Koenig.

Springdale, Waynesboro, Va.: Stacy Riley.

BIRTHS

Bender, Gary and Pat Becker, Tavistock, Ont., Dylan Jeffery (second child), March 24.

Brenneman, Stan and Donita Swartz, Lima, Ohio, Kent Tayler (third child), March 31.

Gascho, David and Patty Meitz, Kitchener, Ont., Jamieson Scott (second child), March 9.

Kiertscher, Peter and Allison Cousins, Kitchener, Ont., Nicholas Richard (second child), March 29.

Mullet, Mel and Darlene Gerber, Sarasota, Fla., Shavonne Lenore (first child), Feb. 15.

Munley, Gerry and Anne Perkins, Mundelein, Ill., Alia Perkins (fifth child), Jan. 9.

Nguyen, Gregory and Joanne Crosby, Quakertown, Pa., Jessica Ruth (first child), April 1.

Nice, George and Lori, Williamsburg, Va., Emily Anne (third child), March 23.

Nuñez, Alex and Chrissy Thornton, Sierra Madre, Calif., Nicolai Thornton (first child), March 17.

Shank, Ken and Cheryl Graber, West Liberty, Ohio, Jacob Nathaniel (third child), April 2.

Shantz, Scott and Faye Zehr, Baden, Ont., Helaina Montgomery (second child), March 21.

Showalter, Daniel and Sara Burkholder, Waynesboro, Va., Keith Daniel (second child), March 22.

Troyer, Jeff and Brenda Widmer, Wooster, Ohio, Benjamin Andrew (third child), March 17.

Troyer, John W. and Susie, Engadine, Mich., Heather Marie (fourth child), Oct. 8.

Weaver, Dale and Marcia Hartman, Austintown, Ohio, Leslie Anne (third child), March 28.

Yoder, Darrel and Barb Buxbaum, Canfield, Ohio, Sara Marie (third child), March 26.

Yordy, Jeff and Patty Drzal, Libertyville, Ill., Nathaniel Edward (third child), Feb. 4.

MARRIAGES

Brubaker-Diem: Conrad Brubaker, Mifflintown, Pa. (Lost Creek), and Dawn Diem, McAlisterville, Pa. (Cross Roads), Jan. 16, by Raymond Lauver.

Mast-Whitehead: Harley Mast, Millersburg, Ind. (Clinton Frame), and Rachel Whitehead, Goshen, Ind. (Living Gospel), March 20, by Robert Shreiner and Otto Beer.

Miller-Conrad: Matthew Miller, Lititz, Pa. (Albany), and Lisa Conrad, Lititz, Pa. (Lititz), March 27, by Lynn R. Miller (father of groom).

Mullet-Gerber: Mel Mullet, Sarasota, Fla. (Bay Shore), and Darlene Gerber, Sarasota, Fla. (Bay Shore), April 3, by Howard S. Schmitt.

Schrock-Gerig: Kevin Schrock, Shipshewana, Ind. (Shore), and Maree Gerig, New Haven, Ind. (Shore), March 27, by Barry Loop.

Stauffer-Yoder: Kurt Stauffer, Belleville, Pa. (Maple Grove), and Dena Yoder, Belleville, Pa. (Maple Grove), March 27, by Ivan Yoder.

Ulishney-Nolt: George Ulishney, Quarryville, Pa., and Lisa Nolt, Paradise, Pa. (Ridgeview), March 20, by Ray Lapp.

DEATHS

Burkhart, Anna Rudy, 79, Breslau, Ont. Born: March 21, 1914, Preston, Ont., to Clarence and Ada Snyder Rudy. Died: March 21, 1993, Guelph, Ont. Survivors—husband: Homer Burkhart; sons: Nelson, Delton, James, Laverne, Edward; brothers and sister: Wilfred, Arthur, Lucille Markle; 7 grandchildren. Funeral and burial: March 24, Wanner Mennonite Church, by Eric Rempel and Paul Martin.

Fertich, Curtis Aaron, Elizabethtown, Pa. Born: March 31, 1993, Harrisburg, Pa., to Scot and Nance Light Fertich. Died: March 31, 1993, Harrisburg, Pa., from a premature birth. Funeral: March 31, Harrisburg Hospital, by Sam Thomas.

Gingerich, Ezra W., 78, Millersburg, Ind. Born: May 8, 1914, Poole, Ont., to John C. and Leah Wagler Gingerich. Died: March 18, 1993, Millersburg, Ind. Survivors—wife: Gladys Bontrager Gingerich; children: Marie Miller, Marvin, Viola Miller, Geneva Bender, Carol Beachy; brothers and sisters: Anna Mae, Fannie Marie Hochstetler, Magdalena Graber, Aaron, John, Jake, Abe; 19 grandchildren, 18 great-grandchildren. Funeral and burial: March 21, Benton Mennonite Church, by Galen Johns and Jim Chupp.

Groff, Ruth N. Shenk, 74, Millersville, Pa. Born: July 18, 1918, to Daniel and Lily May Shenk. Died: March 3, 1993. Survivors—husband: Amos H. Groff; children: Gordon Lee, Glenda Lee; one grandchild. Funeral: Millersville Mennonite Church. Burial: Masonville Mennonite Church.

Leis, Veronica "Fannie," 95, Wellesley, Ont. Born: Oct. 13, 1897, Wellesley Twp., Ont., to Jacob and Elizabeth Kennell Leis. Died: March 31, 1993, Tavistock, Ont., of heart failure. Survivors—sons: Nelson, Ralph, Mervin; sister: Mattie Bast; 7 grandchildren, 16 great-grandchildren. Predeceased by: Peter Leis (husband). Funeral and burial: April 2, Mapleview Mennonite Church, by Victor Dorsch and Steve Gerber.

Lichti, Laverne, 70. Born: May 22, 1922, South Easthope Twp., Ont., to Noah S. and Bena Bender Lichti. Died: Jan. 12, 1993, North Easthope, Ont. Survivors—wife: Nelda Swartzentruber Lichti; children: John, Daniel, Roy, Ruth Steinman, Ruby Barrenengoa, Diane Bechtel, Emilia Orlinski; brother and sisters: Magdalene Wagler, Louis, Catherine Steinman, Kaye; 20 grandchildren. Funeral and burial: Jan. 15, East Zorra Mennonite Church, by Darrel Toews and Vernon Zehr.

Nissley, Nellie Jane Beachy 100, Sarasota, Fla. Born: July 23, 1892, Grantsville, Md., to Paul and Elizabeth Lohr Beachy. Died: March 21, 1993, Sarasota, Fla. Survivors—foster son: Thomas Bittinger. Predeceased by: Joseph Nissley (husband). Funeral: March 24, Tourist Mennonite Church, by Jacob Weaver, Walter Shank, and Amos Horst. Burial: Sunnyside Cemetery.

Norris, Zelda A. Linder, 78, Louisville, Ohio. Born: Dec. 3, 1914, Louisville, Ohio, to Levi and Laura Conrad Linder. Died: March 24, 1993, Sarasota, Fla. Survivors—stepchildren: JoAnn Paul, Glen; 5 stepgrandchildren, 3 stepgreat-grandchildren. Predeceased by: John O. Norris (husband). Memorial service: March 27, Bay Shore Mennonite Church. Funeral and burial: March 30, Beech Mennonite Church, by Dan Graber.

Ruby, Ervin Jake, 83, Cambridge, Ont. Born: June 18, 1909, East Zorra Twp., Ont., to Nicklas and Sarah Brenneman Ruby. Died: March 28, 1993, Cambridge, Ont. Survivors—wife: Laura Kipfer Ruby; children: Gloria Musselman, Carol Holmes, Dale; stepsons: Ronald, Marvin, Glenn, and Doug Fretz; sister: Emmeline Bast; 7 grandchildren, one great-grandchild, 8 stepgrandchildren, 4 stepgreat-grandchildren. Predeceased by: James (son). Funeral and burial: April 1, First Mennonite Church, by Brice Balmer and Rudy Baergen.

Schrock, Celestia Bontrager Yoder, 95, South Hutchinson, Kan. Born: Aug. 10, 1897, Shipshewanna, Ind., to Joseph and Amanda Yoder Bontrager. Died: Jan. 2, 1993, South Hutchinson, Kan. Survivors—stepchildren: Lloyd Schrock, Beulah Yoder, Katherine Fireoned, Carrie Diener, Clara Bontrager, Esther Bontrager; 17 grandchildren, 36 great-grandchildren, 11 great-great-grandchildren. Predeceased by: William H. Schrock (second husband) and Henry H. Yoder (first husband). Funeral: Jan. 5, South Hutchinson Mennonite Church, by Howard Wagler. Burial: Yoder Church Cemetery.

Troyer, Esther Miller, 69, Massillon, Ohio. Born: Oct. 2, 1923, Sugar Creek, Ohio, to Peter J. and Malinda Schlabach Miller. Died: March 12, 1993, Canton, Ohio. Survivors—husband: Otis Troyer; children: Merlyn, Richard, Jeanette Mchutt, Brian, Carol Hahn; sisters: Katie Mast, Alma Gingerich, Lydiann Miller, Fannie Ayers, Malinda Miller, Mary Ann Miller; 3 grandchildren. Funeral and burial: March 17, Pleasant View Mennonite Church, by Elno Steiner and Aden Miller.

Zehr, Salome Brenneman, 84. Born: Jan. 15, 1909, South Easthope Twp., Ont., to Peter and Mary Oesch Brenneman. Died: March 29, 1993, of cancer. Survivors—children: Marion Hall, Reta Chandler, Ronald; sisters: Minnota Brenneman, Katie Steinman. Predeceased by: Clayton Zehr (husband) and Beatrice (daughter). Funeral: April 1, Tavistock Mennonite Church, by Darrel Toews. Burial: East Zorra Cemetery.

Newspaper

**********CAR-RT-SORT** CR-23
390200 51H S121 303
MENNONITE BIBLICAL SEMINARY
LIBRARY
3003 BENHAM AVE
ELKHART IN 46517-1947

THE LAST WORD

An open letter to Jesus about the poor

Dear Jesus:

"You will always have the poor with you." That was one of the things you said when you were among us. It must have been important; three of the Gospel writers record that statement in almost identical words (Matt. 26:11, Mark 14:7, John 12:8).

Sometimes I wish you hadn't said it. The statement confuses us—or salves our conscience when we do nothing.

You see, what we read in the Gospels leads us to believe you cared deeply for the poor. "The Spirit of the Lord . . . has anointed me to bring good news to the poor," you declared in a Nazareth synagogue, applying the words of the prophet Isaiah to yourself (Luke 4:18).

By contrast, you had either sarcastic or condemnatory words for the rich: "It is easier for a camel to go through the eye of a needle than for someone who is rich to enter the kingdom of God" (Matt. 19:24). "If you wish to be perfect . . . sell your possessions and give the money to the poor" (Matt. 19:21).

Indeed, giving to the poor seems a part of repentance and following you. Zacchaeus, on his conversion, promised to give at least half his possessions to the poor (Luke 19:8).

With all that recorded in the Gospels, you can see, Jesus, why some commentators say you had what they call a "bias for the poor."

But not always. When a woman poured expensive perfume on your head—or feet, in John's Gospel—you didn't listen to your disciples' protests. You made your statement about the ubiquity of the poor instead.

We still have the poor with us, some 2,000 years later. And we still find relating to them as difficult as in the days you were here on earth.

It's difficult because we know that so much of what we do for the poor deals with symptoms rather than causes. Giving and giving and giving —whether money or material goods—very often doesn't help people help themselves; it just makes them more dependent. Nor does it change the systems that make people poor in the first place.

Dealing with the poor is also difficult because our actions can be misunderstood as favoritism and partiality. Never was I more aware of this than on a visit to the Guatemala City dump. It was the children who did it. I felt condemned leaving them without giving them something. But we had been warned that to do so could cause a riot. Our little group of 12 couldn't begin to meet the needs of the 5,000 people who made the dump their home.

And dealing with the poor is difficult because our acts often bump up against other values. Right now we're in the middle of one of these in the Mennonite church: should we condemn military force that makes relief work possible in countries like Somalia (see page 6).

Because of these difficulties, we sometimes throw up our hands and cry, "What can we do?" We are tempted to do nothing. Your statement about the poor always being around makes it easy to rationalize that.

But difficulties dare not keep us from action. As a church, we really are concerned about the poor; we just don't always know the best way to do something for them.

Some of us collect material goods, piece quilts, or can beef for the poor. Others of us hold relief sales, collecting respectable sums for distribution to the poor. Still others of us petition governments, trying to change systems that make or keep people poor.

All of us are unsure enough of what we're doing to make us susceptible to arguing with each other about which way is best. For as is so often the case, the more doubts we have, the more tenaciously we hold to our viewpoint.

I also suspect, Jesus, that what you were trying to tell us with your poor-will-be-with-you statement is that we will never "solve" the "problem" of the poor. Rather, we are called to respond in the best way we know to the needy with whom we come in contact.

For you also had strong words of commendation for those who give food to the hungry, drink to the thirsty, a welcome to the stranger, clothing to the naked, care to the sick, and visits to those in prison. The people who do these things will inherit the kingdom (Matt. 25:34-40).

So we will continue to respond—imperfect as our actions may be. For we long to hear other words from you too: "Well done, good and faithful servants."—*jlp*

May 4, 1993

Gospel Herald

THE WEEKLY MAGAZINE OF THE MENNONITE CHURCH

ASSOCIATED MENNONITE BIBLICAL SEMINARY
MAY 6 '93
ELKHART LIBRARY

The choicest of the first fruits of our labor are to be brought into the house of the Lord. But does it have to be boring? Or with the atmopshere of a funeral?

Roast lamb, one tank milk, 13 hours of service, and a bunch of money

Who says that an offering in a Mennonite church in 1993 has to be like a funeral? Some churches are coming up with new ways to bring offerings to God.

by Lynn A. Miller

Every once in a while, right in the middle of worship service, I have the strangest feeling that it probably was a lot more fun worshiping in the Israelite's tabernacle in the desert. Just think of all the neat stuff they did back then during their worship services. People brought all kinds of things to give to God, and they gave it in all kinds of ways.

When the tabernacle was established, two lambs a day were offered to the Lord—one in the morning and one in the evening. The morning lamb was to be offered with a measure of choice flour mixed with oil and wine, and the evening one was to be offered with grain and drink.

The grain offering itself must have smelled wonderful—mixed with frankincense and then baked in an oven. The first of the ears of grain were brought as a firstfruits offering, and incense was burnt on a special altar. And to complete the offering, money was given to God as

ALSO IN THIS ISSUE

'My Lord, to the end I will go with you' 6

Area youth ministers meet MSEC principals 9

Texas church examines personal images of God 10

If the offering is being given to God, rather than to the budget or the treasurer, then anything we want to give to God should be a part of that offering.

well: a half a shekel per person, no more, no less.

The priests—not to mention God, to whom all this was given—must have absolutely reveled in the mouth-watering aroma of roast lamb and sweet corn and freshly baked, perfumed breads, all accompanied by the tinkling sound of silver coins and the sweet smell of burning incense. What an amazing collection of delights to the senses.

I suppose the reason I sometimes think of all this right in the middle of a worship service is this: frankly, our offerings seem pretty bland compared to those earlier ones.

What do we usually do? The ushers come forward, someone mumbles something about the budget and the deficit or the poor and the hungry, and someone else plays some music more appropriate to a funeral. We all have our heads in our laps so we won't see what our neighbor is putting in the plate—which promptly disappears out the back of the sanctuary so the treasurer can count it during the sermon and get to Sunday dinner on time with the rest of us. And next week, at the bottom of the second page of the bulletin, there will be a little notice to the effect that last week's offering totaled so many dollars and so many cents.

As my daughters used to say, "Booorrrring!"

Now I don't know who said that an offering in a Mennonite church in 1993 has to be like that. In fact, the more I listen as I travel across the continent talking about stewardship and firstfruits and offerings, the more voices I hear indicating that some of us would like to do things a little differently.

For example, in Milford, Neb., three farmers came to me after a meeting last autumn and asked why they couldn't put the scale ticket from the first truckload of corn harvested in the fall into the offering plate. The corn won't be sold until the prices are better, but they wanted to give the grain itself to the Lord right away—to both celebrate the harvest and to return to God the first of it.

In Blooming Glen, Pa., a young man asked why he couldn't write down his offering of one day per month he was going to give the church by working with the custodian. At the Rockville congregation in Belleville, Pa., a young dairy farmer came up with the idea of putting in the offering plate the receipt for the first tank of milk each year. And in Ohio, a woman asked me why the women's group couldn't put into the offering plate the quilt they had worked so hard on and were now donating to the Mennonite Central Committee relief sale.

The only thing we should need to worry about is big enough offering plates and strong enough ushers to carry it.

Why not indeed? If the offering is being given to God rather than the budget or the treasurer, then anything that we want to give to God can and should be a part of the offering.

The only thing that we need to do is be sure we have big enough offering plates and strong enough ushers to receive it all. And then we need to do the most important thing of all: get out of the way and let God be glorified!

Oh, and there's one more thing. We will also need a lot more space at the bottom of the second page of the bulletin. Because next week we will get to report:

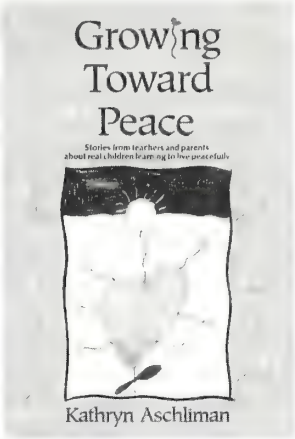
LAST WEEK'S OFFERING:
3,000 bushels of firstfruits corn
13 hours of voluntary service
Two quilts
Six bushels of apples
400 gallons of Grade A milk
and a whole bunch of money.

Come to think of it, an announcement like that might even make up for the missing smell of roast lamb and freshly baked bread.

Lynn A. Miller makes his home in West Liberty, Ohio. Currently he is speaking in Mennonite churches and conferences on stewardship and "firstfruits giving" under the sponsorship of the Churchwide Stewardship Council.

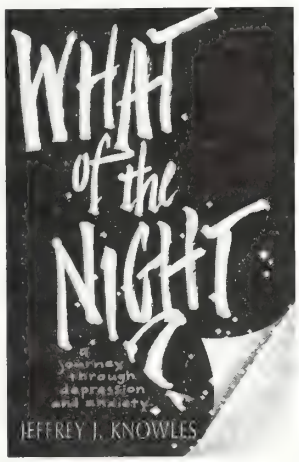
New Resources for Families and Individuals

Growing Toward Peace



For both parents and teachers, this book shows ways to provide children with an island of peace and sanity in a world of fear, war, and brokenness—and to counter violence appearing in books, games, toys, music, videos, and television.

Growing Toward Peace offers inspiring illustrations of peace development contributed by Goshen College elementary education alumni scattered across the world. Their stories as parents, teachers in both public and private schools and Sunday schools, and in church communities, both rural and urban, were collected and edited by **Kathryn Aschliman**.
Paper, $14.95; in Canada $18.95.



What of the Night?

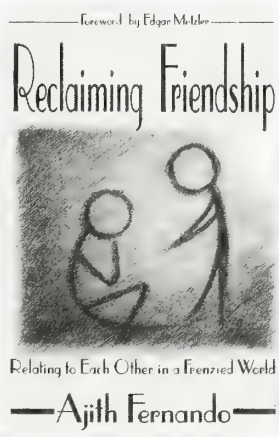
A Journey Through Depression and Anxiety

Kitty Dukakis, author William Styron, and other national figures, as well as millions of ordinary people, each day struggle against searing emotional pain and depression. **Jeffrey J. Knowles** also knows that struggle firsthand and shares his pain openly and honestly. He shares not only for his own sake, but for countless others who will find here a version of their own story.

"They say death takes no holidays. Neither does depression. It looks forward to celebrating the special torments it can produce when you are supposed to be happy. It can only do so much on a rainy day in February, when the cold winds bite and the world drowns under a sea of eternal browns and grays, and even normal people are supposed to be depressed. But on Christmas Day, with colors and songs and laughter all bumping into each other in a dizzy parade of happy revelry, the opportunities are almost limitless."
Paper, $7.95; in Canada $9.95.

Reclaiming Friendship:

Relating to Each Other in a Frenzied World



The need for friends is a deep hunger for many people. Yet in today's frenzied, fragmented world, friendship too often remains an unfulfilled craving. Even worse, our everyday frantic, hurried lives sometimes numb us to our ache for friends. Applying insights from Proverbs and Ecclesiastes, **Ajith Fernando** shows Christians how to base friendships on such principles as commitment, discipline, spiritual accountability, team ministry, service to others, and reliance on God's strength.

Reclaiming Friendship speaks not only to individuals wanting friends, but also to members of team ministries and organizations searching for ways their work relationships can become more satisfying.
Paper, $7.95; in Canada $9.95.

Available through your local bookstore or by calling 1 800 759-4447; in Canada call 519 746-2872 (Provident Bookstores—MC, Visa, Discover). If ordering by mail, please include 10% for shipping—minimum $2.00. Canadian customers, add 7% of total for GST.

Herald Press
Dept. GH
616 Walnut Avenue
Scottdale, PA 15683-1999

Herald Press
Dept. GH
490 Dutton Drive
Waterloo, ON N2L 6H7

"When you do right and suffer for it, you have God's approval. For to this you have been called, because Christ also suffered for you, leaving you an example, so that you should follow in his steps."—Pet. 2:20b-21, NRSV

Gospel Herald

Editor: J. Lorne Peachey

Assistant Editor: Cathleen Hockman

Editorial consultants: George R. Brunk III, Richard A. Kauffman, Martha Kolb-Wyckoff, Stuart Showalter, Diane Zaerr

Gospel Herald (ISSN 0017-2340) is published weekly, except for the third week of August and the first week of December, for the Mennonite Church by the Mennonite Publishing House. Subscription rate (in U.S. dollars): $27.50 per year; outside U.S. and Canada (air mail delivery): $47.50 per year. Group and bulk rates available. Call 1 800 245-7894.

Editorial and subscription address: *Gospel Herald,* 616 Walnut Avenue, Scottdale, PA 15683-1999. Telephone: 412 887-8500. FAX: 412 887-3111.

Second-class postage paid at Scottdale, PA 15683-1999. Lithographed in the United States.

Copyright © 1993 by Mennonite Publishing House.
Canadian subscriptions: second-class postage paid at Kitchener, Ont., publication mail registration no. 128562.

Gospel Herald is a member of the Associated Church Press and of Meetinghouse, an association of Mennonite and Brethren in Christ editors.

Postmaster: send form 3576 to 616 Walnut Ave., Scottdale, PA 15683-1999.

Vol. 86, No. 18: May 4, 1993

Recycled paper

Credits: cover and p. 2 by Jean-Claude Lejeune, p. 7 by EMBM, p. 8 by Steve Shenk, pp. 9-10, 12 by Gwen Stamm, p. 11 by John D. Yoder, p. 12 by Larry Bartel, p. 15 by Dale D. Gehman.

READERS SAY

Two-timing God Cannot Be an Accepted Practice (Feb. 9).

While abortion may not generally be thought of as a worship issue, this is a concept that we do well to consider—along with other motives and forces promoting abortion.

Ed Hostetter in his letter in response (Mar. 9) referred to a friend accompanying an abortion-seeker on her difficult journey past a condemning crowd trying to block the doorway to the clinic. Ed suggests this friend is performing a Christian act of worship in supporting and accompanying this one as she carries out her complex, difficult decision.

This reminded me of stories coming out of Nazi concentration camps. Some nurses were observed kindly, gently assisting the aged and infirm on that final trip to the gas chambers. Could this have been Christian worship also?

Evelyn K. Mumaw
Harrisonburg, Va.

In all my years of reading *Gospel Herald*, there have been few articles to rival Steve Dintaman's ***The Spiritual Poverty of the Anabaptist Vision*** (Feb. 23). That man experienced the grace of God, and now his message is whole because it comes from someone who needed God's grace. Only as any of us know the depths of our own fallenness can we truly know God and God's awe-inspiring work of dwelling in us and living through us.

Dintaman has suggested a major "course correction" to the Mennonite Church that we should heed. He suggests we give more attention to *being* in Christ rather than just *doing*; i.e., to experience the empowering presence of Jesus through the Holy Spirit in our broken human condition. It is this that has transformed my life. And this is the only hope for the many weak, broken people all around us that we as a Mennonite Church wish to reach.

Andrew Leatherman
Coatesville, Pa.

Marlin Miller is right when he says that Mennonite churches need strong pastoral leadership (Mar. 9). In this article he helps us do a mid-course correction away from overdrawn inferences about the "priesthood of all believers." Unfortunately, in recent decades, those inferences have encouraged us to undercut pastoral leadership in our churches for the sake of defending individual autonomy.

Miller's treatment of the biblical texts provides a renewed basis for looking at the function of pastoral ministry among us. The five priorities he presents for pastoral ministry can aid us in revising our thinking about leadership in our churches.

The first priority, overseeing the welfare of the whole congregation, is probably the most important for Mennonite churches today. Pastors should attend primarily to group functioning rather than to individual well being. We can grasp the strength of this priority by watching how churches sustain themselves and grow. Too often our selfish interests keep churches and their pastors from doing evangelism and service. Focus on the care of the whole group will overcome the harmful effects of excessive interest in ourselves.

Together, Miller's five priorities form a complete view of pastoral ministry for our churches today. I also like his call for "character formation" as part of pastoral education.

Carl L. Good
Lancaster, Pa.

Life for me has been full of unexpected and exciting surprises. This time it is a conversation between the back ***(One Story, Two Meanings)*** and front ***(But They Did Fight Wars in the Old Testament, Didn't They?)*** pages of *Gospel Herald* (Mar. 23). It's also between generations of the same extended family twice removed (I'm the great-uncle; Cathleen Hockman the great-niece), between old age (75) and youth (20 something), between male and female.

Perceptively, Hockman's editorial focuses on interpretation, Darr's "different reading of this chapter [Ezek. 23] from that developed by Lind." I learned to understand myth and metaphor somewhat differently than Darr. I learned it as dealing often in diverse ways with the reality of power politics.

Often with psychic pain I have worked long hours with the "disturbing image(s)" of the Old Testament, especially those of warfare (Josh 11:10-23) and of harlotry. Just as I learned some sensitivity from Arab and Jewish students about warfare, I learned from female students about harlotry. But I also learned to persevere, not to shut the book, but to plough through—all to my enrichment and, I trust, to the enrich-

ment of others who are willing to share in my pain.

It was not the responsibility of Ezekiel to communicate effectively with us but to his own generation. It is our responsibility to enter sympathetically into and interpret his work. Then we must follow him by daring, "disturbing images" of our own to head off the precipitous rush to ruin of every generation which takes biblical faith seriously.

Ezekiel was a realist. He did not have a "nice little message" but an ugly message for ugly times: "Get yourselves a new heart and a new spirit! Why will you die, O house of Israel?"

As Hockman explains, the metaphors of Jesus were also misunderstood. Like Darr with Ezekiel's metaphor of harlotry, the disciples sometimes "interpreted Jesus' metaphors literally; they thought his warnings about the 'yeast of the Pharisees' had to do with real bread (Matt. 16:5-12)."

But women's pain is real, and we need to empathize with them as we struggle with Ezekiel's metaphors. There is one story. But are there two meanings? "Women in our midst who suffer battery or rape at the hands of their husbands" should not begin with Ezek. 23 but with something more direct, like the prophets' outrage against men's violation of sex laws (Ezek. 18:6, 11-13; Hos. 4:13-19; Amos 2:6-8).

Only after healing may they have insight to see that rape in family relationships parallels the larger rape of Israel by the great powers (Ezek. 23:20). Like the woman at the well, brokenness in her family relations with six men parallels the larger brokenness between the worship at Jerusalem and Samaria (John 4:16-24).

Healing for both is not to be found by dodging Ezekiel's hard metaphor. It is to be found in the woman's statement to her peers, "Come and see a man who told me everything I have ever done!" (John 4:29, 42).

Millard Lind
Goshen, Ind.

The Spiritual Poverty of the Anabaptist Vision (Feb. 23). In the past, Mennonites have placed great emphasis on dress codes and separation issues. Presently the issues have changed, but the attitude is much the same. It tends to compare ourselves favorably to others, rather than comparing ourselves to Christ. We have not had enough emphasis on a close personal relationship with Christ.

Our denominational literature and institutions do not place much emphasis on human depravity and the personal need for God's grace. That's because we do not see ourselves as a needy, sinful people. We don't have much to offer those who have had a rough and sinful background because we do not congregate as sinners saved by grace but rather as outwardly righteous people who are proud of our rich tradition and heritage. I believe this is why so many of our churches are dominated by ethnic Mennonite last names.

There appears to me to be a subtle attitude within much of our denominational literature that insinuates that those who emphasize the person of Jesus Christ are simply seeking an individualistic experience, much like the drug addict desiring a fix. But let it be clear that the multitudes within our denomination who desire the encounter with Christ that Dintaman described in this article are desiring much more than an individualistic experience. It is a relationship that produces fruit. They yearn for grace and life.

Dean Swartley
Mercersburg, Pa.

Research Investigates Experiences of Female Mennonite Pastors (Mar. 30). I found the results of Renee Sauder's research interesting, somewhat vague, and at times disturbing. Some examples:

1. "[Sexual] harrassment by congregational members tends to take place on Sunday mornings." I wonder how easy it is to pin down exactly what is harassment? If I squeeze a female pastor's hand too tightly (in her opinion), is that harassment?

2. "[Women pastors] are successful at finding entry-level positions, but subsequent pastoral positions reflect a horizontal move rather than a move to greater responsibility." This would seem to imply that every move a pastor makes must be up on the ladder. Does every male pastor find, or should he expect to find, "opportunities for career advancement" when the time comes to move on? "Career advancement" sounds strangely business like, different from the idea of faithfulness to God that has historically characterized the ministry.

3. "Sauder also asserts that strong opposition to women in leadership needs to be understood in the framework of abuse against women." This is the most disturbing statement of all. Does this mean that anyone who "strongly opposes" women in leadership is automatically labeled an abuser? What about women who oppose women in leadership (and there must be at least some, since the majority of the Mennonite church is still opposed to the idea)?

Some of us opposed to women in certain leadership positions are honest when we say we abhor abuse of women. Could it be that "abuse" has taken on the meaning of "whatever opposes my thinking as a woman in leadership"? I wonder where the apostle Paul fits in with "I do not permit a woman to teach or to have authority over a man."

Admittedly, women have been stifled in our history, making the church much poorer than it need be. But the type of vagueness and labeling in this article—and much else written on this subject—cannot help the situation. As a young, white male of European descent in the ministry of a Mennonite church that was rejected by some candidates because of its midwestern location (not upwardly mobile enough?), I myself am beginning to feel a bit "abused."

Roger Hazen
Beemer, Neb.

Pontius' Puddle

Following a God who is extraordinary:

'My Lord, to the end I will

The day after I accepted Christ, people were asking, "What happened to Samuel?" I hadn't noticed the change until they mentioned it.

by Samuel Lopez

I was born in Tuxpan, Guerrero, Mexico—some 200 miles south of Mexico City. In that town nobody knew anything about evangelicals or Mennonites. My grandfather sold produce in a nearby city. He would go by a Pentecostal temple where, he said, he always heard beautiful music. One time he stopped and went in and accepted Jesus Christ as his Lord.

So my grandfather started a new experience with God in our family. He started to teach his children and grandchildren about God's love.

At that time my father and mother lived in the United States, like others trying to better our lives. We five children were living with our grandparents when my grandfather started to teach about the Scriptures. I did not accept many of the ideas he was teaching us. So we developed into children who were neither Catholic nor Protestant. We did not know where to fit.

I became a rebellious child. If I wanted to go to school, I would go, but I didn't want to, I didn't have to because my parents were not there to either encourage us or discipline us. People were afraid of me because I had a very bad vocabulary; I used many bad words.

In 1975 my parents sent plane tickets so we could come to the United States. The five of us arrived in Chicago in February 1975; the temperature was about 10 degrees, while at home in Mexico it was about 80 degrees. We encountered another surprise. My father and mother were not living together. They were filing for a divorce. My rebellious nature started to rise up in my relationship with my father and my mother. I became very rebellious with them.

But the story did not end there. One of my aunts was visiting a Spanish Mennonite congregation in Chicago, and she invited us to come along. My aunt and my three sisters were the first to attend. They said, "Samuel, you should come with us." "No, I don't want to go to any church," I answered.

One night the young people were meeting at the gym to play volleyball, so I went. I noticed that these young people were different. They had something I didn't have. I wondered why they were so different. I decided to come back to a church service. Here I began to recognize my sinful nature and the need of salvation.

One day soon after that I went to my room at home and I knelt down and I said to the Lord, "I want you to do your work on me. I need to be renewed, I need to change. Change me—I can't." I accepted the Lord and he did change me. The next morning people were saying, "What happened to Samuel? He is not saying bad words any longer." I had not noticed that until they mentioned it.

Soon after my conversion I was baptized. A short time later I felt the Lord calling me to some kind of ministry. We were in a Sunday worship service, giving a special farewell to two students who were going to study in a Nazarene seminary in Texas.

Before the prayer, the pastor said, "I feel the Lord is calling someone else." Everyone was surprised to hear those words. He said, "I don't know why, but I feel that the Lord is calling someone else to go with these two." Something came to me, but I thought, "It can't be me." I

For many Mennonites, the name of Samuel Lopez has become synonymous with the Hispanic Mennonite Convention. Samuel has been president of HMC, an associate group of the Mennonite Church General Board, for several years, and he currently serves as its interim executive secretary.

Samuel is also director of the Spanish Mennonite Bible Institute in New Holland, Pa., and administrator for the Spanish Mennonite Council of Churches in Lancaster Conference. He serves on the joint MC/GC Confession of Faith Committee and is a member of the Mennonite Church General Board.

In this article Samuel tells how God led him from being neither Catholic nor Protestant in a small town in Mexico to being a leader of Hispanic Mennonites in the United States.
—Editor

go with you'

didn't know anything about being a Christian. I was just beginning my Christian life.

But no one went up to the altar. The pastor said, "I am going to pray, and if that person feels the calling of the Lord, I will invite him to come." So he started praying, and I had to make the decision of my life. I didn't know if I should stay in my seat or go. I started sweating. I said, "Lord, you are calling me; I am going." And I went to the altar.

When the pastor finished the prayer and opened his eyes, he was surprised to see me; he wasn't sure if I was the one. So he told me he would call the seminary in the morning, and he would tell them what happened. "If the seminary says it would be all right for you to come, that would mean that God is sending you," the pastor told me. I had no doubt that God was calling me. I knew I was going to Texas.

The next day, the pastor came to our house. He said, "Samuel, the Lord is calling you. I called the seminary, and it is very strange because they don't have your application—usually you have to apply at least three or five months in advance. You have to have your written testimony and why you want to study and everything." I had not done any of that.

But the director of the seminary said, "Send him."

My pastor told the director, "But he is only 17 years old—you don't accept persons who are not 18 years old." The director said, "Don't worry, send him." And I praised the Lord, for this was the confirmation that God was calling me.

But other trouble came up at the same time. I called my father who lived in another town. When I told him I was going to seminary to study God's Word, he said I was crazy. He said that if I went I would no longer be his son. I started crying and didn't know what to answer.

At that moment, like a flash, a Bible verse that my grandfather had taught me came into my mind: "For my father and mother have forsaken me, but the Lord will take me up" (Ps. 27:10). That was part of the answer. Another verse also came to my mind: "My child, if sinners entice you, do not consent." I felt like my father was a sinner—and I would not let him entice me.

I prayed, "God, I know you are sending me, but I don't want to go if my father has this attitude. And so I am asking you to change it." I had not told my father when I was to leave. All day I prayed and prayed. My mother had my luggage packed.

The pastor was to come pick me up at 7:00 a.m. Wednesday morning. At 5:00 a.m. the phone rang. I knew it was God's answer. It was my father.

He said, "Samuel, I do not know why, but I cannot sleep. I am just thinking of you, and I think God is calling you. You have my blessing—go in peace." I started crying because I was so happy. I said, "My Lord, to the end I will go with you."

I went to Texas as a new Christian, struggling to understand God's purpose. At the seminary, I discovered all the people there were studying to be pastors or missionaries. I said, "My God, my Lord, you never told me I would be a pastor or a missionary. I just wanted to study your Word."

I was a Mennonite, but I didn't know what the word "Mennonite" meant. When the Nazarenes asked me to explain what a Mennonite was, I answered, "I don't know—but what I do know is that in a Mennonite church I found Jesus Christ, my Lord."

So I struggled for theological identity, studying in a Nazarene seminary and being a Mennonite. All my theology was Nazarene. At that time I supported the "just war" theory. I would have gone into the military if I wanted to; I didn't know what Mennonites believed on that issue.

If I am a Mennonite today, I owe that to J. C. Wenger. He came to visit the seminary one day. In contrast to other guests and professors who had visited us, J. C. related to us as students. After his addresses, he immediately went to the students and started embracing them and showing them love. "Is that a Mennonite?" I wondered. I started to wake up and wanted to find out what Mennonites believe—and why do they behave like that? I began my search for my Mennonite identity.

In 1978, after I graduated from seminary, I married Soledad Martinez and we went to Goshen College, Goshen, Ind. Two of our children, Jesse and Samuel, were born while I was studying at Goshen. In 1980 I graduated.

Leaders of the Spanish churches wanted me now to become a pastor, but the Lord had not given me any confirmation of that. The Lord wanted me to study at Goshen Biblical Seminary, Elkhart, Ind. We had no money, little food in the refrigerator . . . just a call to attend the Mennonite seminary.

I filled out the application form, but then I saw that the last paragraph said I needed to send a $10 processing fee. I said to God, "I

Samuel Lopez

"I believe that God's grace, love, and mercy come to all, that God deals with each of us in a unique way, and that we are called to tell all this to others."

don't have even $10. What am I going to do?"

By God's grace, I received $10 in the mail from a sister in a Spanish Mennonite congregation in Chicago. I thought, now I can buy eggs, milk, and bread for my children and my wife. But on the way to the store I saw the application—and I felt that the Lord wanted me to go and take the application with the $10 to Goshen Biblical Seminary.

Instead of the supermarket I went to the seminary campus and walked into the admissions office. When they interviewed me, they asked how much money I had to study at the seminary. I said I had the $10 to process the application, and that is all.

Brother Joe Hertzler, who was on the admissions and financial aid committee, heard me out. I told him I felt that God was sending me to study there. And do you know what happened? He said, "Wait outside my office for a few minutes." I don't know what he did while I waited, but in less than five minutes he called me in and said, "Here is a $700 check for you."

I finished my studies, graduating with a masters degree in theological studies in May 1983. I then went to Oregon to help my father-in-law, who was a pastor there. I was trying to find out God's will for me. I had a temporary job and then was laid off. And I said, "Lord, why do you have me here?"

God's answer was that he was preparing me for something greater. I got a job in a greenhouse working with migrant workers. I started preaching to those people. I started Bible studies with them. And people started to experience salvation. God was preparing me.

One night God said to me, "Samuel, I want you to go to Pennsylvania." I had never been to Pennsylvania before. I knew only one person there. But that word stayed with me nights and days—I would even dream *Pennsylvania, Pennsylvania, Pennsylvania.*

"Well, God," I said, "you know my car is not working well; you know I cannot go to Pennsylvania in that car. So if you want me to go, you have to give me a different car." The Lord provided a car. I called Jose A. Santiago in Leola, Pa., and told him that I didn't know why, but that the Lord was sending me to Pennsylvania. Jose said that if the Lord was sending me, come.

We packed and in the winter of 1983 we left Oregon for Pennsylvania. It was a winter of much snow and cold. My wife was expecting our third child. We had no insurance, no home, and no promise of work. We left Oregon with $250; we arrived in Pennsylvania with only $15 left.

Late in January I started working at Weavers Poultry (now Tyson). They gave me a card for my insurance that would be effective March 25. And I prayed at that moment, "My Lord, I know you are the Creator of heaven and earth, and I know that you are all powerful. I'm not asking you for money, I'm just asking you that my child be born on this date: March 25."

The doctor had said the child would be born the first week of March. But I knew that God has control of our lives even when we are in the wombs of our mothers.

One Sunday morning my wife said, "Samuel, take me to the hospital. It is time." Our child was born, and we named her Jennifer. When the nurse gave me that child and I held her in my arms, I also saw the date on her wristband. March 25. I started crying. The nurse thought I was crazy. But praise the Lord, there was the answer to my prayer.

I believe that God's grace, love, and mercy come to all of us, that God deals with each of us in a unique way, and that we are called to tell others what Jesus has done for us. For that my story is not extraordinary; it is my God who is extraordinary. To God be all honor and glory.

Samuel Lopez lives in New Holland, Pa. with his wife, Soledad, and their three children. This article is adapted from a message given at East Chestnut Street Mennonite Church, Lancaster, Pa.

Samuel Lopez (second from left) participates in a meeting of the Mennonite Church General Board.

Conference youth ministers meet with principals of Mennonite schools

Toano, Va.—Representatives of the left and right hands of Mennonite youth ministry met together for the first time during the Youth Ministry Council (YMC) gathering at the Williamsburg Christian Retreat Center here April 15-20.

Principals from the Mennonite Secondary Education Council (MSEC) joined youth ministers from General Conference Mennonite Church (GC) and Mennonite Church (MC) area conferences for a day at the 11th annual YMC meeting.

The purpose of the joint gathering, explained Carlos Romero, youth ministries coordinator from Mennonite Board of Congregational Ministries, was to allow the MSEC and YMC members to meet each other, identify areas of common concern, and to develop positive working relationships for the years ahead.

Statistics are alarming. Guest speaker Michael Warren warned the combined group that "a lot of us, myself included, are dealing with young people through lenses of deception—things we don't want to know because it would complicate our work too much."

Warren, a professor of religious education at St. Johns University in New York, went on to offer extensive statistics on the rise in juvenile assault, possession of guns, rape, and murder.

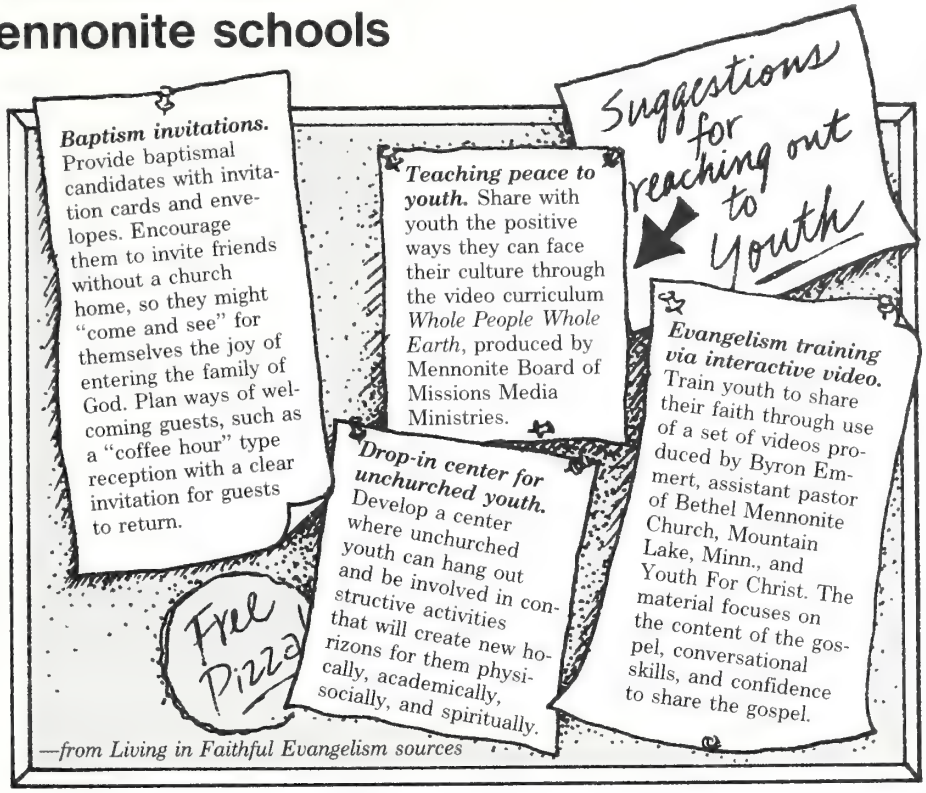
"We need people of wisdom," he said, "people of the big ear, who can hear what [youth] have to say and then propose an alternate point of view [from that of society]—Jesus' point of view about reverence for others, about ways of loving-kindness, fidelity, compassion, and care."

In working with youth, YMC and MSEC leaders observed the need for:

- a stance of vulnerability—a mind-set that admits, "We don't have all the answers."
- a paradigm shift, from leaders who "feed wisdom" to youth, to an exploratory model of learning in which youth are co-producers with adults.
- willingness to work both ends of the spectrum between dictating absolutes to youth and "everything goes."
- peace theology as the encompassing theme for dealing with the complex life issues with which youth struggle.

Ways to support family units was identified as one common concern of school and church groups. To encourage interaction between the generations, for example, one MSEC school has had students interview their parents as part of a class assignment.

The assembled group also noted their desire to meet at some point with Mennonite Camping Association personnel at an "agenda-less" retreat.



MC leaders' session. In separate sessions for GC and MC conference youth ministers, the MC group observed that the Mennonite Board of Congregational Ministries (MBCM) presently has no board member with "youth concerns at heart." They decided to request that the MC nominating committee appoint a person currently serving in a youth ministry position to serve on the MBCM board.

During a report on plans for the MC Youth Convention in Philadelphia this summer, one person asked if youth will be making the 10-minute walk between the convention center and their hotel after dark. Romero answered that evening worship sessions at the convention center will end at 8:30 p.m., while it is still light. Late-night activities, which begin at 8:45, will be held at the hotel.

Joint session. Lively debate marked a joint GC/MC discussion of the future of Mennonite youth conventions. Key differences emerged in papers by Romero and Abe Bergen, GC director of youth ministry.

Romero proposed meeting every two years; Bergen suggested every three or four years, with area conference gatherings spaced between churchwide gatherings. Romero suggested that youth and adult conventions be held at the same time; Bergen proposed that youth conventions be separated in time and location from the delegate decision-making conferences, and that "a concerted effort be made to bring youth and their leaders to the delegate sessions."

The council decided to get feedback from youth about the issue, and to test ideas in conferences and youth cabinets.

They will also test with congregations the third draft of "Blueprint and a Building Plan"—a document by Bergen outlining a strategy for youth ministry in the Mennonite church.

Youth evangelism works. "Congregations tend to look at youth as a liability, not as an asset, in evangelism," said Sharon Gehman, Franconia Conference youth minister.

That's true, agreed MBCM staff member Ed Bontrager, even though "youth are likely doing more evangelism activities, inviting friends to church and MYF activities, than adults are."

In his presentation on Living in Faithful Evangelism (LIFE), Bontrager noted that congregations which have used the LIFE process have affirmed the outreach youth do well and encouraged them to do more.

In one congregation in Ontario, for example, adults began looking to youth as a model for reaching out to their friends. In a British Columbia fellowship, the enthusiasm and excitement of youth being involved in the church has attracted their non-Mennonite parents to worship services.

—*Cathleen Hockman*

Environmental task force plans for conferences

Oak Park, Ill. (MBCM)—Hugging trees was not on the agenda, but plastic mugs were as members of the Environmental Task Force (ETF) met here April 3-4 to continue their work of promoting environmental issues and concerns in a Mennonite context.

Originally sponsored by the Mennonite Board of Congregational Ministries and the Commission on Home Ministries (General Conference Mennonite Church), budget constraints forced both agencies to discontinue funding for the group. However, members decided to keep meeting and did so at their own expense.

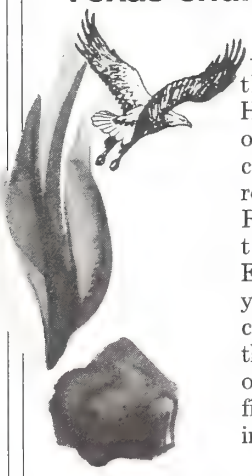
Much of the task force's time was devoted to discussing details of the projected "Theological Conference on the Environment" to be held in conjunction with the GC/MC General Assemblies at Wichita, Kan., in 1995.

The conference, currently being planned by Tim Lehman, an ETF member and director of Wilderness Wind Camp in Ely, Minn., is being designed to encourage the integration of environmental issues with theology, spirituality, ethics, educational curriculum, and faith.

The group also worked at planning seminars, including one titled "Taking Steps to Care for God's Creation," which will be presented at the Mennonite Church General Assembly in Philadelphia this summer. According to ETF member Jocele Meyer, this seminar "will explore ways we can cultivate a healthy environmental awareness and sense of responsibility in our congregations as we remember the biblical mandate and discuss our response."

In relation to Philadelphia 93, the group talked about ways in which environmental issues could be addressed more practically, especially in terms of recycling and waste. The task force agreed to sell mugs made of recycled plastic so that conference attenders can carry their own coffee cups and reduce paper or Styrofoam consumption.—*Lara Hall*

Texas church examines personal images of God



San Antonio, Tex.—Shepherd, seeking the lost sheep. Housewife, rejoicing over finding a lost coin. Mother bear, robbed of her cubs. Rock, providing shelter in the storm. Eagle, pushing its young out of the security of the nest and then catching them on its wings. Pillar of fire, giving direction in the dark.

These metaphors were some of the images of God discussed at four Sunday evening meetings during January and February at San Antonio (Tex.) Mennonite Fellowship. Participants shared their personal images of God with a particular emphasis on masculine and feminine ways to describe and name God.

By talking with each other, members sought to find some common ground in naming God in corporate worship.

Interim pastor Bill Lytle facilitated the meetings. He reminded participants at the outset that "how we name God in our common worship is not nearly as important as how we reveal God's love to one another."

Persons were asked to share stories and experiences which gave insight to their understandings of God, as well as names and pronouns to describe God.

"For my own spiritual needs, I don't require that there be feminine words used for God. I do understand this is not true for everyone, and I am open to trying it," said one participant.

"I would like to see us be able to hear, receive, and be glad for others' views on God language and not try to judge what is right or wrong," said another.

Many people said they found changing words in traditional songs to be particularly distracting. "If we need to sing songs with feminine God, then let's try to use new songs rather than change the old," suggested one person.

During the two months of discussion, Sunday morning worship services were used to experiment with a variety of images for God. Worship and song leaders were asked to be intentional about using both male and female imagery and words in prayers, litanies, and songs.

The leadership team of the church (pastor, elders, chairperson) drew up a series of guidelines for worship which were discussed and adopted at the final meeting on Feb. 21.

The introduction to the guidelines notes that "there are strong differences within the San Antonio Mennonite Fellowship. The root of most of these differences is in Bible interpretation.

"[In order to] preserve relationships . . . a congregation needs to continually reflect upon Scripture, to listen to each others' interpretations, and to respect each other with our differences (Rom. 14), realizing we are all in the process of growing to maturity in Christ."

Excerpts from the congregation's guidelines follow.

- To make regular use of a wide variety of metaphorical imagery—*not* limited to biblical imagery.
- To substitute the word "God" whenever appropriate for both masculine and feminine pronouns (he/she, his/hers) in Scripture and responsive readings.
- To refrain from changing gender language for God in familiar (traditional) songs and prayers.
- To refrain from addressing God as "Mother" in Scripture reading, congregational singing, unison prayers, responsive readings, and litanies.
- To encourage individual worship leaders to use whatever words are meaningful to them in their own prayers, solos, and special music.
- To encourage worship participants to change for themselves words in songs and readings as they choose.

Churches' seed money keeps right on growing

Pigeon, Mich.—Back in 1989, the Indiana-Michigan Conference year ended with a surplus of $8,000 over budget. That money was returned to congregations—$80 each—as seed money to be used for ministry as each church saw fit.

Two Michigan congregations apparently planted perennials. The seed money they received four years ago is still multiplying.

"We kind of scratched our heads over that $80," remembers Joe Maust from Michigan Avenue Mennonite Church here. "Then we got creative and it helped us double in size—in floor space, that is."

The congregation had helped make bean soup for the Northern Michigan Relief Sale. That gave them the idea of serving bean soup at the local farmers' festival, using the $80 to buy supplies.

Bean soup profits have gone to the church's building fund. An addition which

Seniors cleared their last collegiate hurdle April 18 with commencement exercises at Goshen (Ind.) College. The 95th graduation ceremonies were marked by a speech by Hildi Froese Tiessen; presentation of diplomas by GC President Victor Stoltzfus and Academic Dean John Eby; and stunts such as one student who took his degree while wearing duck slippers.

Search for hope, Goshen graduates told

Goshen, Ind. (GC)—Find hope and speak up for it, the Goshen (Ind.) College class of 1993 was told at commencement April 18.

"May we celebrate the punctuated pauses in our lives where we are able to say, 'Here we end, and here we begin.' May we choose wisely those things we'd do well to cast aside, and know—with a heartfelt wisdom—what we should gather and preserve," said Hildi Froese Tiessen, vice-president and academic dean at Conrad Grebel College in Waterloo, Ont.

"As we—often without hesitation—give ourselves permission to speak, may we say things that, while they are critical, discerning, and astute, are also full of imagination, compassion and hope," she said.

"And finally, if we should find it difficult, in so bewilderingly complex a world, to point a finger at some particular thing in the world and say, 'This is good,' may we then possess the capacity to imagine what some good might be, and lift our voice and speak of it."

An audience of about 1,800 watched as 201 students received bachelor-of-arts degrees. Another 20 earned bachelor-of-science degrees in nursing and 15 took B.S. degrees in organizational management.

This was the first graduating class for OMP, a program for people over 25 years old with some college credit. Another nine teachers from the People's Republic of China were given certificates for advanced studies in English. One certificate was granted in Hispanic Ministries.—*Wayne Steffen*

doubles the meetinghouse's floor space is nearing completion.

Pine Grove Mennonite Church in Battle Creek used its $80 to produce promotional materials for the church and to sponsor a dinner for persons from the church community. That dinner has become a twice-a-year event; some persons who attended the dinners have become a part of the congregation.

That creates its own dilemma, notes pastor Tom Schwartz, because it continues to push the congregation to work at inclusion of persons from different backgrounds, with varying preferences in worship style.

"But it's also been good," he says. "There is a different atmosphere as people realize, 'Hey, we *can* reach out.' "
—*Elizabeth Stauffer,* Gospel Evangel

History comes to life during Ontario seminar

Waterloo, Ont. (CGC)—Listeners told stories to the storytellers at a remarkable seminar at Waterloo-Kitchener (W-K) United Mennonite Church which concluded a spring Mennonite history course at Conrad Grebel College.

The students—none of them Mennonite—were studying Mennonites of Imperial Russia and Ukraine under teacher Leonard Friesen.

It occurred to Friesen that his students' textbook knowledge could be brought to life through conversation with some "Russian" Mennonites who had experienced the very upheaval that his students were studying.

With the coordinating assistance of Herbert Enns, students interviewed a number of people in the W-K congregation. The students also attended a Sunday morning worship service, which is held in German.

On April 1 the students presented "Telling Stories to the Storytellers"—feeding back the research they had gleaned to the people who shared their stories. The afternoon was divided into two sessions, the first one of which dealt with the 1920s exodus out of the former Soviet Union.

A student spoke on "The First Three Weeks in Canada" and invited memories from the audience. Participants spoke of the dislocation of hurriedly leaving a country and building a new life in an unknown place.

Many recalled the generosity of A. R. Kaufman Rubber, a Kitchener man who provided a free pair of boots to all immigrants, and the hospitality of local Swiss Mennonites who received the newcomers.

The second session dealt with the 1940s immigration. One listener recalled Christian faith forced underground: the strain of living above suspicion in a small Russian village, all the while secretly believing and practicing faith.

Others spoke of exorbitant taxes levied on churches soon converted into granaries, cattle barns, state-run factories, and theaters.

One woman told of her mother sewing for her neighbors—shutters closed—in order to obtain milk and eggs to survive. As she was making flatbread with the last flour in the house, a neighbor came by—face covered so not to be identified—with fresh bread.
—*Betti Erb*

Students spend spring break in service. *Franklin, La. (HC)*—A group of 33 Hesston (Kan.) College students, faculty, and staff spent their spring break working with the Hurricane Andrew recovery effort in Franklin, La. Under the direction of Mennonite Disaster Service leaders, the group repaired and shingled roofs, lay floor tile, put up dry wall, and worked on renovating the Franklin Armory, which will house other volunteer workers in coming months.

Above, first-year student Juan Valladares of Guatemala and campus pastor Gary Blosser mark roof sheeting for replacement. At right, sophomore Jania Jacob of Panama and first-year student Virginia Palmer of Nicaragua pull finishing nails from trim boards.

Assembly celebrates peace in New York City

New York City (MCC U.S.)—The subject was serious but a joyful mood prevailed as more than 100 people gathered here March 4-7 for the first Peace and Justice Assembly.

"We're here to break the stereotype of peace and justice people as people who don't know how to party," proclaimed Michael Banks, pastor of Burnside Mennonite Fellowship.

"We're going to rejoice tonight," Banks said to assembly participants, holding his Bible aloft, "because we've read the book, and we know we've won."

Mennonite Central Committee (MCC) U.S. Peace and Justice Ministries, MCC East Coast, and New York City Mennonite Churches sponsored the assembly to bring people interested in peace and justice issues together for education and worship.

The New York setting made the conference theme, "Lament and Hope: Following Jesus in a Violent World," particularly relevant for participants.

"Mennonite city churches have a strong sense of depending on Jesus daily for strength, coupled with a constant struggle with the oppression of the world," noted Titus Peachey, co-secretary of MCC U.S. Peace and Justice Ministries.

"Their spirituality is not an escape from the struggles of life, but rather a resource to confront real problems they face every day. By contrast, in more comfortable settings, the gospel is often spiritualized to the extent that it helps us avoid responsibility for our neighbor's oppression."

The 18 churches that are part of the New York Mennonite Council of Churches include Hispanic, African-American, European American, Garifuna, Ethiopian, and Haitian members. Assembly sermons were translated into Spanish.

Clark Bell, former Mennonite Board of Missions voluntary service worker, told about his two and a half years of life on the streets of New York City.

"I had worked in city shelters," Bell said, "and I met men who were trying to rely on Jesus to help them deal with their addictions. I saw them feeling their need for Jesus in a way that we didn't in the fellowship I attended."

To find a more radical reliance on Jesus, Bell entered the world of the homeless, joining with other squatters to create a "room of sobriety" on the second floor of an abandoned building, a room he called a "Menno squat."

Assembly workshops focused on a broad peace and justice agenda, with topics ranging from family concerns to church and community issues, sexual abuse, and abortion.

"We can't just educate about conscientious objection to war and say we've done peace education," Peachey said. "Peace has to relate to people's everyday lives."

Assembly participants spent one day visiting community centers, jails, and other sites where Mennonite churches and other groups work to overcome the many manifestations of violence that confront the city's poor.

The last day of the assembly, participants split into small groups and went to seven street corners, where they spent half an hour praying for peace in the city.

• **Term offered in Mexico.** Students at Mennonite and Brethren in Christ colleges will spend a semester in Mexico beginning next spring through a program offered by Bethel (Kan.) College with Mennonite Central Committee participation. The program will include both intensive Spanish language study and field placement in an internship related to the student's field of study. Information available from Paul and Mary McKay, 316 284-5217.

• **SWAP positions open.** June openings are still available for church youth groups to spend a week in Kentucky with the Mennonite Central Committee U.S. SWAP Program. SWAP, or Sharing With Appalachian People, provides opportunities to become acquainted with Appalachian people and culture, as well as to assist in weatherization and modest home repairs. Information from 606 573-7846.

• **En route service projects.** Is your youth group interested in doing a service project en route to, or following, the Philadelphia 93 Youth Convention this summer? Contact Nancy Thiessen at Mennonite Board of Missions, 219 294-7523.

• **Student honored.** A Goshen (Ind.) College student was honored for her contribution to public service April 15 in Indianapolis, Ind. Sophomore Lynette Fahnestock, Sabattus, Maine, was one of 21 students or student groups at Indiana colleges and universities honored by the Indiana Conference Compact. Fahnestock serves as student director of Goshen's Community Voluntary Service program.

• **Brethren groups merge.** The Brazilian Convention of the Mennonite Brethren Churches and its German-speaking sister conference, The Association of Mennonite Brethren Churches of Brazil, have adopted a merger plan to take effect in March 1994. The two groups will combine resources to reduce administrative duplication and unify missions efforts. The German-speaking association has a new generation of leaders who are comfortable with the Portuguese language and want their churches to grow among Brazilians. With the current trend toward Portuguese outreach, distinctions between the convention and the association have diminished.—*The Christian Leader*

• **Movies feature volunteers.** Christian Service of Paraguay has released two 20-minute movies describing Mennonite voluntary service work in that country. Included is the story of a leprosy treatment program begun in 1951 by Mennonite volunteers from Kansas. The facility has since expanded and now provides general medical and surgical care. Other Christian service projects described in the movies include a children's hostel in Asunción, recently opened to house 50 children who would otherwise live on the street.

• **Translation completed.** A large crowd gathered for the dedication ceremony of the Siane New Testament, reports Nelson Blank, Eastern Mennonite Board of Missions worker in Papua New Guinea. One clergyman said, "This isn't just any old book. It's God's message to us. Don't ignore it!" Blank says the highlight of the day was seeing the smiles on people's faces as they held the Siane Scriptures for the first time. The Siane translation was the 80th New Testament completed in this country by Summer Institute of Linguistics, a program of Wycliffe Bible Translators.

• **$500,000 in grants given.** Mennonite Mutual Aid (MMA) distributed more than $500,000 in 700 Sharing Fund grants during 1992. The grants help meet needs beyond those covered by MMA's health and life plans—such as paying insurance premiums, meeting unpaid medical expenses, adoption expenses, or burial expenses. Congregations raised nearly $500,000 to match Sharing Funds from MMA, which means about $1 million was shared with people in need.

• **Missionary transitions:**

Janet Breneman returned April 1 for a three-month home leave from Guatemala where she serves in leadership training. Her address is c/o Jean Breneman, 1068 Central Manor Rd., Lancaster, PA 17603.

Hector and Maria Munoz returned March 31 from El Salvador after completion of a church planting assignment in El Salvador. Their address is 626 N. Lime St., Lancaster, PA 17602.

• **Coming events:**

Family Business Conference, Alderfer Auction Center, Hatfield, Pa., May 18. "Managing Succession and Continuity in the Family Business" features Ivan Lansburg. Sponsored by the Goshen College Family Business Program and the Delaware Valley Family Business Center. Information from Henry Landes, 215 723-8413.

Benefit auction for Penn View Christian School, Christopher Dock Mennonite High School campus, Lansdale, Pa., May 21-22. Event includes an antique vehicle show, chicken barbecue, hot-air balloon rides. Information from 215 723-1196.

Corning, N.Y., VS reunion, Ives Run State Park, Corning, N.Y., Aug. 21. All former Corning voluntary service workers invited. Information from Jim and Sandy Lundgren, 130 River Rd., Lindley, NY 14858; phone 607 523-8981.

La Junta, Colo., VS reunion, Menno Haven Camp, Tiskilwa, Ill., Sept. 17-19. Voluntary service workers during 1950-55 will enjoy fellowship. Information from Delmar Yordy, RR 1, Box 139, Gridley, IL 61744; phone 309 747-2500.

• **New resources:**

Mission Focus: Annual Review is a successor to the quarterly *Mission Focus* which ceased publication in 1992. The annual journal on contemporary mission is published by the Mission Training Center. First edition to be released in December. Information from 3003 Benham Ave., Elkhart, IN 46517-1999.

Job openings

Program coordinator, Multicultural Affairs Office, Goshen (Ind.) College. Responsibilities include advising international students. Bachelor's degree and at least two years of related work experience required, master's degree preferred. Position begins Aug. 1. Contact Norman Kauffmann, Dean of Students, Goshen College, Goshen, IN 46526; phone 219 535-7539.

From here to Zaire
19-minute video

Follows an MCC corn and beans shipment to Zaire. Zairian church leaders look at reasons for hunger in Zaire and express their hope for their country's future.

Contact the MCC office nearest you for free loan.

Mennonite Central Committee

Mennonite Central Committee and MCC U.S.
21 South 12th Street, PO Box 500, Akron, PA 17501-0500
(717) 859-1151 (717) 859-3889

Mennonite Central Committee Canada
134 Plaza Drive, Winnipeg, MB R3T 5K9
(204) 261-6381

• **Change of address:**
Westside Church of the Living Word from 612 Niagara St. to 313 Auburn Ave., Buffalo, NY 14213-1614.

NEW MEMBERS

Bloomingdale, Ont.: Scott Cressman, Ben Snyder, Bradley Snyder, Dale Snyder, Jeffrey Snyder, Jennifer Snyder, Murray Snyder, and Anne Snyder.
Forks, Middlebury, Ind.: Maynard Miller and Clara Miller.
Germfask, Mich.: Pat Smith and Scott Gregory.
Houston, Tex.: Diane Hartzler and JoAnn Storm.
Kalona, Iowa: Jenny Bock, Rick Brown, and Shane Nisly.
Kingview, Scottdale, Pa.: Hannah Miller.
Lebanon, Ore.: Audra Baker, Dustin Detweiler, Matthew Gerig, Kellie Yoder, Jaime Miller, Dania Nofziger, Dustin Nofziger, Regan Nofziger, Rick Schmucker, and Barry Wolfer.
Locust Grove, Belleville, Pa.: Larry Byler, Brian Renno, and Michael Yoder.
Lombard, Ill.: Sharon Franz, Deen and Kala Gaddam, Carol Good, Carolyn Wakefield Shank, Sara Shields-Priddy, Dyani Benavides, Charles Kliewer, Meghan Neal, and Kirk Shields-Priddy.
Masonville, Washington Boro, Pa.: Matthew Herr, Regina Burkholder, Sarah Shirk, and Myriam Pratts.
Mennonite Fellowship, San Diego, Calif.: Jeanne Mann.
Mountain View, Kalispell, Mont.: Jan Madison, Laurie Muth, Pete Madison, Bob Muth, Scott Gaiser, Heidi Gaiser, Ted Kauffman, Natalie Kauffman, Bill Gross, Lois Gross, Elmer Borntrager, Effie Borntrager, Pat Troyer, and Menno Troyer.
Neil Avenue, Columbus, Ohio: Charles and Miriam Bunner, Becky and Scott Joellenbeck, Lisa Kurtz, Rick and Ruth Leonard, Lois Maust, and Gwen and Peter Reiser.
Pasadena, Calif.: Annika Buxman, Ty Buxman, Rob Cahill, Tara Cahill, Paul Joireman, Judi Karman, Nancy MacMillan, Ken Marmie, Tom Nichols, Karen Nene, and Summer Wagner.
Philadelphia Cambodian, Philadelphia, Pa.: Reth Orn, Yann Noun, Vannak Prak, Provs Suy, Tem Sovanarith, Nhak Khan, Kom Chiev, Ha Nang Diep, Hung M. Nguyen, Sun Phim, Samantha S. Meas, Rinn Douch, Khemarak Un, Pouv Touch, Saroeuth Prak, T. Bounpheng Salienekham, and T. Khamphon Saliaenkham.
Seattle, Wash.: Leo Filon, Mary Moore, and Kerry Swinney.
Souderton, Pa.: Larry Alderfer, Brenda Alderfer, and Deb Godshall.
West Philadelphia Fellowship, Philadelphia, Pa.: Linda Carl, Bruce Haskin, Larry Jones, Melanie Jones, Brian Maloy, Kevin Nixon, Karen Sherritt, Lon Sherritt, Phillip Thomas, and Helena Whitty.
Zion, Broadway, Va.: Katrina Alger, Jeremy Baker, Kevin Bowman, Melinda Esch, Traci Ewert, Katherine Goins, Matthew Goins, Amanda Halterman, Kenric Hartman, Megan Hartman, Jennifer Lantz, Phillip Nisly, Autumn Risser, Sharon Showalter, and Zachary Yoder.

BIRTHS

Barstow, Fred and Edna Byler, Corry, Pa., Jacob Isaiah (second child), April 7.
Coblentz, Bert and Jodi Miller, Goshen, Ind., Tylan Richard (first child), April 5.
Fries, Jon and Jill Showalter, Chesapeake, Va., Jacquelyn Nicole (second child), Jan. 17.
Gerig, Gerald and Jane Wittrig, Albany, Ore., Lacey Jane (second child), March 6.
Hooley, John and Jenny Miller, Goshen, Ind., Lauren Nicole (first child), March 24.
Miller, Jonathan and Martha Nisly, Hutchinson, Kan., Rachel Ann (first child), March 31.
Sayler, Craig and Carolyn Chirico, Hollsopple, Pa., Katie Elizabeth (second child), March 31.
Schoenhals, Gerald and Chris Miller, Archbold, Ohio, Luke Isaac (second child), April 4.
Schrock, P. R. (Paul Ray) and Sherry, Wellman, Iowa, Marshall Hunter (first child), April 1.
Spory, Brian and Deborah Yauneridge, Hollsopple, Pa., Darren Lowell (third child), March 5.
Tollefson, Jim and Suzanne Bade, Seattle, Wash., Jonathan William Bade (first child), March 15.

MARRIAGES

Fisher-Good: Jerry Fisher, New Providence, Pa. (Strasburg), and Dawn Good, Lancaster, Pa. (Strasburg), March 13, by Charles E. Good (grandfather of bride) and Raleigh Rhodes.
Kerry-Gingrich: Larry Kerry, Jr., Mt. Joy, Pa. (Landisville), and Beverly Gingrich, Mt. Joy, Pa. (Landisville), April 3, by Sam Thomas.
Krehbiel-Roth: Todd Krehbiel, Hesston, Kan. (Whitestone), and Tammi Roth, Lakewood, Colo. (Sugar Creek), April 3, by Jerry Weaver.

DEATHS

Basinger, Henry R., 92, North Lima, Ohio. Born: March 20, 1901, North Lima, Ohio, to Seth and Gertrude Ziegler Basinger. Died: April 4, 1993, Columbiana, Ohio, of congestive heart failure. Survivors—children: Mildred Jacobs, Ralph; brother and sister: Mabel Swope, Leonard; 11 grandchildren, 16 great-grandchildren. Predeceased by: Anna M. Wagnor Basinger (second wife) and Pauline Longanecker Basinger (first wife). Funeral and burial: April 7, North Lima Mennonite Church, by Richard Bartholomew and Don Jacobs.

Handrich, Harvey, 92, Fairview, Mich. Born: March 17, 1901, Dover, Iowa, to Henry and Elizabeth Lowenburg Handrich. Died: April 9, 1993, Fairview, Mich., of heart failure. Survivors—children: Darrel, Vernell, Ronald, Twila Kauffman, Carol Gerber; brother and sister: Laura Swartz, Rueben; 18 grandchildren, 21 great-grandchildren. Predeceased by: Mabel Yoder Handrich (second wife), Ruby Miller Handrich (first wife), Velda Neff (daughter), and Orford (son). Funeral and burial: April 12, Fairview Mennonite Church, by Virgil Hershberger.

He was ordained as minister August 4, 1946, at Fairview Mennonite Church where he served for 21 years.

Hershberger, James Calvin, 62, Orrville, Ohio. Born: Aug. 22, 1930, Tofield, Alta., to Owen O. and Clara Brenneman Hershberger. Died: April 7, 1993, Orrville, Ohio. Survivors—wife: Gladys Kauffman Hershberger; children: Miriam, Paul, Delvin; brother and sister: Howard, Pearl Rodgers; 4 grandchildren. Predeceased by: Kenneth (infant son). Funeral: April 10, Orrville Mennonite Church, by John and Barbara Moyer Lehman. Burial: Clinton Brick Mennonite Church Cemetery.

He was ordained in 1964 and served at Spring Valley Mennonite Church, Canton, Kan. He also served at Mountain View and Beaver Dam Mennonite churches.

Hochstetler, Mary Amy Marner, 83, Kalona, Iowa. Born: April 21, 1909, Johnson County, Iowa, to Issac G. and Mary Miller Marner. Died: April 4, 1993, Kalona, Iowa. Survi-

Mennonite Central Committee Canada
invites applications for the position of

DIRECTOR
for **SELFHELP** Crafts Canada

Starting date: July 1, 1993 (negotiable)
Location: New Hamburg, Ontario
Closing date for applications: May 31, 1993

Applications and further inquiries should be directed to:

SELFHELP Crafts Chairperson
c/o MCC Canada Personnel
134 Plaza Drive
Winnipeg, MB R3T 5K9

YES teams leave for seven countries. Seven Youth Evangelism Service (YES) teams sponsored by Eastern Mennonite Board of Missions departed for 4-8 month overseas service assignments April 19.

Bolivia, Honduras, Hong Kong, and Romania teams spent three months in preparation at the YES Discipleship Center in Baltimore, Md. Members are (right photo): *front row, left to right*—Pam Hoffstetter, Conrad Esh, Viviana Sarmiento, Kristine Reinford, Janice Hess, Claudia Heidebrecht; *middle row*—Eric Weaver, Erin Wall, Janelle Nolt, Bobbie Sue Schutter, Judi Musser, Rose Lehman; *back row*—Craig Hess, John Cauffman, Harvey Ramer, Dave Goering, Jeremy Leaman, Keith Miller.

Belize, France, and Jamaica teams prepared at the YES Discipleship Center in Philadelphia, Pa. Members are (left photo): *front row, left to right*—Greg Huber, Ryan Roberts, Kent Hartzler; *middle row*—Mima Carreto, Joel Kauffman, Jon Newswanger, Jean Miller, Lisa Alcoser; *back row*—Edgar Tello, Becky Wenrich, Krista Yost, Doug Johnstone, Dean Wenger, Kevin Weaver, Erika Thomas, Jenny Comeaux, Susan Slozer.

vors—children: Henry, June Bender, Joann Hershberger; sisters: Cora Marner, Gertrude Miller, Leta Maust; half sisters: Elmarie Capper, Lola Marner, Anna Mae Marner; 12 grandchildren, 11 great-grandchildren. Predeceased by: Henry F. Hochstetler (husband). Funeral and burial: April 7, Lower Deer Creek Mennonite Church, by David L. Groh and David L. Yoder.

Kaufman, Eva Birky, 80, Akron, N.Y. Born: May 22, 1912, VanWert, Ohio, to Jacob and Emma Nitchie Birky. Died: April 1, 1993. Survivors—children: Shirley Mast, Zelma Mast, Barbara Pierce, Grace Brucker, Virginia Sword, George, Nelson, Joseph; brother: Paul Birky; 29 grandchildren, 33 great-grandchildren, one great-great-grandchild. Predeceased by: Perry Kaufman (husband) and Norman (son). Funeral: April 4, Clarence Center-Akron Mennonite Church, by W. Roy Walls, Jr. Burial: Good Cemetery.

Kraybill, Paul N., 67, Goshen, Ind. Born: June 7, 1925, Bainbridge, Pa., to John and Esther Nissley Kraybill. Died: March 30, 1993, Goshen, Ind., of cancer. Survivors—wife: Jean Kulp Metz Kraybill; children: Mary Jean Meyers, Linda Histand, Carol Krebiehl, Karen Keehn, Dale; brothers: Daniel, John H., Ernest, Peter; 8 grandchildren, one stepgrandchild. Funeral: April 2, College Mennonite Church, by James H. Waltner. Burial: Violett Cemetery.

Richard, Elam R., 73, Seville, Ohio. Born: Jan. 26, 1920, Sterling, Ohio, to Michel and Anna Stuckey Richard. Died: April 5, 1993, Seville, Ohio. Survivors—wife: Eva Shisler Richard; children: Suzanne Short, Sally Schrock, James M., Dale D.; sisters: Leatha Zook, Clela Johnson; 7 grandchildren, 2 great-grandchildren. Funeral and burial: April 8, Oak Grove Mennonite Church, by James Schrag and Elsie Miller.

Sauder, Alta Miller, 77, Archbold, Ohio. Born: Dec. 2, 1915, Archbold, Ohio, to Henry and Amanda Short Miller. Died: April 8, 1993, Archbold, Ohio. Survivors—foster children: W. C. and Patsy Fletcher; brother and sisters: Delmar Miller, Bessie Short, Vesta Stamm, Bernice McDowell, Alice Miller, Lois Riegsecker, Arleta Unzicker, Marilyn Newsome, Phyllis Gerber. Predeceased by: Harley D. Sauder (husband). Funeral: April 12, Central Mennonite Church, by Dale Wyse and Charles Gautsche. Burial: Pettisville Cemetery.

Yoder, Harvey H., 75, Belleville, Pa. Born: Dec. 11, 1917, to John M. and Barbara K. Hostetler Yoder. Died: April 4, 1993, Belleville, Pa. Survivors—wife: Ethel E. King Yoder; children: Harvey L., Donna Hanawalt, J. Loren, JoAnn Eyer, Virginia Murray; sister: Bertha L.; 7 grandchildren, 2 great-grandchildren. Funeral and burial: April 8, Locust Grove Mennonite Church, by Max Zook and Erie Renno.

Zehr, Agnes Litwiller, 73, Goshen, Ind. Born: Nov. 2, 1919, Delevan, Ill., to Daniel and Lena Litwiller. Died: April 2, 1993, Elkhart, Ind. Survivors—children: Cheryl Baetzel, John; brother and sister: Elsie Litwiller, Lawrence; 3 grandchildren. Predeceased by: Edmund J. Zehr (husband). Funeral: April 5, College Mennonite Church, by James H. Waltner. Burial: Mackinaw Cemetery.

CALENDAR

Gulf States Conference annual meeting, Gulfport, Miss., May 8-9

Young adult network, Goshen, Ind., May 11-12

Rosedale Bible Institute Commencement, Irwin, Ohio, May 20

Associate Mennonite Biblical Seminaries Commencement, Elkhart, Ind., May 21

Eastern Mennonite Seminary Commencement, Harrisonburg, Va., May 22

Hesston College Commencement, Hesston, Kan., May 23

Mennonite World Conference Sunday, May 30

North Central Conference annual meeting, Cooperstown, N.D., June 4-6

Mennonite Board of Missions board of directors, June 10-12

African-American Mennonite Association board meeting, Richmond, Va., June 24

Pacific Coast Conference annual meeting, Salem, Ore., June 25-26

Mennonite Church General Assembly & Convention, Youth Convention, Philadelphia, July 27-Aug. 1

Newspaper

**********CAR-RT-SORT** CR-23
390200 51H S114 286
MENNONITE BIBLICAL SEMINARY
LIBRARY
3003 BENHAM AVE
ELKHART IN 46517-1947

THE LAST WORD

Stewardship made plain—and scary

So you want to come to church with me this Sunday? Great!

I should warn you, though; this is our annual Stewardship Sunday. The sermon won't be our pastor's best. It will likely be general, reminding us that we're stewards of God's good earth, that all belongs to God, that what's important is how we use what God has given us—points like that.

I usually find our pastor's sermons easy to summarize and take notes on. Let's try it for this year's stewardship sermon:

Point 1: Christians should give 10 percent of earnings to the church, until they make more than $25,000 per year. After that it should be 1 percent more for each additional $5,000.

Point 2: A Christian family of four should live on no more than $25,000 per year. Increase that by $5,000 for each additional household member. Everything else goes to missions and relief.

Point 3: All percentage calculations should be made on gross, not net income.

Hold everything right there, Reverend. Whatever happened to the traditional stewardship sermon we've come to love?

You can be sure the congregation will be in an uproar next week. The question won't be so much how to use our money. It will be more how soon we can find a new pastor.

"The darkest taboo in our culture is not sex or death, but money," writes Robert Wuthnow in *Christian Century* (Mar. 3). Wuthnow's comments come in a report of a survey of 2,000 employed persons in the United States.

Of these 2,000, almost 90 percent say they never discuss their finances with anyone outside the immediate family. A full 97 percent do not, repeat *not,* discuss money with their fellow church members.

Nor do they get help from their pastors. Ministers find it difficult to talk about money. One reason is because they know that at least 43 percent of their parishioners, who pay the pastor's salary, feel "churches are too eager to get your time and money."

But what about all of Jesus' warnings about riches in the Gospels? Shouldn't they be of concern to Bible-believing Christians?

Wuthnow found most Christians rationalize their way around Jesus' difficult statements about money. Many believe Jesus was dealing with rich people who got their wealth illegally. Or that he was reminding the rich to cultivate their spirituality as well as their ability to make money.

Comments Wuthnow: "What religious faith does more clearly than anything else is to add a dollop of piety to the materialistic amalgam in which most of us live. We do not feel compelled to give up any of our material desires, only to put them 'in perspective.' "

One of the side benefits of editing this magazine is the contact I have with believers in other countries. Lately I think I detect a message coming from them: North American Mennonites are rich, maybe even the rich Jesus talks about in the Gospels. Further, if revival will come to the churches of North America, it may have to start with attitudes toward possessions.

They make their comments hesitantly. They also smile and listen politely to our counter arguments about our "relative" wealth. Look in their eyes, however, and you know they're not convinced.

Perhaps even against our will, we North American Mennonites are too much a product of the consumerism that governs the culture around us. Need evidence? Check out the number of advertising inserts in your newspaper next Sunday. Or calculate the number of commercials you sit through during a TV hockey or basketball game. Gradually, subtly, it makes a difference. Eventually what we see is what we want. Then buy.

"The subject of money is too important to be left entirely to economists," writes Wuthnow. It must be discussed much more openly and in detail in our churches than it is now.

The lure of having more money is also too big for any of us to tackle alone. We Christians need the help of each other. Together we must begin to talk about not only how we use our money but also how much we use.

Oh, I know, that's not your typical approach to stewardship. But it does make the subject plain. And scary.—*jlp*

May 11, 1993

Gospel Herald

THE WEEKLY MAGAZINE OF THE MENNONITE CHURCH

ASSOCIATED MENNONITE BIBLICAL SEMINARIES
MAY 11 '93
ELKHART LIBRARY

Food and fellowship become part of the scene wherever Mennonites gather, be it city or country. Here a Sunday school class at the Souderton (Pa.) Mennonite Church shares a Sunday noon picnic.

ALSO IN THIS ISSUE

We could do worse than be captive to rural values 6

Understand the Serbs, urges MCC Europe secretary 9

Mennonites in government cite lack of church support . . . 12

The church in the city:

Here we embrace all the diversity of God's creation

Are the multitudes flocking to the city, even if against their will, compromising their faith? How do the Scriptures view the Christian's relationship to the city?

by Stanley W. Green

My family and I went to Jamaica as missionaries in early 1980s—the end of a period of terrible political turmoil. The incalculable toll on small farmers was made personal for us when Allan Bolt came to live in our home. Unable to survive the dislocation of the new economics controlled by the interests of foreign monopolies, he had lost his home and his ability to be self-sustaining.

Bolt was a proud man who had worked hard all his life. It was difficult for him to accept charity. He declined many invitations to join us to eat but would fetch his meal later, when everyone else had left the table.

After five years, our family left Jamaica to return to South Africa. Later that year we came to Pasadena, Calif., and as Christmas approached, we prepared to celebrate like everyone else. There were too many gifts and too much food. Then on Christmas Eve, Charles, a young Jamai-

That some things about it are repulsive is not a reason for Christians to avoid the city. Urban injustices also need the witness of the Christian community.

can who had also lived in our home, called to say that Mr. Bolt had died. The autopsy revealed that Bolt had died of hunger.

For many, many persons like Mr. Bolt, the rural setting is not an option, or it has become an inhospitable place. In the last few decades millions throughout the world have migrated to the cities because the option of living in a rural context no longer exists. Here in North America, countless others are haunted by the memory of a legacy of exploitation, racism, and extreme privation that did not end with emancipation from slavery. For these, cities offered the prospect of opportunities for political inclusion, educational opportunity, and economic advance.

The city in biblical conception. Are these multitudes coming to the cities, even if against their will, compromising their faith? How do the Scriptures view our relationship to the city?

In the biblical text, there is no singular portrayal of the city. Neither is there the suggestion that the city is inherently evil or morally objectionable. Rather, the city is represented both as profaned and as beneficent or humanitarian. On one side is Babel—depicted as the epitome of rebellion against God (Gen. 11:4-9)—and Sodom and Gomorrah, which are destroyed because of their wickedness and debauchery (Gen. 18:24-33). In contrast, numerous accounts in the Bible refer to cities as places of refuge against brutality and violence (Exod. 21:13, Num. 35:11, Josh. 20:3).

When God chooses a place to become manifest, it is not in some remote and undisturbed rural refuge but in the city. God is said to love the city of Jerusalem; it is seen as a city of truth which God will bless and make a blessing (Zech. 8:3-5). The Israelites are instructed to pray for and seek the welfare of Jerusalem and the city of Babylon (Ps. 122:6, Jer. 29:7). And out of concern for the city, God struggles with the insubordinate Jonah to make him go to Nineveh. Yahweh's difficulties with Jonah are on two counts: first, Jonah refuses to go to the city; and, second, he shows insufficient concern for Nineveh's residents (Jon. 1:3; 4:1-2).

The city as missionary enterprise. Nothing in the teaching of Jesus even vaguely hints that Jesus regarded the city an inappropriate place for the works of God or for the presence of the people of God. Indeed, the biblical text refers to Jesus' birthplace as "the city of David" (Luke 2:11). Jesus preached and ministered in the city, and when he weeps over Jerusalem, it is not the city as city that he laments but that Jerusalem missed its moment of true greatness.

When Jesus appears after the resurrection, he instructs his disciples to wait for the promise of the Holy Spirit—not in the deserted countryside, but in the city. The first Christian church was, thus, a city church.

The Pauline strategy shifts the church from its first-church-of-Jerusalem captivity to Antioch, from which the apostle targets the urban centers of Asia Minor en route to the imperial capital of Rome (Phillipi, Athens, Corinth, Ephesus). Indeed Paul is so exercised about going to Rome that he exults even in the chains that make it possible for him to reach that great city.

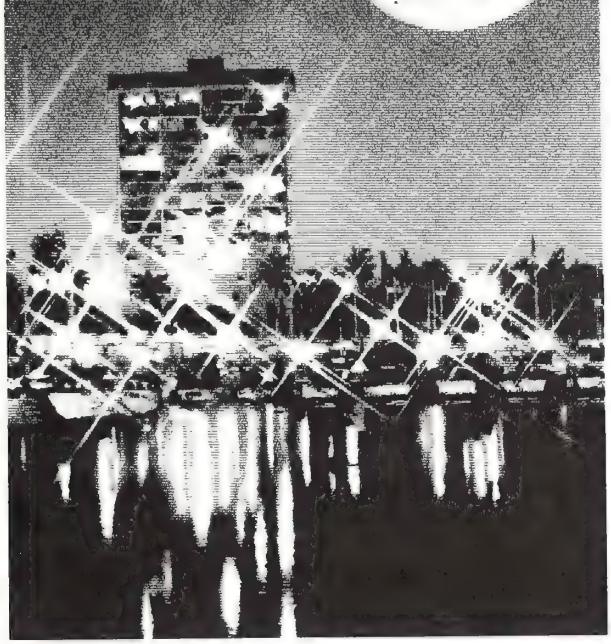
The city in theological perspective. Theologians have always taught the "presentness" of God in every part of the created order (Ps. 139:7). Yahweh is present in the city also, even if it takes seeing with different eyes to discover God there.

It is interesting to note that either cities were part of God's original plan, or, once having been built as an expression of human rebellion, God of sovereign grace adopts the city and makes it the terminus of the divine plan. Rev. 21:2 reminds us that the destiny of history is in the city, the Holy City, the New Jerusalem.

After a 16th-century start that embraced both the country and the city, we Anabaptist-Mennonites became a mostly rural people for many years. Recently, that's been changing as more of us find ourselves in an urban environment, confronted by new issues, new values, and new ways of life.

In this issue, Gospel Herald *takes a look at the church in both the urban and the rural environment. What are the values that sustain us regardless of our location? What can we learn from each other as urban and rural churches?*

The articles in this issue are being released simultaneously by both The Mennonite *for the General Conference Mennonite Church and* Gospel Herald *for the Mennonite Church.*—Editor



When Jesus takes upon himself the concreteness of our existence in the incarnation, he becomes "Immanuel"—God with us—in all the material and physical realities of our lives, including our location in the city. As Immanuel, Jesus announced the reign of God, which began in his own ministry. That kingdom which Jesus proclaims is focused upon the poor, the blind, the lame, the captives, and the oppressed—the kind of "invisible" people who are so visible in our cities.

Jesus commanded his disciples to go "to the ends of the earth" (Acts 1:8). We have no divine mandate to make a preferential option for rural over city—or vice versa. We may, however, make priorities for strategic reasons—as Paul did when he targeted the cities of his world. If our mission is to be authentic, then it must be modeled after the incarnational paradigm of Jesus. For the sake of God's reign, we must be willing to be in the city, even as we are not of it, if the good news is to be heard.

The city in recent perspective. In more recent history it is important to observe that the Anabaptist movement had at least part of its origins in the city. Even if we agree with Steve Nolt and J. Craig Haas' thesis (*Festival Quarterly*, Summer 1991) that Anabaptist origins were as firmly rooted in the rural reality as they were in the city square, it is not dishonest to note that the overwhelming rural ethos of succeeding Anabaptist generations came about by historical circumstance rather than theological orientation.

Nine years ago a disparate group of Indonesian Christians began arriving in Los Angeles. Through a partnership between a rural congregation and a local vision, an Indonesian congregation was started. Today there are five Indonesian-speaking congregations in southern California; these have now become the center for new vision for planting churches in a number of other North American cities.

If we as Mennonites withdrew to rural communities, what chance would we have for witnessing to our peculiar faith to the thousands of new immigrants arriving daily in North American cities? Missionary strategy as well as the nature of the church compel us to be a witnessing and inviting presence in the multiethnic cities of our world.

While there are things which make life in the city attractive to some, there are a multitude of other things which make it repulsive. That, however, has never been seen as a reason to justify Christians avoiding the city. The injustices of urban reality necessitate the active presence of the Christian community. The "utopian vision" of the Bible is one which culminates in a city which is redeemed from its fracturing, violence, and corruption; it becomes a sanctuary of peace, healing, and wholeness.

All of this by no means suggests that the church should abandon its rural presence. There are important things that the rural communities can offer to the universal church. What we need is a partnership between a rural congregation and Mennonites in the city. This partnership will advance the reign of God and help us to understand what it means to be a part of the church in the whole world.

Urban churches need the rural churches to be reminded that there are some things we cannot control despite our pretentiousness. Urban churches need to be challenged to continue to work at an environmentally responsible and ecologically sustainable economy. At the same time, the rural churches need the urban churches to be reminded of the need to expand our boundaries beyond the parochial and the familiar—to learn how to embrace all the diversity of God's creation and to work for justice and the empowerment of all peoples.

Urban and rural Christians together need to be captivated by a vision of God's future. This transforming vision will empower us to believe and to work so that both the rural community and the city neighborhood can give expression to God's care and salvation of the whole created order.

Stanley W. Green, Pasadena, Calif., currently serves as the southern California ministry director for the Southwest Mennonite Conference and as president of the Council of Anabaptists in Los Angeles. In January 1994 he will become the next president of the Mennonite Board of Missions, Elkhart, Ind.

Either cities were part of God's original plan, or, once built as an expression of human rebellion, God of sovereign grace adopts the city and makes it part of the divine plan.

***"Come to him, a living stone, though rejected by mortals yet chosen and precious in God's sight, and like living stones, let yourselves be built into a spiritual house, to be a holy priesthood."*—2 Pet. 2:4, 5a, NRSV**

Gospel Herald

Editor: J. Lorne Peachey

Assistant Editor: Cathleen Hockman

Editorial consultants: George R. Brunk III, Richard A. Kauffman, Martha Kolb-Wyckoff, Stuart Showalter, Diane Zaerr

Gospel Herald (ISSN 0017-2340) is published weekly, except for the third week of August and the first week of December, for the Mennonite Church by the Mennonite Publishing House. Subscription rate (in U.S. dollars): $27.50 per year; outside U.S. and Canada (air mail delivery): $47.50 per year. Group and bulk rates available. Call 1 800 245-7894.

Editorial and subscription address: *Gospel Herald,* 616 Walnut Avenue, Scottdale, PA 15683-1999. Telephone: 412 887-8500. FAX: 412 887-3111.

Second-class postage paid at Scottdale, PA 15683-1999. Lithographed in the United States. Copyright © 1993 by Mennonite Publishing House. Canadian subscriptions: second-class postage paid at Kitchener, Ont., publication mail registration no. 128562.

Gospel Herald is a member of the Associated Church Press and of Meetinghouse, an association of Mennonite and Brethren in Christ editors.

Postmaster: send form 3576 to 616 Walnut Ave., Scottdale, PA 15683-1999.

Vol. 86, No. 19: May 11, 1993

Recycled paper

Credits: cover by Marilyn Nolt, p. 3 by Dynamic Graphics, p. 6 by James Carroll, p. 9, by Emily Will, p. 12 by Richard A. Kauffman, p. 14 by Dale D. Gehman, p. 16 by Jean-Claude Lejeune.

READERS SAY

I am pleased with the responses to Steve Dintaman's call (Feb. 23) for us to claim our new life in Christ. As a student of H.S. Bender for three years in the '50s, I affirm that he insisted on our need of the indwelling Christ and the power of the resurrection for ongoing transformation and newness of life.

Dintaman is not attacking Bender. The Anabaptist Vision was Bender's prophetic message to the American Association of Theological Schools in 1943. It was a deliberate attempt to focus on the genius of Anabaptism in contrast to Roman Catholicism and other Reformers of the 16th century.

Have we not majored in ethics and Christian behavior in the past? For me, it's a matter of what we have not adequately taught, lived, and experienced rather than what has been taught being wrong.

I have begun to experience a deeper level of transformation and re-formation of life in Christ as others have helped me to experience God's tremendous love and presence in everyday life by entering into relational prayer.

Clayton L. Swartzentruber
Souderton, Pa.

The Spiritual Poverty of the Anabaptist Vision (Feb. 23). Dintaman's underlying implication is that we must first have a personal experience with Christ, and following this, a change in our behaviors. This assumes that if we preach and teach a primary inner conversion experience, the fruits of the Spirit and discipleship will naturally follow.

I am at odds with this assumption because it does not hold true to my experience, it does not hold true historically, and it is not how Jesus taught chronologically.

Before I attempted to follow Christ, I could easily see the hypocritical nature of the evangelical church. I could see the focus on the inner conversion to the neglect of the physical needs of the community outside the congregation. Today I want no one to consider me so inner focused that I can no longer identify with humanity, I have lost touch with Jesus.

Historically, the last fifty years of the evangelical church being focused on the inner relationship with Christ has not produced the *equivalent* of service work with Christ. Clearly most of us enjoy the comfort of the inner experience rather than taking our cross, "getting our hands dirty," or suffering for the sake of the poor.

Jesus spent as much time teaching his disciples how to serve as he did on how to wait on God. Dintaman states that pre-Pentecostal discipleship was a failure. If it was a failure, then why did Jesus teach? Why doesn't God just zap all of us with the Spirit so we can find a balanced faith and be empowered? I am convinced the Spirit is not magically zapped on us as we wait in the "upper room." The Spirit empowers us as we take the risks of faith, such as becoming vulnerable, sacrificing for the other, and identifying with the poor and hurting of our community.

What is the gospel? It is not exclusively an inner relationship with God or exclusively the work of social justice. Jesus taught both sides as part of his message. We must do the same.

Darvin L. Martin
Harrisonburg, Va.

In reference to Tim Eisenbeis' letter (Mar. 2) concerning the prayer veil and worldliness, I would say there is room for us all in God's kingdom. Our work should be to bring others into the kingdom. We should spend our time loving and uplifting one another rather than dwelling on outward differences.

Eleanor Shaver
Middlefield, Ohio

The letter by "Name Withheld" (Mar. 16) on satanic ritual abuse (SRA) led me to reflect on the considerable reading I have done in this area. The following is a sample of some of the current positions I hear being taken on this controversial issue:

1. That the abuses being reported have actually happened just as described. This position is based on the beliefs that : (a) active satanic abuse cults exist in most or all of our communities; and (b) they are so clever and so well organized in carrying out their crimes that they are always able to avoid detection (in spite of years of intense efforts by members of the press and by local, state, and national law enforcement agencies trying to find evidence of satanic ritual abuse activities).

2. That SRA reports might in some cases be metaphors for unnamed trauma and abuses of other kinds—family violence or incest, for example.

3. That some SRA memories uncovered in therapy (after years of supposedly being repressed) may in fact have been inadvertantly implanted in the mind by persons working with highly suggestible clients suffering from emotional distress from other causes.

Whatever the answer or answers, the issue is one that merits the church's attention and compassion. I don't recall seeing any article or official Mennonite church statement on the subject. How can we best support those individuals who suffer from traumatic memories of this kind?

Harvey Yoder
Harrisonburg, Va.

Mennonites Don't Like Conflict, Do They? (Mar. 16). Being raised in a "typical" Mennonite home, my human representatives of authority tended to have "the last word" (as the heading of your last page is subtly titled). This attitude inhibited me from pursuing the various options for presenting my point of view.

Insofar as I did have opportunity to present my views, they were edited to fit in a rigid format (like *Gospel Herald's* two-page spread) along with other clipped versions of my fellow Mennonites' feelings. I find my local nonreligious newspaper and my monthly gardening magazine much more accommodating to the length of my viewpoint.

Beyond this, I was taught by consistant example not to be angry or show rage at an indiscretion of the other person. I was to be peaceful from the word go.

As a Mennonite, I had a religious style that encouraged me to sublimate violations to my person in favor of keeping the peace. These violations occur in many subtle ways in our religious system. A typical Sunday morning sermon may contain many debatable viewpoints, yet there often is no adequate means of presenting alternate views. We learn week after week to not contest a view that may be contrary or inadequate.

One of the greatest opportunities and challenges before us is the dismantling of archaic communication patterns. For me, attention to this precedes the business of discussing the issues. Isn't this speaking the truth in love?

Merrill M. Derstine
Harleysville, Pa.

Research Investigates Experiences of Female Mennonite Pastors (Mar. 30). I was saddened to read this report. Our church took official actions to encourage men and women equally in ministry. We are not doing very well.

It is tragic to note that some women are limited in the areas of ministry where they may serve, that they are sexually harassed, and that they feel stuck as far as increased responsibility is concerned. We have failed to demonstrate equality as we promised. It is time we do more.

Furthermore, I was disappointed with the length and location of the report in *Gospel Herald*. Two-thirds of a page on page 14 doesn't seem to give it the prominence it deserves. Is this all we will hear? A report of this significance for the church needs more space and attention. Maybe you can give space for women to tell their stories.

We dare not treat women in ministry as second choice or as having lesser ability. In the church as a redeemed society, we need to demonstrate full acceptance of women and men in the pastoral ministry.

Willis L. Breckbill
Goshen, Ind.

The Church That God Built—with a Little Help from Advertising (Mar. 30). Thank God for every case where the unsaved have heard Jesus' grace and peace. Let us rejoice when we see God's salvation and learn from any method that communicates God's full, saving message.

But one story does not the pattern tell. If Cape Christian is teaching the whole gospel, is it doing more than drawing on peace-teaching batteries charged up by others? The quick successes for which we rejoice are one part of the truth; a longer view may show some further truth.

Your account of Cape Christian hinted at an old, unfortunate pattern: teaching peace, but not really as part of the whole gospel. Rather it is an add-on, something that comes later, maybe something only for the especially faithful. Congregations and whole Mennonite denominations have splintered Jesus' gospel that way. For us who believe in peace, the picture is bleak.

A success story or two—or a look at what has "worked" in the first six or seven years while the gospel-of-peace batteries are still charged—may not quite be the whole of God's truth.

Theron F. Schlabach
Goshen, Ind.

I wonder how many other pastor's wives could have written the letter (*Name withheld*, Mar. 30) about the pain when her husband develops a "helping relationship" with a younger, attractive woman in the congregation. I know of another who could have.

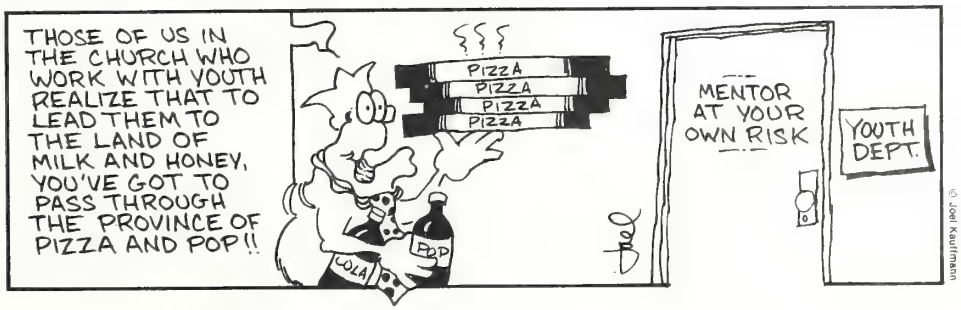
A male pastor should never counsel a woman alone. The spouse or an elder of the church should always be present. Otherwise, temptation is too great. Pastors should always keep in mind that God does not give them any special privilege with women in the church. When they take those privileges, they bring a reproach upon the name of God.

Name withheld by request

In response to Cheryl Weber's letter (Mar. 30): Millions of women don't lead in the work place; they follow. This letter reeks of feminism, one of the main reason's our once great country is about to be flushed by the hand of God.

R. K. Griffith
Shipshewana, Ind.

Pontius' Puddle



The church in the country:

We could do worse than be

Is it mere romantic idealism to believe that there is a more whole way of life than that of our industrialized society?

by S. Roy Kaufman

At a Mennonite urban ministry conference in New York City last spring, the keynote speaker described the church as being "captive to rural ideas."

The *Gospel Herald* report on this event (April 28, 1992) did not elaborate the nature of these "rural ideas," so I can only guess what the speaker had in mind. Presumably they include the ethnocentrism of rural communities, their lack of cultural and ethnic diversity, the innate conservatism of rural people which makes them slow to accept change—and so on.

These are, to be sure, negative characteristics of many rural communities. And I grant that urban centers bring a cultural and ethnic richness to the church as God's people.

But surely there is more to be said about rural life than these negative stereotypes. Though I enjoy visiting cities, I am a rural person, not just by virtue of my background, but as a matter of choice. For me it would be no tragedy if the church were captive to rural values. In fact, I wish it were!

What are these rural values? Here are some I cherish:

1. Care and nurture as intrinsic to the human task. God gave all humanity the responsibility of earthkeeping (Gen. 2:15). One cannot live long on the land without caring for it, without honing one's nurturing capacities.

2. Dependence on the earth as the source of life. Living close to the land forces us to acknowledge our dependence on the earth and its natural systems. Farm life is always lived on the edge of necessity—that rare coming together of fertile soil, adequate rainfall, absence of devastating storms, and energizing sunshine. Supermarkets, in contrast, hardly enable us to get in touch with the source of our food.

3. The awareness of God's creation. The corollary of our dependence upon the earth is our awareness of God's providence and of the wisdom of creation—the cycle of life and death, the balance of nature, the renewal of the seasons. Western society is a death-denying culture because we have lost a sense of the intricacies of the created order and the inevitable limitations imposed upon human activity by nature. Death is, after all, the one natural constraint no living thing can escape.

4. The dignity of work done with the hands. Rural work requires a certain amount of hand labor and is inevitably dirty work. By putting their own hands in the dirt, rural people discover the dignity of work done with their hands.

5. Skills for producing the food we consume and disposing of the wastes we generate. Farm life, in contrast to present-day agribusiness, is not primarily about the production of commodities. Farm life consists of the perpetration of those cultural skills which enable us to grow our own food and then to dispose of our own wastes. Our consumer society with its mountains of garbage could learn a few lessons from this rural value!

6. Taking responsibility for the small space we inhabit. Rural people tend to think locally, not globally. They tend to understand the ecological intricacies of their field, the animals they domesticate, and how best to nurture, preserve, and keep that space. Rural people

captive to rural values

have a healthy interest in the welfare of the local space and community, natural and human, where they live.

7. The interdependence of communal life and the value of convivial work. Rural people quickly learn, if they believed otherwise, that they cannot survive without each other's help. More than that, they learn the value and beauty of convivial work—work done together in the home and with one's neighbors—for the sustenance of life. Work done alone is drudgery, which is why so much work has become unsatisfying in our society. Work done together for the sustenance of a household and the welfare of a community builds relationships and brings joy as a bonus.

8. The importance of the household as the primary institution of human life. Rural life is fundamentally geared to the household, to building a home. The reason rural life is declining so rapidly in our time is because the market economy has triumphed so largely over the household economy. Once money becomes the chief measure of the maintenance of the household, as in our market economy, households and rural life are doomed. However, "economy" literally means "household order"; it is this economy which is the goal of rural life.

9. The beauty of utilitarian handwork. Cities offer us the professionalization of the arts, where the expert few perform. The majority observe the exquisite artistry of the exceptionally gifted. Among rural people, arts and crafts are utilitarian and participatory. Handicrafts and woodwork predominate, along with community musical and stage productions. Everyone has opportunity to develop their creative gifts.

To be sure, these nine values are not exclusively rural. Perhaps they are more of a state of mind, an ideal for a certain kind of human life on earth, rather than a spatial description of people living in a rural area as opposed to an urban area. Nonetheless, these are most assuredly rural values, in contrast to the urban, industrial values which now dominate our social fabric.

The difference between urban and rural ways of life can be generalized in terms of the locus of power. In rural life, power is decentralized. Socioeconomic and political power is dispersed to local communities—indeed, to households.

In urban life, power is inevitably concentrated and centralized. Throughout history the whole impetus toward urbanization has been the concentration of socioeconomic and political power. In its very conception, the city is an imperial structure. Its very existence is made possible only by the extension of its power over the surrounding countryside upon which its life depends. So today, the important decisions of life are made in the corporate boardrooms, government offices, and university laboratories.

Is it mere romantic idealism to believe that there are better and more whole ways for humans to live upon the earth than we are doing in urban, industrial North America? Is it naive to believe that people could choose the kind of life that rural values envision?

Some Old Testament scholars believe the Israelites attempted to break free of the power of the dominant urban Canaanite culture in a deliberate return to an egalitarian rural way of life close to the land, with socioeconomic and political power vested in extended family units (e.g., Norman Gottwald, *The Tribes of Yahweh*; Walter Brueggemann, *The Land*; George Mendenhall, *The Tenth Generation)*. This early Israelite break with the urban, imperial structure of Canaanite city-states in the period of the Judges was all too quickly forsaken in Israel's return to monarchy under Saul, David, and Solomon. But Old Testament prophets continued to witness to this alternative way of life.

Instead of deploring the 'rural captivity' of the church, we must consider the kind of life we want to have as God's people.

So perhaps rather than deplore the "rural captivity" of the church, we might do well to consider again the kind of life we envision as God's people. The things I value about rural life are really only another way of talking about a lifestyle which is just and sustainable—a way of life which humbly accepts the limitations and constraints God has established for us humans.

We may wish for more, as the consumer society encourages us to do. We may pursue the American dream of limitless growth and power. But when we do so, we only borrow more from the lives and the well-being of our grandchildren's generation, and we steal more of the livelihood of the poor around the world. And when we do so, we only perpetuate a way of life that is not sustainable far into the future.

Rural churches have much to gain from the example of their fellow churches in the city. At the same time, the traditional rural life may offer the wider church visions and values that are indispensable for those who seek to be faithful as God's people.

S. Roy Kaufman, Sterling, Ill., is pastor of the Science Ridge Mennonite Church.

Youth won't run out of things to do

From the vocal group, *Acappella*—to speakers, seminars, singing, service projects, and small groups—young people attending the Mennonite Church Youth Convention in Philadelphia this summer have a host of things waiting for them to do.

More than 3,000 are expected to register for the 1993 youth convention, to be held simultaneously and in the same building with Mennonite General Assembly and the Adult Convention, July 27-Aug. 1.

Acappella, a four-person vocal group, have been popular Christian singers for some time. Two of the group's singles, "More Than a Friend" and "Better Than Life," have held spots on the top 40 simultaneously for some time. *Acappella* will be in concert for Mennonite youth during the convention on Saturday night, July 31.

Speakers for the youth convention include Del and Michele Hershberger, former youth ministers for the Pacific Coast Conference; Michael Banks, pastor of the Burnside Mennonite Church in Bronx, N.Y.; Hubert Brown, dean of students at Hesston (Kan.) College; and Tony Campolo, author, speaker, and sociologist from St. Davids, Pa. Banks' address will be to a joint adult and youth gathering.

"We have been working hard to prepare and organize a program that will be exciting and interesting," says Carlos Romero, youth convention coordinator. "But most important, we want it to challenge those who participate." Romero is employed by Mennonite Board of Congregational Ministries (MBCM), which sponsors the youth convention.

Romero continues: "We want convention participants to hear the call to freedom in Christ, to accept God's gift of grace, and to establish a covenant to live in the freedom of the Spirit."

According to Romero, all Mennonite Church youth groups will receive a pre-convention study guide in late May to help orient them to Philadelphia. The guide will also zero in on expectations for those who attend as well as identify urban life issues they will face. It will outline understandings and procedures needed for housing 3,000 youth and their sponsors in two downtown Philadelphia hotels for the week.

The guide also suggests that each youth group hold a debriefing session after Philadelphia 93 to help youth process their experiences once they return home to their local congregations.

Also for the first time, the 1993 youth convention will feature an institute for youth sponsors. Led by Ray Johnston, a prominent youth ministry speaker, the institute will focus on developing leadership in young people.

Some youth at Philadelphia will be involved in intergenerational service teams in the city. There will also be a wide variety of seminars every day, including several which will include both youth and adults. These intergenerational seminars are scheduled for Friday.

Late-night activities, except for the Saturday *Acappella* concert, will be held in the two hotels housing the youth. Among the features will be Ted Swartz and Lee Eschleman with their Armadillo tour; a drama group from Rockway Mennonite Collegiate in Kitchener, Ont.; and an African-American youth choir from Virginia.

At one of the worship services youth will take up an offering designated for High Aim. High Aim is a program to help African-American, Hispanic, and Native American students attend a Mennonite high school.

"This will be a wonderful opportunity for you to look at your life, to commit or recommit yourself, and to be challenged spiritually," wrote Romero recently in a newsletter to Mennonite youth. "Don't miss the opportunity!"

Registration, lodging, and meals for the youth convention will cost $299 per person. Transportation is additional. Many youth groups across North America have been hard at work raising money through sales and other special projects to make it possible for them to go to Philadelphia 93.

Registration forms for the convention are available from youth group sponsors. Or interested persons can write to Mennonite Youth Convention, MBCM, Box 1245, Elkhart, IN 46515-1245.

PHILADELPHIA 93

Serbs shouldn't be solely blamed for carnage, says MCC representative

Tramelan, Switzerland (MCC)—Blaming the Serbs for the carnage going on in the former Yugoslav republics not only conveys an incomplete picture but it is also dangerous, says Hansulrich Gerber, Mennonite Central Committee (MCC) secretary for Europe.

Blaming and isolating the Serbs may serve as a fuse to ignite powder kegs elsewhere in the Balkans. It may strengthen the hand of Serb nationalists in Vojvodina, for example, a region in the northeast corner of the former Yugoslavia where fighting may break out momentarily.

Gerber opposes the recently tightened United Nations (UN) economic sanctions against what remains of Yugoslavia—Serbia proper and Montenegro.

"Leaders on all sides stand guilty of fueling hatred, of letting their countries slip into civil war," says Gerber, who lives in Tramelan, Switzerland.

"Muslim and Croatian military leaders in Bosnia seem at times to be as willing to sacrifice their own people as the Bosnian Serb military leaders are determined to drive them out."

In the besieged Bosnia town of Srebrenica, for example, a mid-April UN-brokered cease-fire allowed the town's population—mostly Muslim women, children, and elderly—to be evacuated.

After early rounds of evacuations, however, Muslim leaders prevented further evacuations. They feared an abandoned town would signal capitulation to the Bosnia Serb forces.

"When the Bosnian Serb military blocks a convoy of refugees, their action is displayed on TV screens worldwide," Gerber says. "When local military leaders prevent their women and children from leaving a besieged town, the media hardly mention it."

Croatian nationalism alarmed Serbs. While Gerber does not condone atrocities committed in Bosnia by Bosnian Serb forces, he says few people are aware of Croatian activities which he believes fueled Serbian fears.

"Before the current war broke out, Croatia took deliberate steps to consolidate Croatian national identity and independence," Gerber says.

These included a ban on the use of the Cyrillic alphabet of the Serbo-Croatian language (Serbs have traditionally used the Cyrillic script and Croats, the Roman alphabet) and laying off Serb workers from their jobs.

Shortly thereafter, Western Europe recognized Croatia as an independent nation. Gerber says this action reverberated with significance for Serbs through Yugoslavia.

Katar, age 8, is a refugee child at a camp outside of Dakobo, Croatia.

"Some Serbs took this as a revival of the Ustasha era; they were convinced a fourth Reich was about to be formed," he says.

The Ustashas were the Croatian equivalent of German S.S. troops. Croatian Ustashas slaughtered both Jews and Serbs during World War II.

At the same time that Croatia was displaying nationalism in the late 1980s, Serbia attempted to take hold of the Balkan republic of Kosovo. This, in turn, confirmed Croatian fears of a Serbian dream for a "greater Serbia."

Playing dangerous cards. "Both presidents, Franjo Tudjman in Croatia and Slobodan Milosevic in Serbia, played these dangerous cards deliberately, knowing war might break out. While the Croatian and Serbian governments have fired up this scene for their own power advantage, they now cannot get the evil spirits back into the bottle," Gerber says.

"The Muslims are not really attacked by Serbian evil will, but are crushed between vicious fears and old hatred between Croats and Serbs," he adds.

Recent fighting between Croats and Muslims seems to indicate the Croats are as concerned about consolidating land as are the Serbs, according to Gerber.

Rather than point accusatory fingers at either the Croats or the Serbs, however, Gerber believes the current warfare is a result of "a sad and tragic mix of instances and situations, compounded by irresponsible actions taken by Croatian President Tudjman and Serbian President Milosevic.

"The international community also carries a responsibility for having supplied arms to Yugoslavia throughout the Cold War era, for fueling fears by hasty recognitions of the young break-off republics, and for not intervening with decisive diplomacy at the early stages of the conflict," Gerber says.

Majority oppose war. The great majority of people—Muslim, Croats, and Serbs—"find this war absolute nonsense and absurdity," Gerber says. "I have met people across the former Yugoslavia, in Serbia no less than Croatia, who are courageously engaged in peacemaking and crossing boundaries."

As examples he cites a relief agency of Pentecostal and Baptist churches in Belgrade, Serbia, that is taking in both Muslim and Serbian refugees; Vojvodina residents who are sheltering Muslim refugees; and numerous accounts of solidarity between Serbs, Croats, and Muslims in besieged Sarajevo.

Following a March trip to Croatia and Serbia, Gerber wrote, "While a few are holding the world in tension by warring action, most of the people are striving to lead normal lives in their home areas. . . . We met people with a profound conviction that peace is possible and they work for it, taking risks and refusing to join in the hatred."

Sanctions feed rancor. Gerber opposes actions against Serbia. "Where is the justice in sanctions against people living in Serbia proper, who have no power over what happens in Bosnia and are likely to have relatives and friends there?" he asks.

"It is naive to believe that excluding these people from the international economic and cultural community will cause them to get rid of of their government.

"Quite the contrary, sanctions will create animosity and feed rancor against the West for making the situation worse."

And military intervention, as various governments are now considering, may hinder or even halt present humanitarian assistance to the region, Gerber adds.

Instead Gerber advocates working with people in the affected republics to allow them to voice their concerns and support their efforts for peaceful change. "This will take time and may not be as efficient as we wish," he says.—*Emily Will*

Delegates "fan the flame" at Ohio annual gathering

Hartville, Ohio—Ohio Conference delegates focused on the theme, "Fanning the Flame," at the conference's annual assembly held at Hartville (Ohio) Mennonite Church on March 18-20.

In his moderator's address, James Schrag, who completed his term this year, encouraged Ohio Conference to look to the future. Taking as his text Rev. 21:1-5, "Making All Things New," Schrag said we must become open to people different than ourselves.

Using the metaphor of a restored antique, he said new people can help us learn what it means "to be the new Mennonite Church as God defines new—stripped of layers of tradition . . . 'Mennonite' names, racism, and sexism painstakingly removed."

Anne Stuckey, a Mennonite Board of Congregational Ministries (MBCM) staff person who pastors at the Salem congregation in Waldron, Mich., based her two sermons on texts from 1 Kings 19:9-19.

"Elijah was in a cave mood—a prisoner of himself, he believed his life and future were in his own hands," Stuckey said. But God spoke through event and encounter.

In her second sermon, Stuckey explored God's question, "What are you doing here?" Worshipers were invited to light a candle as they pondered the meaning, in their own lives, of God's question to Elijah.

In addition to regular reports, delegates from Ohio Conference's 81 congregations heard summaries of six in-depth "strategy statements" which were developed as a means of giving direction to the mission statement the conference adopted in 1992.

The strategies develop broad guidelines for conference leadership in the following areas: formation of clusters of congregations; the role of the conference minister and overseer; conference staffing; relation between Ohio Conference and Central Christian High School, as well as the relationship between the conference and Christian education; communication needs; and urban ministry concerns.

Four of the strategies were adopted. However, the conference minister/overseer study and the statement about Christian education were tabled for further study during the coming year.

Delegates approved a change in the fiscal year which will now run from July 1 through June 30. Leaders believe this will allow for better budget planning. A 17-month budget of $740,900 was adopted.

For the second time since the 1991 "year of the deficit," Ohio Conference ended the year with surplus funds. These were distributed to Mennonite Church General Board, MBCM, Central Christian High School, scholarship funds for Philadelphia 93, and underwriting of next year's urban assembly, which will be held in Cleveland.

MBCM was the reporting agency at the conference. Staff members Marlene Kropf and Ed Bontrager led workshops in keeping with the conference theme.
—*Joanne Lehman*

MCEC trims budget, considers staff cuts

Kitchener, Ont. (GCMC)—It was budget-cutting time at Mennonite Conference of Eastern Canada (MCEC) annual sessions here April 2-3, and few delegates resisted.

Over $54,000 (Canadian) was trimmed from the preliminary budget presented to delegates last October, leaving a total of $1.5 million—a lower budget than for 1992. The finance committee is aiming to bring budget and expenses in line with actual giving; in the past four years budgets have been consistently higher than actual receipts.

The committee also gave notice that it is studying possible staff cuts for 1994. A recommendation will come to the conference executive committee by the end of May.

Youth delegates, whose presence added a refreshing dimension to the rather subdued delegate body, contributed their part to the financial discussion by presenting a check for $1,750 at the closing session. They had raised the money selling coffee mugs and food at a recent mission festival here [see "Youth delegate," page 11].

A workshop on membership in the Conference of Mennonites in Canada (CMC) also focused on money. As 1994 draws near—the time when all MCEC congregations will move from associate to full member status in the CMC, the Mennonite Church, and the General Conference Mennonite Church—members are asking how giving will be divided.

Ron Sawatsky and Sam Steiner of the MCEC executive committee tracked the path educational dollars will take, assuring workshop participants that the different patterns of giving in MCEC (which united three regional conferences in 1988) will remain intact for the time being.

"We sensed a strong support for integration on all levels," Sawatsky commented after the workshop.

The Stratford cluster of churches asked the conference whether MCEC churches should wait with joining both binational

We're closer than you think!

From Portland to Pandora, from Sarasota to Shipshewana... caring, professional help with MMA plans and services is usually just around the corner, and never more than a phone call away.

In Rockingham and Augusta County, Virginia, contact these MMA counselors:

Luke Drescher, LUTC-F
Drescher Insurance Service
1181 Mt. Clinton Pike
Harrisonburg
(703) 432-6835

Eldon Layman
Insurance Center
981 S. High St.
Harrisonburg
(703) 433-1519

Layman, Diener, & Borntrager
205A S. Liberty St.
Harrisonburg
(703) 433-2796

Dorothy Logan
Showalter/Stauff Insurance
58 Kenmore St.
Harrisonburg
(703) 434-5931

David Mininger
Weaver Insurance Agency
209 Greenville Road
Stuarts Draft
(703) 337-0226

Retirement Plans, Life Insurance, Health Insurance, Group Health and Employee Benefits, Financial Planning, Annuities, Long-Term Care Insurance

Mennonite Mutual Aid

Youth delegate reflects on MCEC experience

Kitchener, Ont. (GCMC)—Teenager Maria Boehm, St. Jacobs (Ont.) Mennonite Church, is a bit like the Energizer bunny: she keeps going and going. . . .

At the April 2-3 meeting of the Mennonite Conference of Eastern Canada (MCEC) here, Boehm popped into view to lead a stretch break and to boost the sale of MCEC mugs.

But marketing wasn't Boehm's only role at MCEC. As one of many youth delegates, she also had the opportunity to voice her opinions about conference issues. MCEC decided to ask each church to send a youth delegate to its business sessions beginning in spring 1992.

"Our presence has opened up a lot of doors in terms of giving youth more responsibility and more ownership within the conference," Boehm says. "It also helps adults realize we care about the future of the conference."

Still, she admits it isn't easy being a youth at a meeting that is geared for adults. The business sessions are "sort of lackluster. . . . Why is it that once you become an adult everything becomes boring and complicated?" Boehm asks.

She recalls how hard it was to convince the adults at a previous MCEC meeting to plan a stretch break during the morning session.

"The schedule was brutal. I told them I can't sit for that long. My bum will become numb." In the end, Boehm did convince the adults to incorporate a stretch break.

"We somehow need to build community during the business sessions," she reflects. "We need to have more time for play."

She is hopeful that the youth will have a good influence over the direction of MCEC in the years to come. "Our participation puts the church in our hands," Boehm says. "It helps us have a vision for the church."—*Carla Reimer*

conferences until integration has happened south of the Canadian border, but no one took up the suggestion.

One issue that raised some lively discussion was the executive committee's announcement that it had asked moderator Ron Sawatsky to resign immediately "due to perceptions and possible conflicts of interest."

Sawatsky became an administrator at Conrad Grebel College, Waterloo, Ont., in February. The conference provides a grant to the college and also appoints board members. Sawatsky's position at the college includes fundraising and balancing the books.

Delegates objected to the decision. Henry Cornies of Vineland, Ont., moved "that Ron Sawatsky stay on and fill his term in the normal manner without prejudice." Cornies argued that the conflict is not a serious one and that at points where there might be a conflict of interest, it could be declared.

Rod Sawatsky, president of the college, jokingly suggested that if Ron Sawatsky was not moderator, the college would get his full attention. At the same time, he asked for clarification of the conflict of interest policy, reminding delegates of other situations where school personnel have church positions.

Delegates voted overwhelmingly to have Sawatsky fill out his term—he has one more year—as moderator.

Paula Diller Lehman, Minneapolis, Minn., spoke at two sessions. The theme of the conference was "In Days to Come: A Word of Newness."—Mennonite Reporter *staff*

Shared farming concept growing on the prairies

Winnipeg, Man. (MCC Canada)—An innovative project linking farmers with city folk—begun in Manitoba with the help of Mennonite Central Committee last year—is expected to spread across the prairies this summer.

Between 20 and 30 farms will be participating in "shared farming" ventures this year, says Dan Wiens, the project's chief spokesperson. Last year there was only one such farm on the prairies—his.

Shared farming allows consumers and farmers to share responsibility for the production of food. City people pay a farmer in advance to provide them with fresh, locally grown produce during the growing season.

Last year approximately 200 city people paid Wiens $140 (Canadian) each for their share of vegetables. The produce was hauled into the city once a week and distributed to participants.

If it's a good season, everyone benefits. If it's a poor season, the farmer shares the risks with his urban consumers.

Last summer wasn't great for growing vegetables, Wiens says. But his partners are coming back.

An informal survey by Wiens shows that most of his city partners got involved because they wanted fresh, chemical-free vegetables. Some of the project's other ideals also got strong approval. These include supporting the local economy, supporting the local farmer, and environmental concerns.

"I believe that the high consumer interest in this concept is a result of appealing to both the desire for good food and the desire to be a part of a food system that makes sense," Wiens says.

Looking for life insurance?

This gift has your name on it.

It's true. Now, when you sign up for MMA's life insurance, you get an extra benefit without paying a penny more in premiums. It's a gift of up to $5,000 for the charity of your choice. And it's a benefit only MMA can offer *absolutely free.* (If you like, you may give the gift anonymously.)

To learn more, contact your MMA counselor or call us at **1-800-348-7468.**

Mennonite Mutual Aid

930203

Mennonites in government cite lack of church support

Shipshewana, Ind.—When Everett Thomas campaigned door-to-door in Goshen, Ind., for a city council seat, he was told, "If God had intended for us to vote, he would have given us candidates."

But as Thomas, executive secretary of the Mennonite Board of Congregational Ministries, and four other Mennonites described their experiences in government, they might have asked themselves, "If God had intended us to run, maybe the church would give us support."

The five Mennonites, whose duties ranged from an attorney for death-row inmates to a state senator, said they lacked role models —and, at times, church support—as they tried to integrate their faith with their political work.

Their stories were part of a "Mennonites and Politics" conference held at Shore Mennonite Church here April 30-May 1. About 50 people attended the event, which was organized by Menno-Hof information center.

Elkhart attorney Judy Menadue has five clients on Indiana's death row, including one set for execution May 12. But what question does she hear most often from the church? "How can I, as a Mennonite, represent people who are guilty?

"I have to experience the wrath of prosecutors, judges, victims and victims' families," Menadue said. "I have to be alone in the struggle, and I'm somewhat angry with the church for not supporting me."

Mennonites have traditionally cast a wary eye toward the political realm. Their history of government service is mixed at best, usually resulting from an attempt to avoid wielding "the sword" in judgment.

But the context has changed, noted John D. Roth, director of the Mennonite Historical Library and a professor at Goshen College. Monarchies have given way to democracies. And the "two kingdom separatism," a model that characterized Anabaptists in the 16th century and Amish even today, has yielded in North America to active participation in government.

"The new circumstances confuse things," Roth continued. "The clear distinction between us and the state . . . no longer holds. As citizens, we are the state."

Richard Showalter, president of the Rosedale (Ohio) Bible Institute, urged Mennonites to serve as leaven in society, just as yeast causes bread to rise.

"Insofar as we walk unashamedly as a holy people into every arena into which the spirit beckons us in this generation—as leaven, in suffering and in mission—the redeeming love of God will challenge all the distortion around us and, often times, within us, converting it into a glorious tapestry of grace," he said.

"I'm still struggling. It's not an easy thing to do," related Vaughn Moreno, who was elected to an at-large seat for the Elkhart school board. Recently, Moreno and other school board members faced an uproar over prayer at public high school commencement exercises.

"There actually may be more confusion among Christians on some of these issues than between Christians and non-Christians," said Moreno, who was troubled by "the tactics used by Christians." A broad coalition of Christians threatened a lawsuit to reverse a ban on graduation prayer.

In daily life, officials face the temptation to use power for the expedient, according to Moreno. "I want to operate in a different fashion than politics as usual," he said.

Menadue has a similar vow in defending convicted murderers. "I have to be an attorney with a difference," she said. "Sometimes for my clients, I'm the first person to genuinely accept them as a person."

Despite a Mennonite heritage of non-violence, Menadue has experienced difficulty getting fellow Mennonites to even sign a petition to publicly show their opposition to the death penalty.

"I have been amazed at how few churches have come to ask me to speak," she said. "The church in relation to government is to be a prophet."

But Mennonites active in politics did not necessarily seek more political activity from their congregations.

"As a Mennonite and a Christian, I need a time I can come and worship in my own way and get something that's not political. I live politics all the time," said Marvin Riegsecker, a College Mennonite Church member who was elected to his first four-year state senate term in 1988.

In discussions, participants agreed on the need for many of government's traditional functions. But they differed on the use of force as well as how much government should devote to the needy.

"Our government and our political system are going to endure well into the 21st century," said participant Steve Shirk, who added that Mennonites might instead consider how effectively the church functions. "It may not endure well into the 21st century."—*Tom Price*

Seminary student reflects on coup attempt in Russia. *Elkhart, Ind. (AMBS)*—Masha Sternik, a Russian student at Associated Mennonite Biblical Seminaries, talks with professor emeritus Mary Oyer.

When Sternik heard about the attempted hard-liner coup in Moscow on Aug. 19, 1991, she drove to a friend's apartment which overlooks the square where the house of the Russian Parliament and the office of Boris Yeltsin are located. This apartment became a center for Russian journalists, as well as for efforts to feed the tank crews who were threatening democracy.

"The coup was so poorly organized," Sternik notes. "They made no provisions to feed the soldiers. So we did. We would ask the soldiers, 'Are you going to shoot us?' Eventually most came over to our side. They would have protected us if the orders had come to start shooting. It was nonviolent good overcoming evil."

• **Colleges make 'honor roll.'** Three Mennonite colleges were selected to the John Templeton Foundation "Honor Roll for Character Building Colleges." Bluffton (Ohio) College, Eastern Mennonite College, Harrisonburg, Va., and Goshen (Ind.) College were among 111 schools chosen from more than 900 candidates nominated by presidents and development directors of four-year colleges and universities across the United States. The listing is an annual recognition of schools which "best exemplify campuses that encourage the development of strong moral character among students."

• **MCC staff awarded.** The Religious Public Relations Council recently recognized two Mennonite Central Committee (MCC) entries with DeRose-Hinkhouse Memorial Communications awards. A poster titled "Hope in Africa," created by MCC graphic designer Ron Tinsley, was granted an award of excellence in the posters and fliers division. A graphic display, also entitled "Hope in Africa," took the same award in the exhibits and displays category. The display is the work of graphic designer Judith Rempel Smucker, copywriter Howard Good, and photographers John Leckie, Mark Beach, and Howard Zehr.

• **German Mennonite chosen.** Rainer W. Burkhart, longtime pastor of the Mennonite congregation in Ludwigshafen am Rhein, Germany, has been chosen to represent German Free Churches in the "Ecumenical Central"—a kind of ecumenical center and clearing house in Frankfurt. This will be the first time a Mennonite has represented the German Free Churches in this national, interchurch organization.

• **Book to appear in Danish.** Herald Press has completed arrangements for the sale of its first book in the Danish language. *Daily Fellowship with God*, a book of meditations compiled by Larry Wilson, will be published by Klitlyngs Bogforlag in Denmark. Other languages in which Herald Press books have appeared include Norwegian, Swedish, Finnish, Dutch, German, French, Spanish, Portuguese, Russian, Yugoslavian, Polish, Chinese, Japanese, Korean, Indonesian, Thai, Tagalog (Philippines), Arabic, and Afrikaans (South Africa), plus English editions by publishers in England, India, Nigeria, and the Philippines.

• **Bookstores make top 100.** The Provident Bookstore at the Lancaster (Pa.) Shopping Center was listed in the "Top 100 Bookstores in America" published by *Christian Retailing Magazine*. The next two top stores featured from the Northeast section of the magazine were Bender's Christian Supplies in Williamsville, N.Y., and Hackman's Bible Book Store in Whitehall, Pa.; both are owned and operated by Mennonite families. Provident bookstores are owned by the Mennonite Publishing House.

• **Topic proposals welcomed.** Mennonite Central Committee U.S. Women's Concerns invites topic suggestions for the workshops and caucuses which will be part of the "Women Doing Theology" conference June 23-25 at Bluffton (Ohio) College. Proposals of women writers, musicians, and other artists to feature are also welcomed. Call 717 859-3889.

• **Class on homeless set.** Ruth Krall, Goshen (Ind.) College director of peace studies, has received a grant from Lily Endowment, Inc., to help launch her new class, "Doing Theology in a Situation of Economic Limits: A Christian Response to Homelessness in the United States," in the winter 1994 term. Among the course's aims are to help students understand the causes of homelessness, know homeless people as individuals, and respond within a framework of Christian and Mennonite beliefs. Besides conducting research this summer, Krall will work with the Urban Life Center in Chicago and Open Door Community in Atlanta, Ga., in hopes of setting up field assignments for students.

• **Teacher to study in Russia.** Bert Beynen, assistant professor of Russian at Iowa State University, has been selected as a participant in the 1993 Summer Language Program at Moscow State University, sponsored by the International Research and Exchanges Board of Washington, D.C. Beynen is a member of Des Moines Mennonite Church.

• **Term offered in Indonesia.** About 20 students will spend 14 weeks in Indonesia next fall through the Study-Service Term (SST) offered by Goshen (Ind.) College. The college selected the site after programs in the People's Republic of China were suspended for lack of funds. Cote d'Ivoire (Ivory Coast) was added as the first African site this spring. India, Nepal, and Russia are being considered as future SST sites.

• **Lecture series endowed.** A $100,000 endowed lecture series has been created at Elizabethtown (Pa.) College in honor of Donald and Hedda Durnbaugh, scholars and interpreters of the history of Anabaptist and Pietist groups. The series, to be known as the Durnbaugh Lectures, will bring speakers to the Brethren in Christ college each year to address themes related to the faith, life, and history of Anabaptist and Pietist groups.

• **Sculptor wins grant.** John Mishler, associate professor of art at Goshen (Ind.) College, will receive a $9,000 grant to build a sculpture to be displayed in Elkhart. Current plans call for a 12-foot high piece made of painted steel. The sculpture will be "kinetic" in that the top part will turn in the wind. The grant comes from Elkhart's Genesis Program, a city-financed effort which aims to encourage innovative artistic and cultural efforts that strengthen the community quality of life.

• **New appointments:**
Joe Sherer, vice-chairman, Eastern Mennonite Board of Missions, Salunga, Pa. Sherer, pastor of Mt. Joy (Pa.) Mennonite Church, was installed in this position on March 26.

• **Coming events:**
Theology by women conference, Bluffton (Ohio) College, June 23-25. The conference, "Mennonite Voices in Dialogue: Women Doing Theology," will include presentations by scholars, worship, workshops, and celebration of women and the arts. Information from Mennonite Central Committee U.S. Women's Concerns, 717 859-3889.

• **Job openings:**
Administrative assistant, Mennonite Health Services, Akron, Pa. Position provides support to executive director. Applicants should possess skills in human relations, written and verbal communication, organization and planning, and word processing. Position begins Aug. 1. Contact Carl L. Good, Executive Director, MHS, PO Box 500, Akron, PA 17501-0500; phone 717 859-3889.
Director, Hispanic Ministries Program, Goshen (Ind.) College. Half-time position begins fall 1993. Master's degree in Bible or theology preferred. Fluency in Spanish and knowledge of Hispanic Mennonite Church required. Respond to John W. Eby, Academic Dean, Goshen College, Goshen, IN 46526; phone 219 535-7503.

Mennonite Central Committee Canada
invites applications for the position of

DIRECTOR
for **SELFHELP** Crafts Canada

Starting date: July 1, 1993 (negotiable)
Location: New Hamburg, Ontario
Closing date for applications: May 31, 1993

Applications and further inquiries should be directed to:

SELFHELP Crafts Chairperson
c/o MCC Canada Personnel
134 Plaza Drive
Winnipeg, MB R3T 5K9

Head cook, Laurelville Mennonite Church Center, Mt. Pleasant, Pa. Full-time, year round, salaried position. Experience in quantity cooking and working with people needed. Contact Bob Brenneman, LMCC, Rt. 5, Box 145, Mt. Pleasant, PA 15666; phone 412 423-2056.

NEW MEMBERS

Aurora, Ohio: Tom Slechta and Lisa Colpo.
Bancroft, Toledo, Ohio: Cathy Beery and Kenton and Laura Miller.
Blooming Glen, Pa.: E. Colleen Shearburn, Bradley S. Landis, Trina Derstine, Donna Pierce Wilkins, and Jill Landes.
Communion Fellowship, Goshen, Ind.: Angie Wenger, Tom Chenier, Naomi Wahmhoff, Paul Housholder, Kirsten Oleen, and Tracy Marble Buller.
Erisman, Manheim, Pa.: Christen Rohrer and Hillary Rohrer.
Friendship, Bedford Heights, Ohio: Frank J. Czarzasty, Jr.
Kern Road, South Bend, Ind.: Carl Huff.
Kidron, Ohio: Whitney Lehman.
Mountain View, Hickory, N.C.: Danielle Davis, Pamela Carver, and Darren Fulbright.
Oxford Circle, Philadelphia, Pa.: Peg McCluskey and Treva Stutzman.
Plainview, Shedd, Ore.: Matthew Leichty, Andrew Leichty, Gina Knabe, Janie Knabe, Mark Stutzman, and Tom Rediger.
Portland, Ore.: Jose Solano.
Sonnenberg, Kidron, Ohio: Trent Metcalf, Donnie Ott, Fannie Stutzman, and Kimberly Brubaker.
Tedrow, Wauseon, Ohio: Brett Gerig, Landon Nafziger, and Thomas Stewart.
Wooster, Ohio: Laura Hansen.

BIRTHS

Behnfeldt, Craig and Karleen Nafziger, Archbold, Ohio, Haley Renee (second child), Jan. 4.
Bishop, Keith and Kelly Hendricks, Souderton, Pa., Trevor Scott (second child), April 8.
Boettger, Brian and Yvonne Kauffman, Harrisonburg, Va., Carissa Janae (first child), April 19.
Cable, Mark and Wendy Miller, Johnstown, Pa., Alyssa Annette (first child), April 10.
Dahl, Vern and Bette Waidelich, Wauseon, Ohio, Josiah Abram (first child), April 15.
King, Kyle and Lynda Erb, Ronks, Pa., Janae Elizabeth (first child), March 3.
Krabill, David and Beverly Nafziger, Goshen, Ind., Aaron David (second child), April 9.
Litwiller, Clifford and Nancy Quisenberry, Delavan, Ill., Dean Oliver (fourth child), April 21.
Miller, Marvin and Yvonne Nafziger, Hickory, N.C., Sarah Katelin (fifth child), April 1.
Miller, Roger and Cathy Curtis, Wooster, Ohio, Jenessa Gabrielle (second child), April 13.
Miller, Tom and Sonya Graber, Middlebury, Ind., Benjamin Aaron (fifth child), April 3.
Mohelshi, George and Betty Miller, Chesapeake, Va., Angela Christine (first child), April 10.
Schwartz, Douglas and Nancy Lahman, Centreville, Mich., Jesse Douglas (third child), April 11.
Schwartz, Sherman and Vivian Shetler, Phoenix, Ariz., Nicholas Brandon (second child), March 30.
Short, Rodney and Brenda Nofziger, Fayette, Ohio, Aaron Jay (third child), April 15.
Stoltzfus, Tony and Kathy Smith, Goshen, Ind., Jasmine Marie (first child), Jan. 25.
Zaerr, Steve and Tammy Roberts, Archbold, Ohio, Katelyn Elizabeth (second child), Feb. 11.
Zehr, Greg and Dawn Schumm, New Hamburg, Ont., Alanna Dawn (second child), April 2.

MARRIAGES

Cheuvront-Nafziger: Randall E. Cheuvront, Williamstown, W.Va. (Baptist), and Janelle S. Nafziger, Iowa City, Iowa (First), Feb. 24, by Mary Ellen Gaylord.
Metzler-Hess: David W. Metzler, Pequea, Pa. (River Corner) and Joy Lucille Hess, Willow Street, Pa. (Byerland), April 10, by David N. Thomas.
Nguyen-Crosby: Greg V. Nguyen, Quakertown, Pa. (Salem), and Joanne L. Crosby, Quakertown, Pa. (Upper Bucks Community Christian Fellowship), April 17, by J. Mark Frederick, Jr.
Nisly-Bontrager: Glenn Nisly, Yoder, Kan. (Yoder), and Fannie Bontrager, Middlebury, Ind. (Clinton Frame), April 10, by Robert Shreiner.
Weaver-Graft: Ronald L. Weaver, Lancaster, Pa. (Acts), and Anne K. Groff, Lancaster, Pa. (Catholic), March 12, by Ben F. Lapp.

Information center renovations complete. *Lancaster, Pa. (EMBM)*—Margaret Derstine (left), Strasburg, Pa., and Lois Wenger, Lititz, Pa., were among some 40 volunteers who helped move the Mennonite Information Center into its renovated facility on April 19. The six-month construction project included connecting two existing buildings, a new entrance, and interior renovations. About 75,000 tourists visit the Mennonite Information Center each year.

DEATHS

Brenneman, Maynard M., 85, Wellman, Iowa. Born: April 12, 1907, Johnson County, Iowa, to Joe C. and Alice Swartzendruber Brenneman. Died: April 7, 1993, Wellman, Iowa. Survivors—children: Darlene Miller, Jean Bender, Donna Helgens, Curtis; sister: Ruth Earnest Hooley; 12 grandchildren, 11 great-grandchildren. Predeceased by: Bertha Reber Brenneman (wife). Funeral and burial: April 9, Lower Deer Creek Mennonite Church, by Orie Wenger and Wayne Bohn.
Durst, Colleen Elizabeth Sowers, 70, Salisbury, Pa. Born: May 3, 1922, Davis, W.Va., to Charles and Helen Hathaway Sowers. Died: March 20, 1993, Johnstown, Pa. Survivors—children: Aleck Kenneth, Donald Warren, Kathryn Younkin; brother: Alek Kennedy Sowers; 7 grandchildren. Lester Durst (husband) died six hours after she died. Funeral and burial: March 22, Springs Mennonite Church, by Steven J. Heatwole.
Durst, Lester, 75, Salisbury, Pa. Born: Dec. 26, 1917, Garrett County, Md., to William and Lettie Jennings Durst. Died: March 20, 1993, Meyersdale, Pa. Survivors—children: Aleck Kenneth, Donald Warren, Kathryn Younkin; brothers and sisters: Robert, Roy, Mary Alice Beitzel, Bettie Moser; 7 grandchildren. Predeceased by: Colleen Durst (wife) by six hours. Funeral and burial: March 22, Springs Mennonite Church, by Steven J. Heatwole.
Groff, Laura S., 78, Ephrata, Pa. Born: Aug. 1, 1914, Ephrata Twp., Pa., to Henry S. and Ella Stoner Groff. Died: April 16, 1993, West Earl Twp., Pa. Survivors—brothers and sister: Richard S., Allen S., Anna Mae. Funeral: April 20, Ephrata Mennonite Church, by J. Elvin Martin, A. Richard Weaver, and Leroy W. Martin. Burial: Metzler Mennonite Cemetery.
Hilty, Noah E., 96, Rushsylvania, Ohio. Born: Dec. 10, 1896, Marshallville, Ohio, to Philip and Mary Steiner Hilty. Died: April 6, 1993, Lakeview, Ohio, of pneumonia. Survivors—son: Marvin S.; brother and sister: Elmer O., Lavina Mumaw; 4 grandchildren, 3 great-grandchildren. Predeceased by: Elizabeth A. Raber Hilty (wife) and Franklin (son). Funeral and burial: April 10, Crown Hill

Mennonite Church, by Ernest J. Hershberger and Richard F. Ross.

He was ordained August 10, 1919, and served at Crown Hill Mennonite Church for over 50 years.

Imhoff, Laura M. Gingrich, 87, Eureka, Ill. Born: May 4, 1905, Metamora, Ill., to Jacob and Phoebe Bachman Gingrich. Died: April 16, 1993, Eureka, Ill. Survivors—husband: Glenwood L. Imhoff; daughter: Kathy Zehr; brother: Edward Gingrich; 4 grandchildren, one great-grandchild. Predeceased by: 3 infant daughters. Funeral: April 19, Metamora Mennonite Church, by Roger Hochstetler. Burial: Hickory Point Cemetery.

Keim, Menno S., 95, Bloomington, Ill. Born: Feb. 14, 1898, Dickson County, Tenn., to John F. and Susan Miller Keim. Died: April 18, 1993. Survivors—children: Russell, Marilyn Knuth, Wilhelmine Quanstrom; stepchildren: William W. Finkbiner, Jeanne M. Lauher; 11 grandchildren, 13 great-grandchildren, 4 stepgrandchildren, 7 step-great-grandchildren. Predeceased by: Gladys Finkbiner Keim (second wife) and Clara A. Fasse Keim (first wife). Funeral: April 22, Hopedale Mennonite Church, by H. James Smith and Carl A. Horner. Burial: Minier Cemetery.

Krall, Mary Jean Hostetler, 57, Scottdale, Pa. Born: June 28, 1935, Shelby County, Ill., to Daniel D. and Lydia Reber Hostetler. Died: April 20, 1993, Mt. Pleasant, Pa., of cancer. Survivors—husband: C. Richard (Dick) Krall; children: Carl D., R. Michael, Steven W.; brothers and sister: June Drescher, James Hostetler, Richard Hostetler. Funeral: April 23, Kingview Mennonite Church, by Linford Martin. Burial: Scottdale Cemetery.

Layman, Jennings Martin, 70, Harrisonburg, Va. Born: April 11, 1923, Rockingham County, Va., to Joseph and Mamie Miller Layman. Died: April 15, 1993, Harrisonburg, Va., of cancer. Survivors—wife: Wilma Heatwole Layman; children: Carolyn Zirk, Betty Jo Hottinger, Eldon; brothers and sister: Nelson, Marshall, Stell Ott; 9 grandchildren, one great-grandchild. Funeral: April 18, Harrisonburg Mennonite Church, by Wayne North and Samuel R. Janzen. Burial: Weavers Mennonite Church Cemetery.

Miller, Jacob, 89, Sugarcreek, Ohio. Born: March 22, 1904, Trail, Ohio, to Emanuel J. and Sarah Schlabach Miller. Died: April 8, 1993, Sugarcreek, Ohio, of a heart attack. Survivors—wife: Ruth Wallich Miller; children: Keith B., Beverly McNutt, Helene Trogler; brother and sisters: Adrian D., Emma Keim, Katie Raber; 9 grandchildren, 6 great-grandchildren, 2 stepgrandchildren, 3 step-great-grandchildren. Funeral: April 12, First Mennonite Church, by Melvin D. Leidig. Burial: Union Hill Cemetery.

Snider, Sanford R., 80, Lancaster, Pa. Born: Oct. 18, 1912, Waterloo, Ont., to Edgar and Luella Eby Snider. Died: April 4, 1993, Lancaster, Pa. Survivors—wife: Katie Swartz Snider; children: Sanford D., Karen Gingerich, David; sisters: Mildred Byer, Mabel; 9 grandchildren. Congregational membership: Riverside Mennonite Church. Funeral: April 10, Community United Methodist Church, by Elmer Jantzi and Joe Swartz. Burial: Sims-Whitney Cemetery, Au Gres, Mich.

Snyder, Paul Edwin, 82, Albany, Ore. Born: Feb. 20, 1911, Roseland, Neb., to Christian and Nancy Elizabeth Shupe Snyder. Died: April 16, 1993, Albany, Ore., of a stroke. Survivors—wife: Margaret Kauffman Snyder; sons: Carl E., Kenneth P., Myron E.; brother: C. Allen; 7 grandchildren. Funeral: April 20, Albany Mennonite Church, by Lynn Miller and Louis Lehman. Burial: Restlawn Memory Gardens.

Steckley, Matthew Dean, stillborn, Jan. 7, 1993, Lancaster, Pa., to Karl and Kathy Zook Steckley. Survivors—parents; brothers and sister: Laura, Jonathan, Jefferson. Congregational membership of family: Maple Grove Mennonite Church. Funeral and burial: Jan. 15, St. Joseph New Catholic Cemetery, by David R. Cramp.

Troester, Dorothy Myers, 72, Doylestown, Pa. Born: Jan. 29, 1921, Danboro, Pa., to Ezra and Elsie Schmell Myers. Died: April 20, 1993, Doylestown, Pa. Survivors—husband: Frank Troester; children: Frank G., Gary D., Sandra L. Blauch, Connie D. Bishop; brothers and sister: Herbert, Norman, George, and Mary Myers; stepsister: Eleanor Vegh; 4 grandchildren, 2 stepgrandchildren. Funeral and burial: April 22, Doylestown Mennonite Church, by Duane Bishop.

AMBS - where faith grows stronger

At AMBS, we invite you to bring your life experiences and your questions into our classrooms and daily activities.

You will find a deeper faith through personal spiritual direction, friendships with people from around the world, guidance in understanding God's call, class discussions, study, worship and prayer.

The preaching class is one place where I learned the importance of being in touch with God. I've become more aware of how God speaks to me in different ways–through the Bible, through other people, through meditation.

Ron Diener
Goshen, Indiana

For information about seminary studies at AMBS, call or write:

Steve Fath
Associated Mennonite Biblical Seminaries
3003 Benham Avenue
Elkhart, IN 46517-1999

1 + 800-964-AMBS(2627)

Newspaper

**********CAR-RT-SORT** CR-23
390200 51H S114 286
MENNONITE BIBLICAL SEMINARY
LIBRARY
3003 BENHAM AVE
ELKHART IN 46517-1947

THE LAST WORD

'Thank God I'm a country boy'

I grew up on a Pennsylvania farm. The first 18 years of my life were scheduled around chickens and cows, seedtime and harvest, manure hauling and thistle hoeing. (Oh, how I hoed thistles out of the meadow when there was nothing else to do.)

I hated it. Well, most of it. Plowing and harrowing I found tolerable; working with animals was my downfall.

So when I had a chance to go off to college, I was out the door and off the farm. With a son who wasn't interested in farming, my father decided to give it up too. As a result, the Peachey farm eventually left the family. It was, according to a member of my home congregation, the "stupidest decision I've ever seen in my life." She was 80 when she said that.

So far I haven't come to agree. I would have been a disaster as a farmer. Even today, along about 5:00 p.m., I sometimes catch myself being grateful I don't have to drop what I'm doing and go milk cows. No, having taken my hand off the plow, I've never looked back.

But I've discovered there are some advantages to having grown up rural. One is people's expectations: "You're a Peachey from Belleville. You had to have grown up on a farm and learned how to work."

I did. I also learned how to be self-sufficient. To make the best out of any situation. To enjoy being alone, working by myself. To be honest in my dealings. To appreciate the beauty of nature. To talk with God in the solitude of wind and trees and meadows.

I've also discovered these values are not unique to country life. Many of my city friends share them. Living in an environment of streets, high rises, and shopping centers also calls for hard work, honesty, and self-reliance. One can also find God in the midst of noise and bustle.

True, rural and urban people may not express common values in the same way. My idea of an idyllic summer afternoon, for example, is to read a good novel under a maple tree. I know people who would rather do it in an air-conditioned library.

As Stanley Green and S. Roy Kaufman both note in this issue, we must get beyond arguing the relevant merits of rural or urban. It's time to give up negative stereotypes of being either country or city. It's also time to stop being ashamed for having grown up either (John Denver sang it right for me: "Thank God I'm a country boy"). But that doesn't mean we value one way of life over another.

City and country—we need each other. "Urban churches need rural churches to be reminded that there are some things we cannot control, despite our pretentiousness," Green writes in this issue. "Rural churches have much to gain from the example of their fellow churches in the city," says Kaufman.

For the first time this summer, the Mennonite Church will hold its General Assembly in a major metropolitan area. Part of the reason is to help the church, with its largely rural heritage, gain an understanding of our growing presence in urban centers.

But we must go beyond that. May we also use the time to explore how we can join hands—as a Mennonite people who today have many and varied backgrounds—to be more effective witnesses of God's kingdom in our world.—*jlp*

May 18, 1993

Gospel Herald

THE WEEKLY MAGAZINE OF THE MENNONITE CHURCH

ASSOCIATED MENNONITE BIBLICAL SEMINARIES
ELKHART
LIBRARY
MAY 20 '93

Looking inside and looking back can help us be honest about ourselves. But these must not become substitutes for our need of healing from sinfulness.

Inner healing is not enough

An unbalanced emphasis on self-denial can lead us to lose sight of our preciousness in God's eyes. But is the answer to substitute yet more personal pronouns?

by Harvey Yoder

"We're working on our relationships constantly, on our feelings and reflections," notes James Hillman, co-author of *We've Had a Hundred Years of Psychotherapy and the World's Getting Worse*. What's missing, he believes, in many current efforts at healing the "inside soul" is the awareness that every soul is also an integral part of the world and the univers earound it.

Hillman's fellow author, Michael Ventura, adds, "It's not the idea of doing therapy that is wrong; there are many who need it desperately. . . . But therapy's base has not gone far enough, has not connected us with the world, and without that connection it's incapable of treating the whole individual."

That all sounds like something Jesus could have said—and a word the church needs to hear. Scripture makes it clear that when we choose to follow Christ, we not only receive rest for the inner soul, but we also become engaged in God's work of reaching out to the souls and lives of others as well. Jesus comes with a whole gospel:

ALSO IN THIS ISSUE

What is this men's movement all about? 6

Research aims to help churches relate to newcomers . . 9

Pastors grapple with end-of-life decisions 10

The danger in therapy today lies in moving away from seeing salvation as the healing of our sinfulness to seeing it primarily as a healing for our pain.

good news for the whole person and for the whole planet.

Integrating these various aspects of God's good news has never been easy. We've all witnessed the decades-old debate: Some in the church believe its primary mission is to "win the lost." Others believe it should work to change social structures that keep people in poverty and other forms of human misery. We have been trying, not always successfully, to pay attention to both, to bring the two together.

Today we find ourselves entering another phase. More and more of our culture's agenda—and that of the church—has shifted to an emphasis on overcoming co-dependency, healing the inner child, and recovering from past addictions and hurts.

Many have found this focus on inner healing to be helpful, as far as it has gone. We have learned much about aspects of our own lives and of our own families that are "dysfunctional" (or "mis-functional," since every family and individual does function in some way). We have become more willing to admit that we, too, are a part of the world's fallenness, profoundly affected by sin. Thus looking inside and looking back has helped us become more honest about ourselves. We begin to acknowledge our own need for deep and ongoing healing.

Yet danger lies in moving away from seeing salvation as the healing of our sinfulness to seeing it primarily as a healing for our pain. This shift can result in our experiencing ourselves less as guilty of past wrongdoing and more as simply victims of bad upbringing.

There is no clear "either-or" here. But if we see ourselves as guilty of past wrongdoing, I believe we are more likely to accept responsibility to use our past experiences as raw material to refine and to create something good for God's use. If we see ourselves as victims of bad upbringing (the "damage model," according to psychiatrist Steven Wolin, in contrast to a "challenge model"), we are more likely to see our past as baggage to be despised and disposed of and ourselves as lifelong, impoverished "adult children."

Looking inward and reflecting on past experiences can be liberating. As we recall more of our story, we can more fully grieve losses and injustices from the past which have blocked feelings of worth and wholeness. Remembering can mean a "re-membering" of some of the separated or denied parts ("members") of ourselves.

Admittedly, the memories that make up each life story are a mixture of both myth and historical reality, but our stories are an important part of our identity—a way of making sense of ourselves. If paying attention to our past helps us become "re-membered," we are all the better for it.

But in going ever deeper into the emotional "archaeological digs," we can also create a bottomless pit. We can become ever more absorbed in an endlessly fascinating but not always endlessly productive activity. Somewhere we can reach a point of diminishing returns, for unfortunately (or perhaps fortunately) there is never a perfect recovery from all of our distresses and deficits in this life.

As mortals we can, by faith, get a convincing taste of a totally new, eternal life of wholeness promised us in Christ. In times of worship, we celebrate it as a sure thing. Yet we also join in the groan of the rest of creation as it waits for final and complete liberation (Rom. 8:18-27), praying to God both to continue a healing work in us and for God's will to be done "on earth as it is in heaven."

Working on our own issues must never become ends in themselves. We must also do acts of mercy for others who are more needy than ourselves.

It is here that Christian spirituality and some forms of psychotherapy may point us in different directions. Richard Rohr, in a *Sojourners* (November 1991) article, "Why Does Psychology Always Win?" faults a psychology of romantic individualism which focuses exclusively on inner needs and feelings.

This new brand of popular wisdom has become a rival faith, he claims. Its key doctrines are expressed in such phrases as "You must be true to yourself," "Listen to your feelings," and "You have a right to. . . ." One dare not question any of the assumptions of this new orthodoxy, Rohr says, without being labeled politically incorrect—or worse.

It is true that a lopsided emphasis on self-denial and self-sacrifice can lead us to lose sight of our preciousness in God's eyes and of our responsibility to take care of ourselves. Yet the gospel answer is not to replace self-denial with self-preoccupation.

The Rev. Will B. Dunne, a cartoon character by Doug Millette, recites this updated version of an old hymn: *"Amazing grace, how sweet the sound, / That saved a stunted self-concept like me, / I once was stressed out, but now I'm empowered, / Was visually challenged, but now I see."*

This is hardly the revised version of John Newton's words we are looking for. If "Amazing Grace" and other expressions of the gospel need revision, it is in another direction. We should be using more plural pronouns, recognizing that salvation, while personal, is never private. The gospel, while transforming us inwardly, also points us beyond ourselves.

In his book *Will and Spirit*, Gerald May contrasts a healthy Christian faith with current individualistic brands of psychology. He writes, "In growing psychologically, one moves toward increasing autonomy and independence. In growing spiritually, one increasingly realizes how utterly dependent one is—on God and on the grace of God that comes through other people."

In our initial conversion experience, God moves us from a blind, "me"-centeredness toward an undivided, wholehearted love of our Creator. This is our first vital step toward wholeness. Many of us may need a "second touch" to move beyond that to a deeper concern for the healing of the entire body of Christ and for the deliverance of the whole human family. The two aspects really belong together.

It is not hard to see why, in times like these, we are tempted to turn more of our attention inward, toward our own being, rather than also staying in touch with God's concerns for the world. The ills of our planet can seem overwhelming, can make us feel utterly hopeless. Without strong community support for perspective and action, we become exhausted just thinking about it.

And I do not mean to suggest that work at inner healing will not continue to be a crucial part of the church's ministry. We need therapists, congregational caregivers, and support groups more than ever.

It is just that working on our own issues must never become an end in itself. In fact, such work can and should include what Sol Gordan, a Jewish psychologist, calls "mitzvah therapy": doing acts of mercy for others more needy than ourselves. Christians especially are called to become an empowered company of people who continue the very works of compassion Jesus began 2,000 years ago.

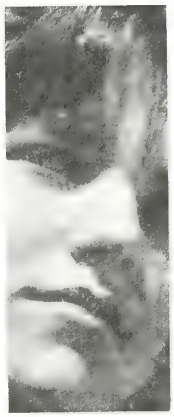
Holocaust survivor Elie Weisel once said that wherever there is one human being anywhere in the world who is suffering needlessly, that place, that person, must become for us "the center of the universe." Sometimes we are that person, as we experience a personal Gethsemane and cry out to God for deliverance. But our own healing can never be complete without our also taking up our cross and moving with Christ to Calvary and beyond, sharing in the suffering experienced by others.

The servant poem found in Isaiah 61 announces good news to every brokenhearted individual in need of comfort and relief from despair. The passage goes on to say that they (the healed ones!) will be called "oaks of righteousness, a planting of the Lord for the display of his splendor." These former captives, the very ones who have been in deep mourning, "will rebuild the ancient ruins and restore the places long devastated; they will renew the ruined cities that have been devastated for generations" (61:3-4, NIV).

As mortals we can get a convincing taste of a totally new, eternal life of wholeness promised us in Jesus Christ.

This is good news indeed. Our personal healing has both a high priority and a high purpose in God's plan. God's purpose includes bringing healing to other individuals—*and* to their broken cities and communities, through wounded healers like ourselves.

". . . until the earth is filled with the glory of God as the waters cover the sea" (Isa. 11:9).



Harvey Yoder, Harrisonburg, Va., is a licensed professional counselor with the Family Life Resource Center, sponsored by Virginia Mennonite Conference. He is also on the leadership team of Family of Hope, a house church outreach in Harrisonburg.

God's purpose includes bringing healing to other hurting individuals—and to broken cities and communities—through wounded healers like ourselves.

"Bless our God, O peoples, let the sound of his praise be heard, who has kept us among the living, and has not let our feet slip. For you, O God, have tested us; you have tried us as silver is tried."—**Psalm 66:8-10.**

Gospel Herald

Editor: J. Lorne Peachey

Assistant Editor: Cathleen Hockman

Editorial consultants: George R. Brunk III, Richard A. Kauffman, Martha Kolb-Wyckoff, Stuart Showalter, Diane Zaerr

Gospel Herald (ISSN 0017-2340) is published weekly, except for the third week of August and the first week of December, for the Mennonite Church by the Mennonite Publishing House. Subscription rate (in U.S. dollars): $27.50 per year; outside U.S. and Canada (air mail delivery): $47.50 per year. Group and bulk rates available. Call 1 800 245-7894.

Editorial and subscription address: *Gospel Herald,* 616 Walnut Avenue, Scottdale, PA 15683-1999. Telephone: 412 887-8500. FAX: 412 887-3111.

Second-class postage paid at Scottdale, PA 15683-1999. Lithographed in the United States. Copyright © 1993 by Mennonite Publishing House. Canadian subscriptions: second-class postage paid at Kitchener, Ont., publication mail registration no. 128562.

Gospel Herald is a member of the Associated Church Press and of Meetinghouse, an association of Mennonite and Brethren in Christ editors.

Postmaster: send form 3576 to 616 Walnut Ave., Scottdale, PA 15683-1999.

Vol. 86, No. 20: May 18, 1993

Recycled paper

Credits: cover, p. 3 and p. 6 by Marilyn Nolt, p. 9 by Jim Bishop, p. 11 by Emily Will.

READERS SAY

In all my years of reading *Gospel Herald*, there have been few articles to rival Steve Dintaman's ***The Spiritual Poverty of the Anabaptist Vision*** (Feb. 23). That man experienced the grace of God, and now his message is whole because it comes from someone who needed God's grace. Only as any of us know the depths of our own fallenness can we truly know God and God's awe-inspiring work of dwelling in us and living through us.

Dintaman has suggested a major "course correction" to the Mennonite Church that we should heed. He suggests we give more attention to *being* in Christ rather than just *doing*; i.e., to experience the empowering presence of Jesus through the Holy Spirit in our broken human condition. It is this that has transformed my life. And this is the only hope for the many weak, broken people all around us that we as a Mennonite Church wish to reach.

Andrew Leatherman
Coatesville, Pa.

This is a long-overdue letter of appreciation for Ryan Ahlgrim's article ***A Prophet Is One Ahead of the Times*** (Dec. 8). It's time the Mennonite Church sits up and listens to the prophets of today!

Barb Ebersole
Lancaster, Pa.

While reading John M. Drescher's ***I'd Call the Church to Renewal and Discernment*** (Apr. 6), I planned to underline a few of the pertinent words. But I discovered I was underlining almost every sentence.

Drescher put into words the way I'm sure many lay people feel. Reading and rereading the article increased my faith that the church will survive and grow. But the motivation may come from the church outside of North America, as Drescher hints.

Elmer Sauder
St. Jacobs, Ont.

What Should Be the Role of Pastors in Our Congregations? (Mar. 9). I too remember the turbulent '60s and '70s, when we discovered the concept of the "priesthood of all believers" and developed contempt for words like "hierarchy" and "establishment." Notions like "clergy" and "laity" were supposed to be beneath the dignity of true Christians. After all, we were all ordained at baptism and all gifted with the Holy Spirit.

But the priesthood of all believers never meant there was no properly constituted authority or designated areas of responsibility in the administration of the church. Instead, to me it meant that I had direct access through Christ to the throne of grace; I needed no human mediator. It also meant that I had been given the keys of the kingdom and was authorized to bring salvation to all humankind.

During those years of downplaying the pastoral ministry, some of us pastors and overseers suffered our share of personal trauma. While seeking to be faithful to the charge we understood the church to have laid upon us, we tried not to be defensive of the establishment.

We Mennonites have a way of playing tricks on ourselves. We are a biblical people, holding diligently to New Testament concepts and practices. But occasionally we discover that we have been wrong all these years about certain long-established biblical principles or practices.

I think we did it with the concept of the pastoral office. I am glad to see that we are on the way home. History will have kind words for those who accept and use the pastoral office with diligence.

Linden M. Wenger
Harrisonburg, Va.

In his letter (Apr. 20), Brian Lytle says that "the U.S. criminal justice system is replete with safeguards" in capital cases. But in order for these safeguards to be really effective, a de fendant must be able to afford adequate legal counsel.

The truth, however, is that most death row inmates are too poor to afford their own lawyer. So they are defended by overworked, underpaid, and often inexperienced public defenders.

Lytle goes on to say that, as a sinful, imperfect human being, I may participate in a system that wrongly convicts and takes the life of an innocent person. I wonder how the families of these wrongly executed persons would respond to this talk of sinful nature as an excuse for the state's lethal mistakes.

One of the messages of the cross is that the state's justice is irretrievably

flawed. As Christians, we serve a Lord who was wrongfully but *legally* executed by the most celebrated system of its day. As Mennonites, we are the spiritual descendants of at least 5,000 martyrs who were wrongfully but *legally* executed.

If we recognize that the state's system of justice is flawed, then we should put some limits on the punishments it is allowed to use. The fact that we are sinful and can make mistakes should be an argument against supporting capital punishment.

Gardner C. Hanks
Boise, Idaho

Mennonite youth must be a bunch of whiz kids. Or maybe they're just gluttons for punishment. But to have two youth conventions in 1993!

That's what it says in ***Why Another Youth Convention?*** (Apr. 13): "Three thousand Mennonite young people are expected to gather . . . for the *biannual* Mennonite Youth Convention."

There's a heap of difference between biannual and biennial. I'm beginning to think that proofreading has gone the way of typesetters.

If calling attention to this seems like carping or dealing in trifles, remember what Benjamin Franklin said about trifles. Trifles make perfection, and perfection is no trifle!

Gladdie M. Burkhart
Goshen, Ind.

Contrary to Joyce Nussbaum's letter (Mar. 16), Colorado's Amendment 2 does not "ensure homosexuals the same civil rights protection accorded to all citizens," much less "special protection." What it did was remove the few protections that gay and lesbian Coloradans did have—the right not to be fired from a job or refused housing based on sexual preference.

Nor has there been a decrease in violence against homosexuals since Amendment 2. In fact, violence against homosexuals surged 192 percent in 1992 in Colorado.

Sharon K. Heath
San Francisco, Calif.

In his letter (Apr. 6), Jason Gingerich seems to be saying that the older generation has failed to impart practical spirituality to Mennonite youth. This has caused them to shop restlessly for alternatives. Now just in the nick of time, there has been a refreshing recognition of this poverty.

How very very tenuous is the intergenerational transfer of spiritual wisdom. I only wish that Steve Dintaman (Feb. 23) or Gingerich could codify the rules by which a father might safely guide his son.

Clyde Durham
Houston, Texas

In her letter (Apr. 6), Fae Miller says President Clinton is not for abortion or homosexuality. But neither is he against them.

Miller further says that it's not up to Clinton to speak out against "moral evils." With that kind of leadership, what can we expect to happen in our nation?

Many of our young people don't know right from wrong. Are we living in the time of the Laodicean church, neither hot nor cold, lukewarm (Rev. 3:16)? God cannot tolerate lukewarmness.

Lewis Esch
Glendale, Ariz.

Why Is the Simple Life So Very Complicated? (Apr. 20). As Mennonites, we believe in simple living in theory. Our difficulty is that we do not wish to have any conflict with the larger society. Instead of being nonconformed to the world, we attempt to be conformed in many ways.

For example, instead of not owning a television, many of us feel underprivileged if we do not have one. Most of us wear clothing of a worldly style. We drive the latest model cars. We live in houses very much like those of our neighbors.

Gehman says, "The call to simple living for middle-class Americans is first and foremost a call to receive Jesus Christ as Lord." How many members of the Mennonite Church are so living?

H. Harold Hartzler
Goshen, Ind.

We must Continue to Reject Just War Thinking (Apr. 27) causes me some concern. Indeed, we must be vigilant in our call for nonviolence. Indeed, we must be careful that one compromise does not lead to another. Indeed, we must hold strong those principals which call us to a greater and higher calling, acknowledging that peace comes from perseverance not necessarily strength.

But should not our actions be driven by the needs we see and by God's calling? Or are we driven by a salient need to remain pure, principled, and pacifist? When the military intervenes, as in Somalia, does this "principled Christian pacifism" preclude us from working with the hungry and dispossessed because we must serve under the umbrella of the military?

Is the essence of Christianity principled pacifism? Or is the essence of Christianity meeting the needs of God's people everywhere, under any circumstances?

Steve Elzinga
Erie, Mich.

I believe Jesus would approve heartily of your editorial, ***An Open Letter to Jesus About the Poor*** (Apr. 27). God bless you and guide you day by day.

Jacob C. Kulp
Bally, Pa.

Correction. *The second sentence in Dean Hochstetler's letter about Elisabeth Kubler-Ross (Apr. 6) should have read: "Apparently it is the 'in' thing to have a known 'spiritist' on the platform—one who admits to having 'spirit guides.'" Our apologies for the error.*—Editor

Pontius' Puddle

Men together becoming men:

What is this men's movement

Some men gather to reassert their leadership under God. Others repent of the male domination of women. Still others seek manhood by beating drums or by searching for their wild, hairy selves.

by Michael A. King

Last night my wife, Joan, returned from a business trip. As I lay awake in bed, I got in touch with several feelings. One was pride that I had kept the house clean, been a good dad, even managed a single-parent outing to church.

Underneath pride was insecurity. I wouldn't be sure I had competently managed everything I was proud of until Joan, the woman, traditional queen of the household, assured me I had.

Then came a rare, still young feeling: confidence in my worth as a man regardless of whether a woman validates me.

That led to distance. I felt distant from Joan because part of me yearned for her rapturous praise of my skills. But another part of me knew Joan wasn't either mother or God. She was just another person struggling through life whose job wasn't to make me sure of myself.

So while she slept, I lay in the distance between us, choosing not to be a boy whispering, "Joan, did I do okay while you were gone?" I didn't reach for a woman to assure me I was her hero. I chose instead to grow up, to be responsible for my own self-worth.

And that is a key to what the men's movement is about. *The men's movement is about men together taking responsibility for their own understanding of and growth into manhood.*

There are numerous (and sometimes contradictory) views of that manhood, because the men's movement encompasses many emphases. Some Christian men gather to reassert that God calls them to lead their households. And some gather to repent of dominating women, because in Christ there is no unequal male nor female.

Some men seek manhood by beating drums or grunting like animals. Some celebrate a kind of hard manhood to counteract the feminism they think weakens men. Some want a softer manhood modeled virtually on womanhood.

Robert Bly aims to blend soft and hard maleness into the "wild man" acquainted with grief, emotion, and vulnerability—and with fierce, "hairy," ennobling masculine depths. Bly says that "in the man's heart there is a low string that makes his whole chest tremble when the qualities of the masculine are spoken of in the right way."

Some men, whose low strings have been plucked, simply yearn to combine with softness that sweet wildness civilization smothers; they want souls as unleashed as Adam's was when first he roamed untamed Eden. Other wildmen (and some critics believe Bly encourages this) reclaim the age-old image of man as tough leader-warrior, better able to run the world than are woman—that doe-eyed sex meant to manage hearth and home.

Then there are men who, as Robert Pasick terms it, are "awakening from the deep sleep" of a numbed manhood into such new awarenesses as ability to feel. These men touch their wounds bottled up from childhood because real men don't hurt or at least don't cry about it. These men weep at last. They cry and cry because finally they feel the myriad times their hearts broke but they pretended those rugged old pumps just beat on no matter what the hurt.

Diverse as it is, however, the men's movement generally unites in affirming *male* responsibility to seek manhood. If he is "to discover the unique ground of manhood," Sam Keen says, "a man must take leave of Motherland."

Ironically, women taught us men to do our seeking. Once, people reflected little more on gender roles than wolves reflect on being wolves. Our families, culture, and Christian tradition made clear what a man or woman was. Then came the feminist movement, which forced women to ask more consciously what it means to be a woman.

Finally, though we tagged behind, it occurred to men to ask the question for ourselves: what does it mean to be a man? And for men together to struggle toward the answers?

Once I dismissed such questions. What did it matter that I had male genitals, body build, hormones? I was a *person*—that was what mattered!

Then at a conference unrelated to gender, I shared a dream—in an attempt, I thought, to illustrate God's providence. In this dream my father had a tractor accident, and I rushed down the lane, desperate, so desperate, screaming that I was coming, oh, I was coming, if he would just hang on.

all about?

When several men responded intensely to my dream, I was surprised. Men usually logically dissect what is said. This time was different. They didn't know, as men often don't, exactly what they felt. They just had some nameless but deep feeling in their gut which had to do with my father's woundedness and my despairing longing for him.

What was going on? Joan said, "Why don't you get together with some men to sort things out?" This seemed a reckless notion, men pondering feelings and such, especially when our fine logical minds couldn't even name our confusion. Yet Joan's idea lingered. Eventually I devoured books about men, went to men's retreats, talked with other men about manhood.

Together these men and I began naming some of those feelings. One feeling is *longing for other men*. Men learn to see men as a species to be threatened by, to compete with, to slap on the back—not as people to long for. But in opening ourselves to one another, we men find that beneath society's training gasps a yearning for each other we have never known how to fill. We touch, frequently for the first time, that treasure women seem always to have nurtured—vulnerable intimacy with persons of the same sex.

We feel our longing for particular men—our fathers. My dream about my father throbbed in other men, I think, because it evoked hunger for our fathers often buried so deep we don't know it's there. My dream hinted at the desperation we feel as our fathers age and we sense we want something from them we can't even name. My dream echoed the words of Robert Bly, who talks of men "finding their father's grave and lying on it for a long time, howling."

(I'm still not sure precisely what men want from their fathers. I just know the men's movement has made us ache for our fathers as more than the distant, marginal, ever-working figures our culture makes them.)

Christian men also sense a longing for Jesus, who suddenly seems important not only as Savior but also as model (which, of course, highlights why some women understandably struggle with Jesus' maleness). Jack Balswick sees Jesus as offering the best image for blending "hard" and "soft" qualities. "Jesus," Balswick says, "was just as much a man when he wept and showed tenderness as when he was driving the money changers out of the temple."

Sam Keen comments memorably on linkages between Jesus and manhood: "The image of Jesus on the cross is central to the Christian notion of manhood because it dramatizes the issue of will, a recurring theme in any discussion of manhood. . . . The genius of Christianity is that it interconnects the heart, the will, and the divine spirit, and links virtue to surrender. The lesson of Gethsemane is that a man is most virile not when he insists upon his autonomous will but when he harmonizes his will with the will of God."

A second feeling many men are naming is *fear of not being real men*. I myself was a shy, sensitive, lonely boy. I was bad at sports. I have one vague memory of entering a fistfight and then dropping out, sensing the yellow marrow in my spine that said I was a sissy. I've since heard from the boys who did "make it" as traditional men, who became jocks or fighters or millionaires at age 20. But they rarely felt like real men either—because always there was some man better than they at the game of real manhood.

So where have we turned with wounds buried under our posturings as men? To women, many of us. And that leads to a third feeling we're *(continued on page 8)*

To Christian men, Jesus becomes important not only as Savior but also as model for how one lives life as a man.

Related reading:

Jack Balswick, *Men at the Crossroads* (InterVarsity, 1992).
Robert Bly, *Iron John* (Addison Wesley, 1990).
Phil Culbertson, *New Adam* (Fortress, 1992).
Kay Leigh Hagan, *Women Respond to the Men's Movement* (Pandora/Harper, 1992).
Robert Moore and Douglas Gillette, *King, Warrior, Magician, Lover* (Harper San Francisco, 1990).
Sam Keen, *Fire in the Belly* (Bantam, 1991).
James B. Nelson, *The Intimate Connection* (Westminster, 1988).

Religious groups in U.S. back use of force against Bosnian Serbs

President Clinton's escalation of the threat of force against Bosnian Serbs has the general support of the U.S. mainline religious community.

However, some religious leaders are skeptical of the specifics of the policy and reluctant to provide unqualified support for the possibility of unilateral armed intervention by the United States.

For example, Newt Thurber, acting director of the National Council of Churches Europe office, said the agency welcomed "the administration taking a more active role in seeking peace" in Bosnia-Herzegovina. But he said the council is skeptical "that strategic bombing would bring about peace." (RNS)

U.S. Serbs collect offering to aid Muslims and Croatians

U.S. Serbian Orthodox churches took an Easter offering to benefit Muslims and Croatians, their longtime enemies, as well as Serbians in the former Yugoslavia. The bishops requested that the church's 67,000 members give to a special collection to help women and children, many of whom were traumatized or conceived by rape.

All funds will be donated to International Orthodox Christian Charities of Baltimore, which has sent more than $2 million in medical supplies and food to war victims in the Balkans over the last year. (NIRR)

One-third of Ugandan adults in capital test positive for HIV

In Uganda, as in other African countries, AIDS has had a devastating impact, reports *The Compasrose*, a publication of the Anglican church.

By 1992, 32 percent of all tested adults in the capital city of Kampala tested positive for HIV. As of January 1993, 31.8 percent of the young women between 15 and 19 who were tested in greater Kampala are HIV-infected.

"At Makerere University [the country's largest university], the newest job is of coffin-maker to serve the student body," said Rev. John Lathrop.

A major AIDS conference was held in Uganda in August 1991. "It was the first time we talked about sex," said Archbishop of Uganda Yona Okoth. "It was the first time we talked about condoms. It was not easy. But the fact was that our clergy were tired of burying the dead from this disease." (ACNS)

AIDS to have little impact on most North Americans, study says

AIDS will have little impact on most North Americans, despite its touting as the epidemic of the future, says the National Research Council (NRC), an advice arm of the National Academy of Science.

NRC said that because AIDS is concentrated among North America's "socially invisible"—homosexual men, drug users, the undereducated, and the poor—it will "disappear" from the "sight and attention of the majority population."

Part of the NRC study considered how AIDS impacts social structures, including religion. Although the study found many church groups support HIV-positive patients, some religious organizations' doctrinal stands on sexuality "prevent the faithful from engaging in an active program of compassionate care." (NIRR)

What is this men's movement all about?

(continued from page 7)

naming: *the male hunger to have a mother forever.*

Throughout my life, women have saved my mental health. Countless women bandaged my psychological wounds. It was my mother, I suspect, who cursed and blessed me with that image of myself as special, which helped sustain me when I feared I was worm of all worms. It was women who in college days listened hours upon hours to my heart's pain. It was the woman I married who year after year told me I was worth something when job woes or depression nearly drowned me.

I cherish those women. Yet the men's movement calls me and all men to relate to women as more than mommies. The movement tells us we can share our pain with other men, not only women. Then as we grow with men we can return to women not as mothers to worship (and then often oppress to keep human-sized) but as equal and sometimes frail human beings with their own pains that deserve our care.

That takes me back to last night. I didn't beg mommy Joan to tell me I was a good boy. Instead I tried to be an adult married to another adult. Then because I still needed a voice other than my own to tell me I was doing okay, I was delighted when my friend Peter called, reminding me I have male friends now who help me grow in manhood.

And I look forward to this evening. After work, strengthened by my journeying toward manhood with other men, I'll meet a Joan strengthened by journeying toward womanhood with other women. When we meet there may be distance, as we grope awkwardly past all we don't yet understand about being man and woman. Yet there will also be magic, as we pool strengths drawn from our separate gender journeys to walk hand in hand toward our common destiny as the human beings God calls us to be.

Michael A. King, Philadelphia, Pa., is a book editor for Herald Press and associate pastor at Salford Mennonite Church, Harleysville, Pa. He is also a freelance writer and speaker. This article is a Meetinghouse release.

Research on new Mennonites aims to help churches relate to newcomers

Harrisonburg, Va. (MBM)—Further study of information from recent research on what is attracting new people to Mennonite churches reveals that more new people are divorced, have higher educational levels, lower incomes, and are more racially diverse than lifelong Mennonites.

Most new growth comes from people transferring membership rather than from new Christians, reports Mennonite Board of Missions Media Ministries staff.

The new analysis looked specifically at demographic details and how these facts might help Mennonite churches relate to newcomers.

Staff also compared the findings to research covering the Mennonite Church as a whole as published in *The Mennonite Mosaic* (Herald Press, 1991), and the larger society as researched by religious pollster George Barna.

The primary finding of the research was that friendliness helped people decide to attend a Mennonite church the first time and also kept them coming back (see *Gospel Herald*, Sept. 1, 1991).

Researchers interviewed 808 new or recently transferred Mennonite Church members and regular attenders in 1989 and 1990. The analysis separated members and regular attenders new to the Mennonite tradition from lifelong Mennonites who had recently transferred membership or took a formal step into membership.

Marital status. Some 9.2 percent of new Mennonites are divorced or separated. This compares to 3.2 percent of lifelong Mennonites who are divorced or separated and joined one of the churches in the study during the same period of time.

In comparison, J. Howard Kauffman and Leo Driedger's 1989 research on 3,5000 Mennonites published in *The Mennonite Mosaic* showed a 4.2 divorce rate among all Mennonites.

Education. Some 39 percent of new Mennonites are college graduates or higher. Sixty-five percent have had some college, which compares to 55 percent of lifelong Mennonites.

This figure is slightly higher than figures published in *The Mennonite Mosaic*. About 50 percent have had at least one year of college, and 31 percent graduated. According to Barna's figures for 1990, about one out of every five adults in the U.S. has earned a college degree (*The Frog in the Kettle*, Regal Books, 1990).

Income. More new Mennonites have lower incomes than lifelong Mennonites. Almost half reported less than $30,000 a year in total family income for 1990. About 38 percent of lifelong Mennonites make less than $30,000. However, another 30 percent of lifelong Mennonites make from $30,000-40,000.

These figures compare to the 1988 median household income of all Mennonites reported in *The Mennonite Mosaic* of $31,123 (median means an equal number of people make more than $31,000 a year and less than that amount). The median household income of the general population in 1988 was $25,986 (*The Frog in the Kettle*).

Faith backgrounds. New people coming into the church are not necessarily new Christians. Only 16.5 percent of new Mennonites were totally new to faith.

In other words, 83.5 percent transferred from other denominations, which is how the vast majority of churches grow, according to Barna.

Barna says that from 1970-1990, there has been no growth in the percent of U.S. adults who are Christian. The Mennonite Church is one of a few denominations that is growing.

As to racial makeup, African-American, Native American, Asian, and Hispanic people make up 6.2 percent of new Mennonites. Among lifelong Mennonites, there are just 2.1 percent of these groups.—*Melodie Davis*

EMC's graduating class of 1993 included three sets of twins. They are (left to right): Rosemary and Sharon Kreider, Harrisonburg, Va.; Chad and Greg Hostetler, Erie, Pa.; and Eric and Alan Breneman, Saxton, Pa.

Cheyenne peace chief addresses EMC grads

Harrisonburg, Va. (EMC)—With brilliant sunshine and refreshing spring breezes adding to the festive mood, Eastern Mennonite College (EMC) capped its 75th anniversary year May 2 with commencement exercises held on the front lawn of campus. Some 3,000 family members and friends attended the ceremonies.

Lawrence Hart, a Cheyenne peace chief from Clinton, Okla., told the class of 1993 to take with them the traditions of service and peacemaking that are taught both by Native Americans and by Mennonites. "Let us spread these concepts wherever we go—around the world," he said.

He noted that last year marked the 500th anniversary of Christopher Columbus' arrival in America and the subsequent oppression of native people by the Europeans. It was a year for remembering, for seeking forgiveness, and for healing, the speaker said.

"The purpose of my being here today is to look to the future," Hart said. "Let's work toward a new chapter of co-existence—a creative symbiosis of our various cultures and races."

Following Hart's address, EMC&S president Joseph L. Lapp conferred degrees on 245 graduates, down slightly from last year's record 252-member class.

The class had 59 honor graduates, including 16 students finishing "summa cum laude" with a grade point average between 3.9 and 4.0.—*Jim Bishop and Steve Shenk*

Pastors and seminary students grapple with end-of-life decisions

Elkhart, Ind.—National media spotlight fierce legal battles over people in life support systems. But last year in more than half of all U.S. deaths, someone made a decision to withdraw or forego medical treatment.

At a special April 29 session, an ethicist with Mennonite Mutual Aid (MMA) and a hospice nurse helped students and pastors at the Associated Mennonite Biblical Seminaries grapple with how church congregations prepare people for death.

But rather than the stages of dying, they talked about how terminally ill people and their families must wade through a sometimes tricky ethical terrain involving questions about medical directives, such as "living wills."

They also face endless questions about if and when these end-of-life decisions constitute euthanasia or suicide.

"By making end-of-life decisions . . . are you playing God?"

Scot Yoder, educational resource manager for MMA in Goshen, hears that question frequently.

He helped prepare the pamphlet, "Life Choices: Guidelines for Creating Your Advance Medical Directives," which has been MMA's most-requested publication. It notes that most health-care ethicists have few qualms about advance directives, which become relevant only when a patient's condition is terminal or doctors give no hope of recovery.

Yet Yoder cited a recent study that showed one-fourth of all advance directives are ignored by physicians or family members, particularly when there is no health care power of attorney designated.

"In many cases, not to decide is to decide," he said. "This is a theological question. Decisions about the end of life are dependent upon questions about the meaning of life. That makes them religious, not medical decisions."

More than 90 percent of U.S. citizens approve of living wills. But fewer than 10 percent have actually made a living will or other form of advance medical directive.

"There is a role for pastors in decision making," Yoder said, noting that Goshen's College Mennonite Church recently helped church members complete living wills on a Sunday afternoon. "Too often, [pastors and churches] are pushed to the side."

At Elkhart Community Hospice, an interdisciplinary care team of nurses, a social worker, a physician, and a pastor work with terminally ill patients and their families to formulate decisions.

The decision could include making a request that medical personnel not resuscitate a terminally ill patient.

"We don't insist every hospice patient have a living will or a no [resuscitation] order," said Jan Yoder, hospice administrator. "That is up to them. . . . We certainly don't make the decisions for them, but help them understand how that might be done."

The most important resource for churches and pastors, however, may have little to do with legal complexities or ethical quandaries, according to both Yoders. The best gift they can offer simply is to be present with those facing death.—*Tom Price*

Worker brings personal experience to service with AIDS patients

New Orleans, La. (MCC U.S.)—"Hello, my name is Joanne. I lost a son to AIDS over a year ago." Warm and straightforward, Joanne Lingle welcomes a mother and her son to the Boswell Center here.

After telling them about several other resources for people with AIDS, Lingle gives them three bags filled with fresh produce, canned goods, and other items.

Lingle, a member of First Mennonite Church in Indianapolis, Ind., accepted a Mennonite Central Committee U.S. assignment to come to the Boswell Center in fall 1992.

As many as 20 people a day come to the center to pick up their groceries. Lingle greets each one by name and spends time chatting with them about their health, other needs, and the many changes that come with an AIDS diagnosis.

"Many people don't have family members or friends to support them," Lingle notes, "so we try to provide support here in other ways."

Perhaps one of the most significant elements of Lingle's ministry at the Boswell Center is that she knows what it is like to lose a child to AIDS. She started a support group for mothers like herself.

One client mentioned that he had seen Lingle on television talking about her son Robert. Another one asked her how to treat friends or children after they contract AIDS.

"You don't treat them any differently than before. You love them just as much. You get angry with them just as often. But they haven't changed," was her response.

There are no medical gloves or face masks at the Boswell Center. There are no signs of exclusion. Instead, there are lots of hugs and handshakes, food for those who need it, and a warm welcome at the door.—*Jody Miller Shearer*

Swaziland AIDS patients to receive home care

Mbabane, Swaziland (EMBM)—Persons suffering from AIDS in parts of Swaziland will soon be able to receive care at home, thanks to a new program developed by Sherrill Hostetter of Eastern Mennonite Board of Missions and her co-workers at the Salvation Army Clinic here.

In October 1991, the Salvation Army Clinic was officially opened by the government as an AIDS information center. The clinic has focused its combat of AIDS through posters, seminars, and by providing counseling and testing for persons who are HIV-positive.

Clinic staff soon realized that education through such awareness-building techniques is not enough to prevent the spread of AIDS.

They found that HIV-positive clients often disappear when they become sick with AIDS, as they return to their homesteads to be with their families. Often they are afraid and do not know how to tell their families about their illness.

Clinic staff hope to change this situation by providing follow-up home care with AIDS clients. A staff person will offer to go with clients to help break the news and explain how the families can be supportive.

Moreover, Hostetter explains, "Home visits will give medical personnel a natural entry into a community, which, in Africa, is the greatest source for prevention.

"People talking with those they know and trust is the most effective influence on behavior change, as it is African tradition," she says.

AIDS patients will be given encouragement and confidence to share with others what they have learned about AIDS prevention.

Home care in the community will help take the stigma away and model care and

concern for those living with AIDS, clinic staff hope, thereby encouraging others in the community to become supportive of the family and the AIDS patient.

"In turn," Hostetter says, "this program will become the catalyst to the change of attitudes, beliefs, and behaviors in whole communities."

Hostetter said home care counseling will begin in the next few months. Mennonite Central Committee has committed to assist in funding the home care program.

MCC nurses minister in Kingston ghetto

Kingston, Jamaica (MCC)—The health clinic has emptied and a hard spring rain begins to hammer upon the roof when a young woman holding a tiny child appears.

Mennonite Central Committee (MCC) nurses Deb Martin and Holly Miller-Eshleman usher her into an examination room. At 13 months, the baby weighs 11.5 pounds; she is severely malnourished and has been vomiting since morning.

The nurses write letters referring the child to a hospital; they instruct the woman how to prepare oral rehydration solution to keep the baby alive overnight.

They can only hope the woman—the baby's aunt—will be able to take the child to a hospital in the morning and wait there several hours or even all day until she is admitted. The mother recently abandoned the baby. The aunt, in her mid-20s, is a single mother with six young children of her own.

This situation is stark, but not atypical of the problems Martin and Miller-Eshleman see in this clinic, located in a Kingston ghetto. The ghetto's name—Majesty Gardens—seems a misnomer or a cruel joke.

Most homes are wooden shanties. There is no grass—only dirt and broken glass and some scrub bushes. The heat, the dust, the lack of privacy fray residents' nerves; violence is too often the outcome.

MCC nurses have been working at the clinic since 1983. Assisting Martin and Miller-Eshleman are a Jamaican practical nurse who is financially supported by MCC and Miss Joyce, a colorful 59-year-old local woman who dresses wounds, cleans the clinic, and serves as its emotional "glue."

The nurses see anywhere from 20 to 70 patients a day. Each morning is devoted to a specific need: prenatal and newborn checkups, immunization, blood pressure and diabetes monitoring. The nurses also treat wounds and acid burns resulting from violence.

"Everyone walks around on edge and a little provocation can make things snap without warning. Knives appear suddenly. It's a result of the pressures of ghetto life," Martin says.

Another source of tension, says Miller-Eshleman, is that beginning as teenagers, men father babies with a series of women. Many single mothers are trying to cope with numerous children and men lack clear family roles. This can lead to neglect and abuse, she explains.

AIDS is not yet prevalent but the nurses worry it will present a grave future public health threat due to the common practice of having multiple sexual partners.
—*Emily Will*

MCC nurse Deb Martin examines 18-month-old Norman Wells, Jr., who is ill with the flu.

Pamphlet for Mennonites addresses alcohol abuse

Winnipeg, Man. (MCC Canada)—Alcohol abuse among conservative colony Mennonites in Canada and Latin America has prompted an advisory group within the community to publish a High German pamphlet dealing with the realities of drinking.

The pamphlet, "Alkohol und ich"—with a photo of a stubby bottle of Carta Blanca beer on its cover—is the first project of the Kanadier Mennonite Women and Family Concerns Committee, says Abe Warkentin, a Kanadier Concerns spokesperson for Mennonite Central Committee (MCC) Canada.

"The purpose of this pamphlet is not to lecture people who are drinking, or provide an all-inclusive source of information," Warkentin says. "It is, rather, to serve as an introduction to the idea that alcohol is harmful and drinking can have terrific implications.

"We feel many Kanadier coming from Mexico have not been educated to understand the dangers of drinking."

The Kanadier Mennonite Women and Family Concerns Committee was formed in February 1992 by women in the community with the help of MCC Canada because it was felt that the needs of Kanadier women and families—those who had relocated to Canada or Latin America—needed special attention.

There are growing numbers of families in Mexico who are landless and seeking a new life in Canada or South America. An estimated 18,000 to 20,000 have come to Canada, mostly to southern Ontario, over the past decades.

Adjustment to a different society, the responsibility that comes with having large families, and the economic recession have all taken their toll.

"It's no secret that many Kanadier families are undergoing terrific stress these days.

"I don't want to infer that only Kanadier Mennonites have these problems," Warkentin adds, "but the fact is that people under stress are more vulnerable to alcoholism."—*Rick Fast*

Get a taste of seminary.

Summer courses at EMS.

June 7 - July 1
Monday, Tuesday & Thursday evenings

The Elijah Narratives
Instructor:
Anil D. Solanki

Asian Mennonite Churches in Context
Instructor:
Lawrence M. Yoder

Who Holds the Keys? Authority in the Church in an Age of Freedom
Instructor:
Linford L. Stutzman

July 5 - August 23
every morning

Elementary Greek
Instructor:
Dorothy Jean Weaver

For information and registration, call or write:

Admissions Office
Eastern Mennonite Seminary
Harrisonburg, VA 22801-2462
800-368-2665

EASTERN MENNONITE SEMINARY

Christians in Benin struggle against voodoo

Cotonou, Benin (MBM)—Christians in the newly democratic country of Benin, West Africa, struggle daily to be faithful to Jesus Christ in the midst of the culture which centuries ago spawned voodoo religious practices and still promotes them today.

Through Bible teaching, Rodney and Lynda Hollinger-Janzen, Mennonite Board of Missions workers in Benin, regularly provide interchurch forums where Beninese Christians can wrestle together with Scripture and the faithfulness it requires in the midst of their culture.

Voodoo is essentially a "health and wealth" religion. It attempts, through sacrifices to and worship of ancestors and a traditional pantheon of gods (represented by statues), to seek the blessings of health, wealth, and children, as well as protection from enemies, via talismans or even witchcraft curses.

Voodoo was exported from Benin through slave trade to South and Central America and the West Indies (notably Haiti), where it has survived despite centuries of separation from its geographical and cultural cradle.

Benin's government, led by its president, Nicephore Soglo, sponsored a First World Festival of Voodoo Art and Culture Feb. 8-18.

President Soglo, purportedly healed of a mysterious ailment at the beginning of his presidential term, has attributed that healing to the intervention of a traditional voodoo priest. This festival was his way of saying "thank-you" and of promoting voodoo and its practitioners nationally and internationally.

For evangelical Christians, the voodoo festival has raised difficult issues of faith.

Many actively desire to preserve the positive aspects of their cultural heritage—like the value of the extended family and certain traditional worship and music styles.

Yet Christians in Benin prayed fervently for President Soglo during his time of illness. And their prayers, they insist, were answered by Jesus Christ. How then, they ask, can they give glory to the "so-called gods" of 1 Cor. 8 represented by voodoo idols?

Pierre Togbé, national head of an interchurch evangelism effort, considered the voodoo festival an opportunity to unite committed Christians and churches in the common cause of proclaiming Jesus' lordship over the principalities and powers of this world.

As a part of that proclamation, he helped organize a Walk for Jesus which gathered over 200,000 Christians in Cotonou, Benin's economic capital. Believers walked through the streets singing praises and carrying a banner which read "Benin for Christ."—*James Krabill*

Salvadoran Baptists call for reconciliation

Akron, Pa. (MCC)—In a letter to Mennonite churches of the United States, two Salvadoran Baptist churches have called for reconciliation between the people of El Salvador and the U.S.

Labeling the current time in El Salvador as one of "transition after 12 painful years of war," the churches are now committing themselves to reconciliation and reconstruction.

"We believe that in this moment of truth and reconciliation, we must also make efforts to reconcile our two peoples and work for the discovery of the truth in the shameful acts that occurred during the war, a war that caused so much death and destruction in our country," says the letter, which was signed by pastors Miguel Tomás and Benjamín Retina.

In a response addressed to the two churches, Mennonite Central Committee (MCC) executive secretary John A. Lapp and MCC Chair Ron Mathies agree that "our society needs to understand the truth in order to seek reconciliation and a more just way of relating between nations."

Stating that "we deeply regret our nation's participation in the war which caused so much death and destruction in your country," Lapp and Mathies "gratefully receive your letter as an important stimulus to continue our task of praying for and calling government leaders to listen to the voices of the Salvadoran people."

The exchange of letters comes at a time when a report issued by the United Nations-sponsored Commission on Truth in El Salvador has focused attention on the atrocities that occurred during that country's civil war.

The report points to widespread participation in human rights violations by high level officials on both sides of the conflict, as well as implicating the U.S. government in covering up what it knew about the human rights situation in El Salvador.—*Daryl Yoder Bontrager*

• **Record enrollment.** Some 28 pastors and church leaders are enrolled in the spring semester of Mennonite College and Seminary, East Africa, a regional training center in Musoma, Tanzania. This is the largest student body in the school's history. The seminary is supported by the Council of Eastern Africa Mennonite Churches.

• **Strite honored.** The Mennonite Christian Leadership Foundation (MCLF) board of directors honored Lewis E. Strite at a special banquet in Harrisonburg, Va., on April 12. Strite retired as board president, a position he has held since MCLF's founding 24 years ago. Marlin Thomas of Lancaster, Pa., succeeds Strite as board president.

• **Building dedicated.** The 191-member Lin Shen Road Mennonite Church in Taichung (Taiwan) dedicated a new 14-story, $5 million U.S. church building on Jan. 1. The building includes a fellowship hall, parsonages, senior citizen's residences, English center, classrooms, activities center, and a swimming pool. The pool will be used to generate income for the church. Money for the project was given and loaned by Taiwanese Mennonites, some of whom mortgaged personal property to make funds available.

• **New appointments:**
Robert W. Dell, executive director, Keystone Bible Institute. He replaces John David Bowman. KBI is an Anabaptist inter-denominational educational program in Lancaster, Pa.

• **Pastor transitions:**
Dave Lantz will be assuming the pastorate at Sharon Mennonite Church, Plain City, Ohio, on June 1. *Elvin Sommers* is retiring.

• **Coming events:**
Peace Theology Colloquium, Messiah College, Grantham, Pa., June 17-19. Participants in the seventh annual event will explore the theme, "Peace Theology and Relating to People of Other Faiths." Information from Linda Gehman Peachey, MCC U.S. Peace and Justice Ministries, PO Box 500, Akron, PA 17501-0500.
Centennial celebration, Zion Mennonite Church, Hubbard, Ore., June 18-20. Featured guest speaker will be John L. Ruth. Zion is the oldest continuing Mennonite congregation in the state. Information from 6124 S. Whiskey Hill Rd., Hubbard, OR 97032; phone 503 651-2274.
20th anniversary, Maison de l'amitié (House of Friendship), Montreal, Que., July 3. Celebration includes an open house with an evening program. Respond by June 1 to Larissa Fast, 120 Ave. Duluth est, Montreal, PQ H2W 1H1.
15-year VS reunion, Mashulaville, Miss., July 3-4. Former Mennonite Board of Missions voluntary service workers in Mashulaville invited, along with family and friends of the unit. Information from Sharon Burkholder Shenk, Rt. 4, Box 57G, Macon, MS 39341; phone 601 726-2770.
Curriculum workshop, Associated Mennonite Biblical Seminaries, Elkhart, Ind., July 16-17. Workshop will help participants prepare for the new Jubilee Sunday school curriculum which will be ready for use in 1994. Resource persons include Rosella Wiens Regier, Ron Guengerich, and Sandra Schiedel. Information from AMBS Continuing Education, 219 295-3726.

• **Job openings:**
Caretaker/hostess couple, Drift Creek Camp, Lincoln City, Ore. Voluntary service position begins Jan. 1, 1994. Experience in maintenance desirable. Information from Larry and Mary Jane Eby, PO Box 1110, Lincoln City, OR 97367.
Pastoral counselor, Associated Mennonite Biblical Seminaries, Elkhart, Ind. Half-time position works with students during the nine months of the school year. Qualifications include skills in assessment and referral, leading small groups, pastoral care, and short-term pastoral counseling. Application deadline: June 7. Information from Richard A. Kauffman, AMBS, 3003 Benham Ave., Elkhart, IN 46517-1999; phone 219 295-3726.
Staff positions, Locust Grove Mennonite School, Smoketown, Pa. Positions include: junior high science teacher, grade 6 teacher, and office coordinator—who manages the school office for this 425-student school. Qualifications include computer, communication, and organizational skills. Contact Dave Helmus at LGMS, Box 37, Smoketown, PA 17576; phone 717 394-7107.
Writer, Mennonite Mutual Aid, Goshen, Ind. Individual will work with the promotion of MMA's programs and services through writing copy, direct mail, and developing marketing strategies. Candidates must have a bachelor's degree and at least three years professional experience, good project management skills, and proficiency in language mechanics. Send résumé to MMA, Human Resources Dept., PO Box 483, Goshen, IN 46526.

NEW MEMBERS

Albuquerque, N.M.: Julie Redenbaugh, Mary Ann Fiske, Erich Streebe, Becky Zerger, and Curt Wulfekuhler.
Bahia Vista, Sarasota, Fla.: Dwight H. Anders, David W. Schmitz, Liezl T. Story, Glenn E. Story, Kathleen S. Schmitz, Jeanne E. Stover, and Philip R. Stover.
Clinton Frame, Goshen, Ind.: Shirley Kauffman, Shawn Kitson, Gloria Miller, Melanie Swartzentruber, Albert Lehman, Jude Barger, and Janelle Bontrager.
Erisman, Manheim, Pa.: Elwood and Elsie Weaver.
Fairview, Albany, Ore.: Sherri Miller.
Lebanon, Ore.: Audra Baker, Dustin Detweiler, Matthew Gerig, Kellie Yoder, Jaime Miller, Dania Nofziger, Dusty Nofziger, Rick Schmucker, Regan Nofziger, Barry Wolfer.
Neffsville, Lancaster, Pa.: Roy and Betty Bucher.
Parkview, Harrisonburg, Va.: Ron and Bonnie Stoltzfus.
Sharon, Plain City, Ohio: Jill Clark, Darren Clark, Oliver Hull, and Jill Shoemaker.
Souderton, Pa.: Eric Clemmer, Graham Romett, Tracy Detwiler, Jeremy Weaver, Charles Doheny, Dandy Dechant, Ben Derstein, Megan Pengelly, Paul Spanger, Curt Wireman IV, C. Scott Wismer, Frank Gifford, Terry Kline, Tim Kulp, Chris Moyer, Darren Walt, Bob and Suzette Hay, Tanya Godshall, and Frances and Joanne Hill.
St. Jacobs, Ont.: Gunter Martens, Leah Harper, Karen Janzen, and Valerie Frede.
Walnut Creek, Ohio: Jenese Daley, Maria Hershberger, Laura Hershberger, Heidi Hochstetler, Eric Slabach, Dustin Yoder, Ben Mast, Laura Mast, Jocelyn Dunn, and Signa Tice.

BIRTHS

Balmer, Dwane and Jennifer J. Lapp, Telford, Pa., Karli Jane (first child), April 16.
Brown, Kenneth and Margie Sheets, Doswell, Va., Joshua Samuel (second child), April 19.
Caldwell, Jim and Lorel, Tucson, Ariz., Kailey AhRa (first child), born Oct. 14, 1992, received for adoption March 24.
Eby, Todd and Sheila Glenn, Elkhart, Ind., Rebecca Suzanne (third child), April 7.

Mennonite Central Committee Canada
invites applications for the position of

DIRECTOR
for **SELFHELP** Crafts Canada

Starting date: July 1, 1993 (negotiable)
Location: New Hamburg, Ontario
Closing date for applications: May 31, 1993

Applications and further inquiries should be directed to:

SELFHELP Crafts Chairperson
c/o MCC Canada Personnel
134 Plaza Drive
Winnipeg, MB R3T 5K9

Gingrich, Tom and Donita Kauffman, Orrville, Ohio, Alex Tyler (third child), March 27.

Good, James and Karen Burkholder, Wellsville, Pa., Sarah Joy (second child), Feb. 23.

Harris, Bernard, Jr., and Norma Herr, Chesapeake City, Md., Andrew Herr (first child), April 24.

Hilty, Alan and Sheila, Glendale, Ariz., Sandra Renee (second child), April 2.

Hunsberger, Tim and Angela Grosse, Kitchener, Ont., Jordan Daniel (third child), April 25.

Miller, Gary and Victoria Stoltzfus, Wooster, Ohio, Gwendolyn Dawn (third child), April 16.

Myers, Robert and Abigail Thompson, Harrisonburg, Va., Alyssa Marie (first child), April 20.

Rhodes, Kevin and Tonya, Goshen, Ind., Branson John (first child), April 12.

Rosenberger, Thomas and Dorine Smucker, Souderton, Pa., Sallie Jane (first child), April 25.

Rufenacht, Doug and Dawn Hicks, Stryker, Ohio, Haley Denae (first child), April 26.

Schantz, Stanley and Orvilla Hagerman, Weatherford, Okla., Aaron Jacob (first child), born April 7, received for adoption April 14.

Shetler, Robert and Ruth Meyer, Orrville, Ohio, Allison Marie (third child), Feb. 2.

Zehr, Cal and Carol Long, Tiskilwa, Ill., April Leigh (fourth child), April 1.

MARRIAGES

Neuenschwander-Kanagy: Tilman Neuenschwander, Kidron, Ohio (Sonnenberg), and Bonnie Kanagy, West Liberty, Ohio (Bethel), April 10, by Dennis R. Kuhns.

Offenbaker-Landis: Gerald Offenbaker, Jr., Lancaster, Pa. (Lutheran), and Dorine Landis, Lancaster, Pa. (Neffsville), May 15, by Linford D. King.

Peifer-Eckman: Rodney Peifer, Winston-Salem, N.C. (Neffsville), and Kelly Eckman, Chapel Hill, N.C. (Neffsville), May 8, by Linford D. King.

Yoder-Hackman: Carl Yoder, Boyertown, Pa. (United Church of Christ), and Alice Hackman, Hatfield, Pa. (Plains), April 24, by Richard J. Lichty and Gene Aulenbach.

DEATHS

Bontrager, Milo C., 91, Greentown, Ind. Born: Sept. 6, 1901, Arthur, Ill., to Christian and Amanda Stutzman Bontrager. Died: March 10, 1993, Kokomo, Ind. Survivors—wife: Savilla Hochstedler Bontrager; sons: Emanuel, William; 7 grandchildren, 18 great-grandchildren. Funeral: March 13, Howard-Miami Mennonite Church, by Mick Sommers and Lee Miller. Burial: Mast Cemetery.

Burkholder, Salemma Berkey, 99. Born: March 14, 1894, Sterling, Ohio, to John and Catherine Blough Berkey. Died: April 21, 1993, Orrville, Ohio. Predeceased by: Allen Burkholder (husband). Memorial service: April 25, Smithville Mennonite Church, by Glenn Steiner and Richard Ross. Burial: Pleasant Hill Cemetery.

Hallman, Beatrice Hershey, 86, Goshen, Ind. Born: May 11, 1906, Gap, Pa., to T. K. and Mae Hershey. Died: April 10, 1993, Goshen, Ind. Survivors—husband: William Hallman; children: Clemens, Elinor Good, Richard; 10 grandchildren, 8 great-grandchildren. Funeral: April 14, College Mennonite Church, by James Waltner and Lester Hershey. Burial: Elkhart Prairie Cemetery.

She served as a missionary in Argentina for 32 years.

Kauffman, Ida E. Bontrager, 81, Hutchinson, Kan. Born: Dec. 1, 1911, Thomas, Okla., to Edward J. and Fannie Yoder Bontrager. Died: April 21, 1993, Hutchinson, Kan., of a stroke. Survivors—husband: Alpha J. Kauffman; children: Norma Martin, Joyce Brenneman, Eva Steider; siblings: Edna Bontrager, Fannie Yoder, Nora Yutzy, Mary Ann Miller, Alice Stutzman, Katie Bontrager, Paul; 7 grandchildren, 11 great-grandchildren. Predeceased by: Carl (son). Funeral and burial: April 24, Yoder Mennonite Church, by Peter E. Hartman.

Litwiller, Ammon, 90, Hopedale, Ill. Born: Sept. 26, 1902, Boynton Twp., Ill., to Christian and Magdalena Nofziger Litwiller. Died: April 16, 1993, Hopedale, Ill. Survivors—wife: Verena Martin Litwiller; children: Dale, Maxine Kauffmann, Marilyn Studer; 7 grandchildren, 7 great-grandchildren. Funeral and burial: April 19, Hopedale Mennonite Church, by James Smith and Carl Horner.

Metzger, Aaron H., 89, Elmira, Ont. Born: May 12, 1903, Heidelberg, Ont., to John and Susannah Metzger. Died: March 30, 1993, Kitchener, Ont., of pneumonia. Survivors—children: Walter, Mildred Frey, Mabel Hunsberger; brothers and sister: Joseph, Josiah, Abram, Lydian Koppas; 7 grandchildren, 10 great-grandchildren. Predeceased by: Mary Weber Metzger (wife) and Arthur (son). Funeral and burial: April 2, Elmira Mennonite Church, by Sue Steiner and Dale Bauman.

Miller, Jacob, 89, Sugarcreek, Ohio. Born: March 22, 1904, Trail, Ohio, to Emmanuel J. and Sarah Schlabach Miller. Died: April 8, 1993, Sugarcreek, Ohio, of a heart attack. Survivors—wife: Ruth Wallick Miller; children: Keith B., Beverly McNutt, Helene Trogler; brother and sisters: Adrian D., Emma Keim, Katie Raber; 9 grandchildren, 6 great-grandchildren, 2 stepgrandchildren, 3 stepgreat-grandchildren. Funeral: April 12, First Mennonite Church, by Melvin D. Leidig. Burial: Union Hlll Cemetery.

Miller, Odena C. Yoder, 74. Born: Feb. 13, 1919, Jet, Okla., to Daniel J. and Eva Zimmerman Yoder. Died: March 12, 1993, Halstead, Kan., of cardiac arrest. Survivors—husband: Freeman J. Miller; children: Maris Schoeder, Edwin; siblings: Evelyn Holms, Joan Freeman, Donita Parsons, Alma York, Doris Selley, Ron, Robert, Phil; 5 grandchildren. Funeral and burial: March 15, Crystal Springs Mennonite Church, by David Norris.

Ropp, William, 88, Goshen, Ind. Born: Sept. 9, 1904, Imlay City, Mich., to Joseph and Barbara Ropp. Died: April 21, 1993, Goshen, Ind. Survivors—children: Bonnie Fern Gray, Emerson, Leonard; 5 grandchildren, 2 great-grandchildren. Predeceased by: Anna Mary Smucker Ropp (wife). Congregational membership: Waterford Mennonite Church. Funeral: April 24, Yoder Culp Funeral Home, by Lloyd L. Miller. Burial: Elkhart Prairie Cemetery.

Ruby, Ervin Jake, 83, Cambridge, Ont. Born: June 18, 1909, East Zorra Twp., Ont., to Nicklas and Sarah Brenneman Ruby. Died: March 28, 1993, Cambridge, Ont., Survivors—wife: Irene Fretz Ruby; children: Gloria Musselman, Carol Holmes, Dale; stepsons: Ronald, Marvin, Glenn, and Douglas Fretz; sister: Emmeline Bast; 7 grandchildren, one great-grandchild, 8 stepgrandchildren, 4 stepgreat-grandchildren. Predeceased by: Laura Kipfer Ruby (first wife) and James (son). Funeral and burial: April 1, First Mennonite Church, by Brice Balmer and Rudy Baergen.

Savanick, Eli Michael, 44, Stevensville, Md. Born: Feb. 12, 1949, Connellsville, Pa., to Paul and Ferne Hernley Savanick. Died: March 8, 1993, Annapolis, Md., of cardiac arrest. Survivors—wife: Lynda Kitchens Savanick; children: Anya Irene, Daniel Paul; brother and sisters: Reuben Henry, Rosetta Nancy Brown, Elsa Susanna Works. Funeral: March 11, Kent Island United Methodist Church. Burial: Stevensville Cemetery, Stevensville, Md.

Smith, Martha, 93, Eureka, Ill. Born: June 5, 1899, Roanoke, Ill., to Christian H. and Mary Imhoff Smith. Died: April 18, 1993, Eureka, Ill. Survivors—sisters: Della Ulrich, Mabelle. Funeral and burial: April 21, Roanoke Mennonite Church, by Robert Harnish, Rick Troyer, and Elmer Wyse.

Stemmler, Patricia LaCombe Pfanner, 70, Bridgeport, Ont. Born: Sept. 12, 1922, Kitchener, Ont. Died: April 25, 1993, Kitchener, Ont. Survivors—husband: Edwin Stemmler; children: Wilfred, Ron, Campbell, and Richard Pfanner, Patricia Cole, Judith Anderson; stepchildren: Glenn Stemmler, Kathie Ley, Wendy Sauder; 14 grandchildren, 8 great-grandchildren. Predeceased by: Harry Pfanner (first husband). Congregational membership: Erb Street Mennonite Church. Funeral: April 27, Chapel, Coutts and Son Funeral Home, by Pat Falk and Doug Snyder. Burial: Mt. View Cemetery.

Zook, J. Crist, 78, Reinholds, Pa. Born: April 27, 1914, Leacock Twp., Pa., to Isaac B. and Arietta Smoker Zook. Died: April 23, 1993, E. Cocalico Twp., Pa. Survivors—children: Irvin G., Marlene Hirneisen, Verna L. Hartranft; half brothers and sisters: Joel K., Jacob, Samuel K., Levi K., Elam, Enos, Fannie K. Stoltzfus, Barbara King, Martha, Lydia; 7 grandchildren, 2 great-grandchildren. Predeceased by: Catherine Howe Zook (wife). Funeral: April 27, Ephrata Mennonite Church, by J. Elvin Martin and Leroy W. Martin. Burial: Blainsport Mennonite Church Cemetery.

"Some seed fell on good soil"

A gift from

These Mennonite Churches:

East Goshen

Gospel Lighthouse

North Goshen

Walnut Hill

Our family can be your family

In this issue

Terry Peck

NORTH/EAST GOSHEN AREA

TOGETHER

May/June 1993

PHILADELPHIA JUDGE NELSON A. DIAZ SHARES–

Success is more than a job

as told to Audrey A. Hanlon

NOW in full color!

"We are sold on Together"

I am deeply grateful for the witness of *Together* which we have used for four years. We find that *Together* is effective in raising the visibility and attractiveness of our church to our community.

Coupled with personal invitations, plus other services of our church like our preschool, Summer Bible School, and women's groups, we now find a steady flow of local people dropping in at our church.

Together is one key ingredient making our church visible. *Together's* focus of simple Christianity touching problems of people through individual stories, its family emphasis and its attractiveness makes it ideally suited to help a congregation of limited resources engage a broad population.

We are sold on *Together*!

Andy

Andy Leatherman, Pastor, Coatesville, PA

Jesus knew the importance of seed sowing. You can't have a harvest without it. **TOGETHER** is a "seed" that is sown by direct mail to each home in local church communities. **TOGETHER** tells your neighbors, "God cares; we care about you." *Together* has many strengths for pre-evangelism:

■ Easy to Customize

Two or three of **TOGETHER**'s eight pages are reserved for local stories, photos and news from your congregation. You provide the ideas; we set the type and print the pages.

■ Pinpoint Delivery

You select the areas your congregation wants to reach. **TOGETHER** is sent to every home on those routes, normally six times a year.

■ Affordable

For as little as $1 per home per year the "Good News" can reach your neighbors. Choose a distribution plan to fit your budget.

For your free TOGETHER samples & information kit, call toll-free...

1-800-827-4050

or write

☐ Send free **TOGETHER** samples & information kit to:

Name

Address

City State Zip

TOGETHER, Rt. 2, Box 656, Grottoes, VA 24441

***TOGETHER** is an evangelistic outreach tool for local congregations. It is a bi-monthly full-color newspaper filled with life-changing stories of God's love. **TOGETHER** was founded by the Mennonite Publishing House in 1986. Now published by Shalom Foundation, Rt. 2, Box 656, Grottoes, VA 24441, a non-profit charitable organization. Laban Peachey, Board Chairman; Eugene K. Souder, Managing Editor*

Newspaper

**********CAR-RT-SORT** CR-23
390200 51H S114 286
MENNONITE BIBLICAL SEMINARY
LIBRARY
3003 BENHAM AVE
ELKHART IN 46517-1947

THE LAST WORD

Dare we really be on fire for God?

These have not been kind days for religion. On April 19, thousands of us watched as the Branch Davidian cult compound near Waco, Tex., went up in flames, incinerating more than 80 children, women, and men.

They died for what they believed. In the commentary since, some subtle—and not so subtle—messages are coming through. Among them:

- Belief is okay, but don't get carried away.
- Faith can get you into trouble if allowed to go unchecked.

Surveying this analysis, Paul Schrag, managing editor of *Mennonite Weekly Review*, writes (April 29): "Religion begins to look like something best taken in moderation. It appears as though too much faith turns people into fanatics like David Koresh."

We who work in the media must shoulder some responsibility for this view of faith. Religious news is often that which is different, slightly off base, maybe even bizarre. The fact that most Christians gather in groups every week to worship and encourage each other without doing odd things or getting at each other's throats doesn't make good news copy.

Some would also charge an anti-religious bias in the press. That charge stirred up lively debate at the annual convention of the Associated Church Press I attended last month. But it does make you wonder when you realize that the most common activity for the most people every week is attending church or synagogue. There are more in church than go to baseball, basketball, football, and hockey games combined. Yet check out what gets the most space in your local newspaper.

Part of the reputation for faith going fanatic is deserved. Church history is full of examples of groups that begin with sincere beliefs but eventually go "off the deep end."

Anabaptism has its example. In the same issue of *Mennonite Weekly Review*, Janeen Bertsche Johnson draws parallels between what happened in Waco in the 1990s and what took place in Muenster, Germany, in 1530s.

In Muenster a group of Anabaptists seized the city government with a vision to create a "new Jerusalem." Eventually they gave up their nonviolence to do it. Before being destroyed, these Anabaptists had brought polygamy and the community of goods into their practice. Today the cages in which their leaders were hanged are still visible in Muenster.

We Mennonites don't talk much about this part of our history. But it has an important reminder. As Johnson notes, only through the grace of God—and the faithfulness of persons like Menno Simons—does history know us as Mennonites instead of Muensterites!

What then are the lessons we might learn from events such as those that took place at Muenster and Waco?

1. Our faith must be in God. It cannot be in finding a new Messiah, in outlining the shape of a new Jerusalem, in trying to figure out how near we are to the Second Coming. Belief systems developed around anything other than God can soon turn into cults and often end in tragedy.

2. Our faith must be tried and tested. Faith is not an individual matter. It must be tested with the community of believers, the congregation. Nor can we stop there. Congregations must test their understandings with other congregations. Groups of congregations —gathered as district conferences in the Mennonite Church—must test their beliefs with one another in the denomination.

The next step is for denominations to test their understandings with each other. For the Mennonite Church, this appears to be our weakest link. While the Mennonite Church General Board has gone on record as wanting to appoint a person to represent us in talks with other groups, to date a lack of funds has held up that appointment.

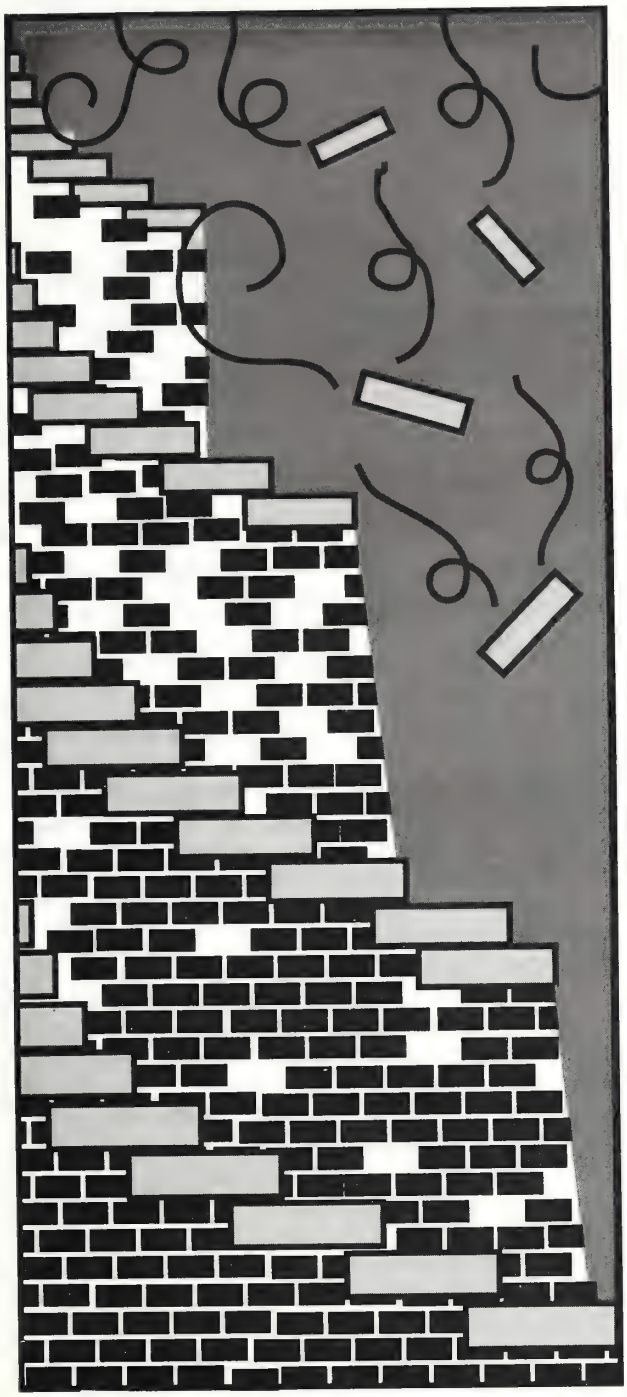
3. Our faith must go beyond the moderate and the lackluster. The message we must take from Muenster and Waco is not to "cool it." In fact, cooling it is what allows Muenster and Waco to occur. When faith in God takes second place, other passions take over: desires for power, prestige, recognition. Waco and Muenster show us these passions can be fulfilled in strange ways.

Today may not be a kind day for religion. But it does call us to renew our faith. This faith we must test with each other. Only then can we be true examples of people really on fire for God.
—*jlp*

May 25, 1993

Gospel Herald

THE WEEKLY MAGAZINE OF THE MENNONITE CHURCH



By making a name for themselves, the people were striving to become their own god. To put their security in unity was to create their own shrine.

ALSO IN THIS ISSUE

Pentecost is the divine climax of God's dealings with humans . . 6

MMA board approves mutual fund proposal 10

Full-time peacemaker corps slated to begin this fall 11

From the tower of Babel to Pentecost:

We can choose the reason we are to be scattered

At the tower of Babel, scattering became a punishment for misplaced security. On the day of Pentecost, God's people were scattered to spread the good news.

by Linford Martin

The story of the tower of Babel makes a great children's tale. But I don't believe Gen. 11:1-9 was passed down for thousands of years simply because it makes such a good story.

After a quick reading, one could conclude that the tower of Babel is in the Bible simply as an explanation for the many languages spoken around the world. But in the previous chapter of Genesis, people were already speaking different languages: "These are the descendants of Ham, by their families, their languages, their lands, and their nations" (v. 20, 31).

So while languages are an important part of the story, the tower of Babel is not just a fable which explains where different languages came from. Neither is this a story simply about building cities. According to Genesis 4, Cain had begun building cities long before Babel. But Babel is the first time we have any reference to a tower—a stairway to heaven.

ASSOCIATED MENNONITE BIBLICAL SEMINARIES ELKHART LIBRARY MAY 27

Our temptation in the 1990s is much like those at Babel: to build our own security, to establish our unity, to protect ourselves from the outside world.

The story of the tower of Babel has a clear connection to the Israelites' experience in Babylonia. Like other stories in the book of Genesis, it was probably recorded around the time the children of Israel were returning from the exile in that country.

We get several hints about this Babylonian context. For example, the word "Babel" is the Hebrew name for Babylon. "The land of Shinar" described in verse 2 explicitly refers to a district of Babylonia; "Shinar" was later equated with the city of Babylon.

Another Babylonian reference in the story is the use of bricks instead of stone. Fired bricks and tar were utilized in Mesopotamian culture. By contrast, the children of Israel used stones sealed with mortar as building material.

The most important Babylonian connection in this story has to do with towers. In Babylonia, these special towers were called *ziggurats*. Ziggurats were built one layer at a time with stairways winding around them, reaching high into the sky. For the Babylonians, ziggurats were a bond between the heavens and the earth. And at the very top of the tower they put a shrine—often to their god, Marduk.

In a clever play on words, the Hebrews said the word "Babel" (Babylon) came from the word "balal," which means "confused languages." The Babylonians, however, would have said that Babylon meant "the gate of god." The Babylonians built these gates to heaven with their brick ziggurat towers, capping them with shrine temples to their god.

This background gives new significance to the tower of Babel story. When we read verse 4, we note two things. First, the builders wanted a name for themselves that would unite them and keep them from being scattered. Second, the builders wanted a unity they could build themselves by working together. They were taking their security into their own hands.

Walter Bruggeman points out that unity is usually something that we want with God and with people. So why would the tower—or a city that was designed to bring unity—be destroyed? Why would it become the object of God's displeasure?

The unity of this story is not God's unity. Yahweh isn't bringing the people together. Instead, the people are bringing themselves together so that they do not need God. Theirs was a unity built on their own efforts. This unity was actually a turning away from what God had asked them to do.

At this point in the biblical story, people had been moving all over the face of the earth—just like God instructed them. Twice Yahweh said, "Be fruitful and increase in number and fill the earth." But in Genesis 11, the people are drawing together and building themselves a tower of security.

Will God need to scatter us again to gain our attention? Or are we willing to scatter in order to carry God's message throughout the whole world?

It is in this effort that the symbolism of the ziggurat with its shrine at the top becomes most powerful. By making a name for themselves, the people were striving to become their own god. To put their security, their unity, in something other than God was to create their own shrine. They were the gods at the top.

Yahweh was displeased with what the builders were doing. By confusing their tongues, God created instant chaos, scattering the people. But there is something different about this scattering now. From this point on in the Old Testament, scattering is seen as punishment by God. It is no longer, "Be fruitful and multiply." It is rather, "I am going to scatter you."

We observe this in Ps. 44:11: "You have made us like sheep for slaughter, and have scattered us among the nations." Yahweh also punished other nations by dispersing them: "Let God rise up, let his enemies be scattered" (Ps. 68:1).

On the other hand, when God showed compassion to the children of Israel, God would bring together the scattered people: "He who scattered Israel will gather him, and will keep him as a shepherd a flock" (Jer. 31:10).

The implication is clear. If we set up a false god, a false unity, a false coming together where we are self-sufficient and independent of God, Yahweh will scatter us.

It is not until the New Testament that this scattering reaches its climax. Then it takes a new turn. On the day of Pentecost, what happened at the tower of Babel is reversed. At the tower, languages created confusion. In the Pentecost story, languages brought understanding.

When Pentecost happened, all the nations were gathered with all their many languages. But the apostles stood up and preached in the lan-

guages of the people so that they could understand and be brought back together. It was a unity given through Christ by God.

In the New Testament there is also a scattering in the early church, but no longer is it a punishment from God. Now Christians scatter as they face persecution (Acts 8:1, 4). They scatter, proclaiming a message of God's love. I call this *a scattered unity*. Even though the believers go far and wide they have a unity in Christ that ties them together.

We have circled back to God's original intention. Just as the people were supposed to be fruitful and multiply in the beginning, now in Christ they are to be fruitful and multiply—to go out and fill the earth with the message of the good news, the coming of the kingdom of God through Jesus Christ. Jesus' last words with his disciples were words of scattering: "Go into all the world and make disciples" (Matt. 28:19).

The temptation we face in the 1990s is much like the Israelites' in their day. We want to build towers of security. We want to build towers we can rally around, towers that protect us from the world outside. We want to protect our unity, and we often do it with our own means.

We worship that which gives us security. If we can just take care of ourselves adequately, then we will feel secure. If our bank accounts are large enough. If our houses are protected enough. If our nation is powerful enough. If we have a strong enough military.

We are tempted to keep on building our towers. And we are tempted to put our own gods on top. These towers appear in various shapes—jobs, possessions, military weapons. But these towers are made from only bricks and tar.

To make a name for ourselves as we put our security in something other than God is to create our own tower of Babel.

I don't know how intentional the Genesis storyteller was in distinguishing between bricks and stones, but I think there is a point we can make from the metaphor. Bricks are not nearly as permanent as stones. They are not nearly as strong. Bricks deteriorate. But God is our rock and on this rock, Jesus said, I will build this church.

If we misplace our security, God may need to scatter us. If we find our security in God through Christ, even in our scattering we can have a unity and security that gives us peace and hope. It seems that from the beginning we are destined to be scattered. But we can choose the reason for that scattering.

Will God need to scatter us again today to gain our attention? Or are we willing to be united in Christ and scatter to carry that message throughout the world?

Towers we build for our own unity will crumble. Our constant struggle must be to make certain that our security is not in the towers that we build. Rather, our security and hope must be in God.

Linford Martin is pastor at Kingview Mennonite Church, Scottdale, Pa. This article was adapted from a sermon he preached on March 7, 1993.

"And now I am no longer in the world, but they are in the world, and I am coming to you. Holy Father, protect them in your name that you have given me, so that they may be one, as we are one."—**John 17:11, NRSV**

Gospel Herald

Editor: J. Lorne Peachey

Assistant Editor: Cathleen Hockman

Editorial consultants: George R. Brunk III, Richard A. Kauffman, Martha Kolb-Wyckoff, Stuart Showalter, Diane Zaerr

Gospel Herald (ISSN 0017-2340) is published weekly, except for the third week of August and the first week of December, for the Mennonite Church by the Mennonite Publishing House. Subscription rate (in U.S. dollars): $27.50 per year; outside U.S. and Canada (air mail delivery): $47.50 per year. Group and bulk rates available. Call 1 800 245-7894.

Editorial and subscription address: *Gospel Herald,* 616 Walnut Avenue, Scottdale, PA 15683-1999. Telephone: 412 887-8500. FAX: 412 887-3111.

Second-class postage paid at Scottdale, PA 15683-1999. Lithographed in the United States. Copyright © 1993 by Mennonite Publishing House. Canadian subscriptions: second-class postage paid at Kitchener, Ont., publication mail registration no. 128562.

Gospel Herald is a member of the Associated Church Press and of Meetinghouse, an association of Mennonite and Brethren in Christ editors.

Postmaster: send form 3576 to 616 Walnut Ave., Scottdale, PA 15683-1999.

Vol. 86, No. 21: May 25, 1993

Recycled paper

Credits: cover and p. 3 by Ingrid Hess, p. 9 by Dan Jantzi, p. 10 by Ella Mae Lehman, p. 12 by Les Helmuth.

READERS SAY

We Must Continue to Reject Just War Thinking (Apr. 27). If peace is as simple and as easy to achieve as sending a Christian Peacemaker Team to a troubled area, why don't we just do it? It's so easy to sit back and judge the United States and its policies, but we need to remember that many of the troubled areas in the world have had conflict long before there ever was the U.S. We should be about the business of making and bringing peace and not placing blame. That only divides.

The people of Somalia need food, not a hair-splitting thesis over unequal principles and ideals—a luxury that they cannot afford. When "negative peace" breaks down, usually Mennonite Central Committee and MBM leave the area. The Somalians have no choice but to remain.

Arnold L. Thompson II
Middlebury, Ind.

Listening Committee Leaders Reflect on Task (Apr. 27). When did we as a church start listening more to psychology than to God and the Word? Check out 1 Cor. 6:9-11, for example.

Where is the power in the church to overcome sin?

In 2 Tim. 3:5 Paul warned about having a form of godliness but denying its powers. Let us set people free by the power of the gospel. That is what the church is all about.

Clarence Grove
Greencastle, Pa.

Listening Committee Leaders Reflect on Task (Apr. 27). I am appalled with the things that are being studied in the Mennonite Church and the effort that seems to be made to make practices acceptable that are in direct violation of Scripture. The emphasis with homosexuality seems always to be that we need to love and understand rather than condemn. We certainly do need to love homosexuals to the extent that we will help them to victory rather than accepting their sin.

It is usually mentioned that some people naturally have homosexual orientation. Do we forget that all have sinned and come short of the glory of God? We all have sinful orientations. If we can accept homosexuality, what sin is there that we cannot accept?

In the last several months many articles have appeared in *Gospel Herald* against sexual misconduct of church leaders. How can we condemn the one and not the other, when both are equally condemned in the Bible?

It is high time we accept the Bible as the final authority and recognize the fact that these acts are as sinful in God's sight today as they were when the Bible was written. Jesus came to deliver us *from* our sins.

Elmer Beachy
Salisbury, Pa.

At a recent weekend meeting, 26 parents of lesbians and gays came together to share the stories of their families' pilgrimages. The most painful aspect of many stories related to the rejection our children experience in the church because of their sexual identity.

As parents, we feel a deep sense of gratitude that the Brethren/Mennonite Council for Lesbian and Gay Concerns (BMC) provides a supportive network for our children. The denominational Listening Committee for Homosexual Concerns has in the past provided opportunity for the church to hear the stories of gay and lesbian persons and their families.

We are deeply concerned about the disbanding of the Listening Committee (***Listening Committee Leaders Reflect on Task***, Apr. 27), particularly at a time when our society is becoming ever more polarized in its attitude toward homosexual persons. Harassment and hate crimes against them are on the increase in many communities. Unfortunately, our congregations also seem to be affected by these societal attitudes.

What does it mean to be "nonconformed to the world" in such a time as this? Our Mennonite values are those of an "upside-down kingdom." Concerned about reconciliation, justice for the oppressed, and compassionate concern for persons of same-sex orientation, accepting them for who they are now, without expecting them to change the very essence of who they are.

Our gay brothers and sisters are worthwhile persons to whom we owe the obligation of Christian love. A people committed to love and justice must be against discrimination and oppression of gay persons.

We remember the words of Jesus who condemned the self-righteous—even the religious establishment—and

blessed the merciful. It is time for the Mennonite Church to be a *courageous* voice for justice.

Brethren/Mennonite Parents of Lesbian/Gay Children
Lima, Ohio

Listening Committee Leaders Reflect on Task (Apr. 27). I would point out to the members of the Listening Committee on Homosexual Concerns for the Mennonite Church and the General Conference Mennonite Church that the cause of homosexual orientation is not the issue for Christians. So far as I know, Jesus never spent time analyzing or rationalizing the causes of human appetites. Instead, he called us to be holy, to choose to do what is right in God's sight, regardless of our urges and desires. That applies to homosexuals as well as heterosexuals.

Joe N. Sherer
Mount Joy, Pa.

You step on carefully manicured Western toes in the Apr. 20 issue of *Gospel Herald*. Gehman's article, ***Why Is the Simple Life So Very Complicated?*** and the editorial, ***I Wish We Looked Like Mennonites,*** are discrete commentaries on our way of life.

Vocational involvement in India, Arabia, and Africa have exposed the two of us to diametric lifestyles and diverse bio-regions. Scientists speak of universal interconnectedness. Certainly all creation longs for redemption; yet the correlation between overconsumption in one continent and the downward spiral to poverty and death in another part of the world is difficult to establish. Yet a United Nation's study indicates the grain used to fatten livestock in the United States would be sufficient to offset protein deficiency in the entire world!

Perhaps a rejected adjective needs to be brought back: worldly. It is no longer a question of plain clothing and plain churches; we have become worldly in really grand style. During the course of a lifetime, an average child born in a North American home will use at least 50 times the world's resources as a child born in India. The "alternative, liberating worldview founded on Jesus' model," as Hockman describes it in her editorial, is no longer an option but a pressing imperative.

Clearly we must live simply so that others may simply live!

It may involve much more than dethroning television. The family car is in serious jeopardy. Car-pooling and improved public transportation need no rationale here. Many of us would agree that the least we can do is support local food co-ops and organic farmers.

Mennonites were once respected for their simple, caring, sharing lifestyles. The planet is smaller now, and the call to Christian cooperation has wider ethnic and geographic parameters. Our community is the world, and our proverbial "neighbor" is in Latin America, Africa, and Asia.

The desecrated earth, its myriad life forms, as well as its troubled peoples demand a no-nonsense Anabaptist response. Mennonites, like all God's children, are at the crossroads. One way is a downhill run on the turnpike to perdition. The other is a steep, uphill trail to a more just and equitable world.

John and Carol Wiebe
Trinidad, Calif.

Your Apr. 20 editorial was amusing. ***I Wished We Looked Like Mennonites***, you wrote, then made it clear you didn't want to carry the symbols of the past. It reminded me of the counter culture of the '60s that wanted to get rid of the "establishment" but didn't know what they wanted in its place.

You suggested, "The poets and artists among us can help us find creative, relevant symbols for our day." Why look to the poets and artists? God already ordained symbols for the church. Why not look in the Bible and practice these?

God ordained New Testament symbols to be practiced by believers living in this "adulterous and sinful generation." Those who practice them are set apart from the degenerate culture. They are assisted by these symbols in victoriously getting through this evil world.

I wish too you would look like Mennonites—the kind that rejects the world's symbols, that is more faithful to those ordained by God in Scripture. Are the worldly symbols in the church deflecting God's blessings and bringing defeat instead?

Simon Schrock
Fairfax, Va.

Peace Process Recognizes Somali Women's Essential Role (Apr. 20). In a situation of conflict, the strategies of assigning blame and claiming victimization are not usually helpful. Yet this news story does just that; it divides Somalis by gender. The statement, "Women and children have paid the price of the war sustained by men," is a gender-specific assignment of blame. The statement, "We are the most affected group of people in Somalia," is a claim of victimization.

I don't think either of these premises hold up well under close examination. History has shown that women who reach political power can be just as warlike as their male counterparts. In the story of the Somali woman Hawa, who faced extreme hardship after her husband was killed, are we to understand that she is more "affected" by the war than her husband?

Having lived in East Africa for several years, I find it hard to believe that the general tone of this article rose spontaneously from within the Somali culture. Instead, it looks to me like a report that's colored by our own modern "politically correct" ideology. If that's true, are we really doing the Somalis a favor by projecting that viewpoint onto their situation?

Barry King
Vermontville, N.Y.

Pontius' Puddle

A message from Ethiopia for World Fellowship Sunday 1993:

Pentecost is the divine climax

The secret behind so many new churches in Latin America, Africa, and Asia is a personal Pentecost experience that puts God's fire in lives of believers.

by Bedru Hussein

According to the unfolding revelation of the New Testament, the day of Pentecost marked a tremendous climax in the dealings of God with the human family. For the first time in human history, men and women received the baptism of the Holy Spirit.

On that day, the Holy Spirit came as a person to take the place of Jesus with believers on earth. The exchange of residence between Jesus and the Holy Spirit was completed. From that moment until Jesus returns, the Holy Spirit is the permanent, personal representative of the Godhead on earth (John 14:15-17).

The primary place of the Holy Spirit's residence during this dispensation is the church—the whole company of true believers on earth. Speaking to all believers collectively, Paul says, "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" (1 Cor. 3:16).

The miracle of divine grace revealed at Pentecost goes even beyond this. The Holy Spirit did not merely come upon the group. The Spirit also took up dwelling with each disciple. "What? Know ye not that your body is the temple of the Holy Spirit which is within you?" The physical body of each believer becomes a temple, redeemed and sanctified by the blood of Jesus, in which the Holy Spirit takes up permanent dwelling.

Here, then, is the true climax fulfilled on the day of Pentecost. At this point in human history, a new dispensation began—the dispensation of the Holy Spirit.

The book of Acts reports that this personal experience of Pentecost was granted on subsequent occasions to others:

- In Acts 8:14-20, the persons receiving this experience were *Samaritan believers* converted through the ministry of Philip.
- In Acts 9:10-19, it was *Saul of Tarsus* (later the apostle Paul) who received this experience.
- In Acts 10:44-48, it was the *household of Cornelius*; the same events in the house of Cornelius are further referred to in Acts 11:15-17.
- In Acts 19:1-6, the record deals with *some disciples* to whom Paul ministered in Ephesus.

In every case, except that of the household of Cornelius, it is clear that those who received this personal Pentecost had already experienced salvation some time previously. In the cases of the Samaritans, Saul, and the disciples of Ephesus, the Pentecostal experience was ministered through the laying on of hands.

Today millions of people around the world have experienced this personal Pentecost. This is not the story of yesterday of 2,000 years ago. It is the story of the tremendous move of the Holy Spirit in the lives of hundreds of thousands of believers across the continent today.

The secret behind why so many churches are planted in Latin America, Africa, and Asia is this personal Pentecost experience. In Ethiopia I have seen the lives of many Christians glowing in fire after this experience.

The early Christian community had the following characteristics because of the Pentecost experience:

1. Unity. Acts 4:32 tells us that they were one in heart and mind. Beyond the physical togetherness, there was a meaningful spiritual togetherness. The unity of the church was not then the sum total of the individuals present at one time. It was that they were together in *one spiritual purpose.*

The church is not made up of a group of individuals coming together like pebbles in a bucket; that would be an aggregate body. The church is a living organism—the one body of Christ himself into which individual members are brought by faith.

Let us be clear on one thing—that this unity does not mean uniformity. Diversity there is, and should be, within the church. But diversity must exist without disunity. Just as in a large family, like in Africa, there are differences in temperament and taste, but the church is united by the Spirit of God into one body. Actually the differences of personality enrich the entire church, for each one of us benefits from the others.

2. Mutual sharing. "They had all things common" (Acts 4:32). It is significant that in any great spiritual movement the faithful stewardship of money seems to be the natural outflow of dedication to God. As a result, many matters have been solved as hearts were made right. What have those of us who have plenty done toward the poverty and stricken Latin Americans, Africans, and Asians in the Mennonite and Brethren in Christ world family?

3. Worship. Acts 2:46 tells us that they were all attending the temple together. Worship is the church family gathering together in God's pres-

# of God's dealings with people

ence. Because of the Pentecost experience, each worshiped the Lord in spirit and truth. The worship service became more meaningful.

What kind of worship do we have today? Does it look more like a social gathering?

4. Joy. The Pentecost experience pours oil of gladness (joyfulness) in the hearts of men and women. Because of this, the book of Acts tells us that they partook of food with glad and generous hearts (Acts 2:46). What is our experience today?

5. Proclamation. The people were "praising God and having favour with all the people" (Acts 2:47). Wherever the people were, they proclaimed by life and by lip their devotion to the true and living God. Worship is never an end within itself but always preparation to go out to give witness with adequate power. The gathered church meets to equip itself for service. The scattered church moves into each segment of the world to bear its witness to the power of Christ.

As Mennonite and Brethren in Christ churches here and there, we must become more distinctly proclaiming churches. We can only do this if we have the Pentecost experience—the divine climax. This can happen today. Jesus Christ is the baptizer with the Holy Spirit and fire (Matt. 3:11). He is the same yesterday and today and forever (Heb. 13:8).

Bedru Hussein is executive secretary of the Meserete Kristos Church in Ethiopia, a Mennonite church groups which added 10,000 to their number in the past year—an increase of 20 percent in 12 months. His article is made available through Mennonite World Conference.

FOOT WASHING

My father washed my feet today,
water from weathered hands
on my white skin.
A liquid communion
of love.

And I saw myself at his feet,
learning to tie a bow
on his boots
while he read *Time* magazine
after work.

I smelled the black earth,
when my feet followed his
down the garden row,
bare toes covering over
his line of seed.

I tasted the cool cream
of a chocolate cone,
side by side
on the warm wooden bench
outside the Turnpike Dairy.

I felt the solid smack
of leather on leather,
slow games of catch
in the dew wet grass
of the front yard.

I heard the spring peepers,
driving the back way home
from his Sunday night sermon,
with my head out the window
in the honeysuckle breeze.

My father washed my feet today
for the first time,
yet it was nothing new to me.
He had been doing it
all my life.

—Michael Martin

Michael Martin, Oley, Pa., just completed his junior year at Eastern Mennonite College. His father, Warren, is pastor of the Alsace Manor Mennonite Church.

Mennonites face-to-face with the city

Your assignment: plan and coordinate all events when some 2,000 adults, 750 children, and 3,000 youth gather in Philadelphia, Pa., this summer for the Mennonite Church's General Assembly and related conventions. What would you hope would happen?

Miriam Book, coordinator for the adult and children's convention, and Carlos Romero, youth convention coordinator, talked about their dreams for Philadelphia 93 in mid-March following a day in that city filled with convention-related plans and people.

Miriam says she hopes participants in Philadelphia 93 will experience "holy moments" of renewal during the week. The last time the Mennonite Church met—in Eugene, Ore., in 1991—more than 800 people went forward to renew or make new commitments to prayer, giving, witness, or service. Miriam says she believes renewal will happen in Philadelphia as participants take time during the busy, packed week to withdraw for prayer to one of the designated prayer rooms in the convention center.

Carlos hopes "for many things." But chief among them is one similar to Miriam's. Carlos wants participants in the youth convention "to get challenged spiritually to a commitment or a recommitment to God's kingdom." He also hopes that youth "will leave excited and energized about the wider Mennonite church."

Both Miriam and Carlos note the urban location for the conventions lends a new vantage point from which the church will consider the theme, "Called to Freedom in Christ." The setting in center city Philadelphia will give participants "a new level of appreciation and understanding of urban life and what urban churches have to deal with," Miriam says. Her hope is that the convention will help the church "revise how we deal with each other and with the outside world."

Persons attending Philadelphia 93 will come face-to-face with the city through participating in service projects, taking tours, and while walking between the convention center and their hotels. Some contrasts they encounter, such as the difference between comfortable lodging and homelessness, "will serve as challenges and inspiration that can bring about lifestyle changes," Miriam says. "I believe Philadelphia 93 registrants can contribute a positive difference in the city as we gather to glorify God in worship, work, and witness. Our talk and walk will make a difference.

"However, we will not take God to the city. God is already there."

Miriam continues: "God is with the homeless sleeping on the street as well as the business person dashing to a meeting. God is also with the convention planners as well as with the Mennonites of Philadelphia in their worship and witness."

Today Philadelphia Mennonites worship in eight languages, "joining with many other denominations, church organizations, and voices in the city," Miriam says. "Many of our young adults work and live in the city. Many of our leaders have felt called to ministry to the city. I pray that youth, adults, young adults, and children from all over experience God with our sisters and brothers in Philadelphia."

Carlos, who grew up in San Juan, Puerto Rico, also affirms the city as a place for God's kingdom work. "I see the majesty of God in the city, just as others see it in cornfields and forests," he says.

Philadelphia 93 youth activities planners, Carlos reports, are preparing a preconvention study guide intended to help youth groups deal with the logistics and program of the convention. The guide ranges from exploring God's presence in the city, formulating a group covenant concerning participating in the convention, safety and appropriate behavior for the city, and processing the experience and reporting back to home congregations.

Miriam says, "I hope we all catch a new sight of our church's urban mission priority. I hope we are a different people when Philadelphia 93 concludes."

The hopes pinned on Philadelphia 93 point to an enriching, renewing, and life-changing week. If the dreams of the planners become reality, six days in the city will be a significant event for Mennonite congregations and conferences.

PHILADELPHIA 93

Called To Freedom IN CHRIST

Mission workers return to tumultuous Zaire

Kinshasa, Zaire (GCMC)—Long-time Mennonite mission workers Henry and Tina Dirks, who returned to Kinshasa, Zaire, March 12, write in a March 28 letter that "life here is very different."

The Dirkses, of Bethany Mennonite Church, Virgil, Ont., had been evacuated from Zaire with other mission workers in September 1991 due to political turmoil.

The mission workers, who serve with the Commission on Overseas Mission of the General Conference Mennonite Church and Africa Inter-Mennonite Mission, had originally planned to return to Zaire in January.

However, once again, political violence caused them to delay their return until March. Fighting between two government factions in Kinshasa at the end of January resulted in at least several hundred deaths and severe looting.

When they returned in March, the Dirkses write, they discovered that except for a few bullet holes the CEDI (Center of Protestant Literature) building had not been damaged or looted.

However, they note that four of the CEDI's 65 workers were robbed and, consequently, they lost almost everything they owned. CEDI is an international, interdenominational organization that produces literature for all Protestant groups in Zaire.

"There are very few foreigners here, mission and non-mission alike. Many schools and businesses have closed," Dirkses continue. "The Canadian embassy is scheduled to close at the end of May, and the American ambassador has left and will not be replaced until 'they get their act together in Zaire.'

"Our international-interdenominational community only meets on Sundays now. There are so few of us and we live so scattered [across Kinshasa], plus driving at night is no fun," they add, noting that many of the city roads have large holes and plenty of vehicles operate with no headlights or only one headlight.

Even the streetlights aren't working anymore, write Dirkses. "Quite literally, this city is getting darker and darker, as lights are going out and not being replaced."

Yet in spite of all the frustrations, they say, "we have had exciting things happen here, too." Recently 11 containers of Bibles came through customs. As a result the CEDI bookstore, which has been without Bibles for some time, will once again have Bibles available. Some 35 tons of paper from Sweden for the CEDI press also recently passed customs inspection.

"Problems in this country are by no means solved—in fact, they may be worsening. . . . But the church is moving ahead and God is at work," Dirkses conclude.

Ethnic violence displaces thousands. *Mbuji-Mayi, Zaire (MCC)*—Women prepare corn and cassava porridge to feed the thousands of people camped here en route to their villages of origin. The refugees had lived in Zaire's southern Shaba province, some for several generations, but were originally from the Kasai region. Last year they became targets of ethnic violence in Shaba. They report their houses were looted and burned and family members killed.

Since November 1992, more than 35,000 refugees have passed through the town of Mbuji-Mayi. Dan and Jeanne Zimmerly Jantzi, Mennonite Central Committee (MCC) workers in Zaire, are working with local churches to supply the refugees with food, medicine, temporary shelter, and transportation, as well as hoes and seeds so they can reestablish themselves when they get home. MCC contributed $10,000 (U.S.) to this effort and is considering further support.

MCC appeals for funds to aid people of Sudan

Akron, Pa. (MCC)—Bitter, ongoing civil war in Sudan has killed an estimated half million people, displaced millions more, and destroyed countless homes and farms. Hunger is widespread.

In addition to its ongoing work in Sudan, MCC is appealing to its constituency for $330,000 (U.S.) to further assist some 90,000 Sudanese people.

- Sudanese churches will use $50,000 to help families who fled north to escape the fighting return to their homes in the south. The war continues to make this risky, but the alternative means staying in refugee camps where many die due to appalling conditions. Cost to assist one family is $55.
- About $250,000 will be used by Sudanese churches to give tools and seeds to people whose crops and farms were destroyed by war. Despite continuing insecurity, people want to plant crops before the rains start in July. Cost to assist one person is $5.50.
- As Sudanese Bishop Paride Taban remarked recently, "Feeding people is not enough if tomorrow they are slaughtered like cattle in the war." Therefore MCC will use the remaining $30,000 to support Sudanese Christians' peace efforts.

This project supplements MCC's food shipments to Sudan, valued at more than $2 million last year. Earlier this year MCC airlifted corn, donated by North American farmers through MCC's Africa Peace Harvest drive, into famine areas. Currently MCC is trucking in beans and cooking oil.

For more information about the Sudan appeal, contact MCC.

Sudanese Christians also ask North Americans to remember them in their prayers.—*Pearl Sensenig*

MMA board approves mutual fund proposal

Goshen, Ind. (MMA)—Mennonite Mutual Aid (MMA) is now moving toward a January 1994 introduction of MMA Praxis Mutual Funds following final approval by the MMA board of directors at their meeting here May 6-7.

MMA Praxis Mutual Funds will initially include two separate funds: a stock fund and a bond fund. Investors will be able to place money in either fund and freely move their investments between the two funds. Details are still being working out, but minimums are likely to be relatively low, perhaps in the $250 to $500 range.

All investments in the funds will be covered by MMA's strict set of ethical guidelines.

J. B. Miller, vice-president of financial services, told the board that although over 4,000 mutual funds are available in the United States, only a handful offer the kind of ethical screens used by MMA. He also said a certain percentage of the profits from MMA Praxis Mutual Funds will be used to fund MMA's fraternal benefit programs.

Board member Ted Koontz, Elkhart, Ind., expressed opposition to the idea as he had at the December 1992 board meeting.

"I would feel good about this if we were talking about a private company, but not as a church agency," he said. Koontz also called for greater discussion by the board of the theological issues involved.

Arthur Jost, board member from Columbus, Ohio, agreed that such a discussion should take place, but suggested it should pertain to all of MMA's services, not just the proposal for mutual funds.

Speaking in favor of the proposal, Bruce Harder, Portland, Ore., said he believes it is important for MMA to meet people where they are, then help move them to new ways of doing stewardship.

Wayne Kempf, Shickley, Neb., said he is very conscious of the large majority of church members who do not participate in any MMA program. Mutual funds, he said, are a way to involve more people.

LeRoy Berry, Jr., of Goshen, said he supported the idea, but noted the proposal is not explicit about how the concepts of mutual aid and stewardship will be incorporated.

The mutual funds proposal includes setting up a separate board of directors for MMA Praxis Mutual Funds, as required by law.

The board will include two inside directors: MMA board chair Richard Reimer, Wooster, Ohio, and MMA president Howard Brenneman. Outside directors will include: Karen Klassen Harder, Newton, Kan.; Donald E. Showalter, Harrisonburg, Va.; and Allen Yoder, Jr., Middlebury, Ind.

After the first year, the mutual fund shareholders will elect the board.

In other business, Karl Sommers, vice-president of corporate planning, reported on what is happening in the area of national health care reform. Sommers recently testified before the insurance subcommittee of the group chaired by Hillary Rodham Clinton that is creating a proposal for health care reform (see April 27, 1993, *Gospel Herald*).

A major point in Sommers' presentation was that one effect of the proposal as it currently stands would be to increase sharply potential membership for MMA's health plans.

Part of the proposal is that employees could make individual choices about what company provides their health insurance—instead of that choice being made by the employer for all employees. That means many people who now have health coverage through their employer could choose to have an MMA health plan through their employer.

Sommers said it likely will be late June before the Clinton proposal is publicly unveiled.

Miller dares Gulf States to give as God gives, not as 'careful investors'

Gulfport, Miss.—"We pray that you will be gentle with us in your convicting power about stewardship. But be powerful enough to stir us to action."

With that prayer, David Kniss, pastor of the host congregation, Gulfhaven Mennonite Church, opened the annual meeting of Gulf States Mennonite Conference here May 8-9.

Featured at this session were four messages on stewardship and firstfruits giving by Lynn Miller, West Liberty, Ohio. Miller is touring congregations and conferences on behalf of the Churchwide Stewardship Council. His first message at Gulf States was his hundredth in 14 months, he reported.

"There's something special to God

Let me wash your feet . . . and your shoes. *Formosa City, Argentina (MBM)*—Ishmael is the Pilaga Indian boy introduced in the April session of "Friends Walk with Friends," Mennonite Board of Missions' Children's Caring Project/Family Mission Meal packet featuring Native Americans. Here he graciously welcomes MBM Mission Fellowship Visit participants to his family's home in Formosa City, Argentina, last October. He washes not only feet, but shoes as well! The Chaco region where Ishmael lives is well-known for muddy roads after heavy rains.

about the first thing," Miller told the 175 people attending the conference. In the Old Testament, God laid claim to everything that was first. People had to give the firstfruits to God. The only way they could use it was to redeem it from God.

"In the New Testament God becomes the example of firstfruits giving," Miller said. "God's Son on the cross was the firstfruits for our sin. The resurrection is the firstfruits of our victory over death. God's Spirit in us is the firstfruits of what life will be like with God in eternity."

God's giving continues. "We are the first offering from God to others for their salvation," Miller said. "Being this offering is not something you are going to do when you walk out the door, however. It takes work. It takes surrender."

What does this have to do with stewardship and giving?

"When we give, we give out of gratitude to God for what we have received," Miller said. "Our offering is an act of worship, not giving to a budget. Stewardship is a worship issue, not a money issue."

Miller challenged his audience to give as God gives: "like an entrepreneur, not as a careful investor."

On the tithe: "If you spend your time doing mathematics, you are going to miss out on what stewardship is all about. It's the intent that God pays attention to, not the amount we give."

Elaine Maust of Meridian, Miss., Gulf States stewardship minister, summed up the annual conference this way:

"For someone who is interested in stewardship, this is like attending the Super Bowl."

Gulf States Conference is made up of 11 congregations with 733 members in Alabama, Arkansas, Mississippi, and Louisiana. J. Daryl Byler, Meridian, Miss., serves as moderator and representative to the Mennonite Church General Board.
—*J. Lorne Peachey*

Full-time peacemaker corps slated to begin this fall

St. Paul, Minn. (CPT)—The Christian Peacemaker Team (CPT) steering committee decided to move ahead with the implementation of the first Christian Peacemaker Corps during their meeting here April 30-May 2.

The corps of people trained in peacemaking skills and nonviolence will be available on a full-time basis to work in emergency situations of violent conflict.

The steering committee determined that funding will be available for a group of six to begin training this fall. CPT hopes to expand the team to 12 members during the next year.

Staff member Jane Miller reported that 10 people have applied so far.

"I am pleased by the skills, experience, and variety reflected in the applications we have received so far," she said. "I am impressed that so many seem ready to . . . make this kind of commitment for peace." Corps members agree to work for a three-year term.

While CPT is interviewing current applicants, persons with peacemaking skills and experience with nonviolent direct action are still welcome to apply.

"We hope that this team can truly be an intergenerational, multicultural team," explained Miller. "So far the applicants reflect a wide variety of ages, but we are still hoping for more representation from the spectrum of racial and cultural backgrounds."

Other agenda from the steering committee meeting included a decision to test a proposal to establish a two-month peacemaking presence at a Gaza refugee camp.

"Peacemakers living in the refugee camp would primarily have a ministry of presence and observation, documenting incidents of violence and providing intervention when appropriate," said CPT staff person Gene Stoltzfus.

CPT is currently working with Mennonite Central Committee and several Middle East religious leaders to further evaluate this proposal.

Franconia delegates look for grace amidst brokenness of society

Souderton, Pa.—"Addressing Brokenness with Grace" was the theme of the Franconia Conference spring assembly, held at Souderton (Pa.) Mennonite Church on May 1.

Vernon Kratz, medical director of Penn Foundation and member of Ambler congregation, gave the morning address.

"How do we move among the brokenness of society as a gracious people?" he asked. "While law is the safeguard, grace is at the heart of the covenant we have with God. We love much because we have been forgiven much. We need to remember that if we are going to be a people of grace," he emphasized.

He cited examples underscoring the complexity of the balance between teaching the ideal and forgiveness for the person who is suffering.

"When brokenness is brought into the light, we need to see this as our opportunity to *be* the church, to become a healing community," Kratz said. "The community of faith has a marvelous opportunity, for example, to teach about sexuality. Sexuality is broader than behaviors. It has to do with belonging, intimacy, a vision for wholeness."

Jim Longacre, pastor of the Salford congregation, also presented a 10-minute introduction on biblical interpretation. "How can the written Word, revealed at a certain point in history, be specific to historical issues and yet be universal at the same time? We must always ask what the text meant then and what it means now," he said.

Attenders broke into four discussion groups to discuss Mennonite Church statements on biblical interpretation, racism, abortion, and sexuality—all issues where grace and forgiveness are often in question.

All four groups affirmed the statements and called for ongoing study and activity among the congregations on each issue. They returned with suggestions including:

- Since Anabaptists have a distinctive way of interpreting the Bible, all congregational leaders should be familiar with, use, and explain these principles of interpretation in Bible study.
- Abortion is the end of a long process. We need to do more active teaching about sexuality.
- We need to distinguish more clearly between homosexuals as people and homosexual activity.
- We need more service projects and congregational ties between those of various races and cultures in order to bring down the barriers.

A highlight of the day was the presentation of the Lark Award, for creativity and effectiveness in home missions, to Hubert Schwartzentruber.

In other business, the name of the Brotherhood Commission was changed by unanimous vote to Caring Ministries Commission.—*Mary Lou Cummings*

Christian opera singer launches ministry in the former Soviet Union

Salunga, Pa. (EMBM)—A new ministry is about to begin in Eastern Europe and the Commonwealth of Independent States, reports David Shenk, overseas director for Eastern Mennonite Board of Missions.

A Song for the Nations, a vision of Tim Bentch, director of the YES Discipleship Training Center in Baltimore, Md., is a ministry formed to bring a witness of Christ through the arts.

For 70 years operas in the former Soviet Union focused only on secular themes. Now there is a great hunger for the gospel and Christian opera singers are welcomed, Shenk says.

Bentch will be the first artist to serve under A Song for the Nations. A professional opera singer, he will minister through involvement in opera, oratorio, and symphonic works, as well as evangelistic concerts alongside local churches.

He and members of the Song for the Nations Association hope that this ministry will enable more Christian artists to use their gifts in fulfilling the great commission.

"I hope to see many come to know Christ, especially artists as they will then lead many others to Christ through the influence they have on society," Bentch says. He would like to eventually encourage the formation of and cooperation with other Christian arts groups. He will offer these groups training in using their gifts for evangelism and ministry in the church.

The vision for A Song for the Nations was born after Bentch performed in the First International Christian Arts Festival of Russia, January 1992. He performed in the October Sky Theatre and the Belesoursky Palace, which was formerly a meeting place for the Communist Party.

"As I sang sacred classical pieces and performed with the Saint Petersburg Chamber Symphony," Bentch said, "I saw the Holy Spirit moving in ways that I had never seen before."

The eight-member Song for the Nations Association has been formed to provide accountability and encouragement to Bentch in his ministry of evangelism through classical music.

The group, which will provide a financial undergirding for the ministry, plans to facilitate the commissioning and training of other Christian artists in using their gifts in effective mission.

Bentch will move to Germany for language study in the fall. In December he is scheduled to begin singing performances throughout Eastern Europe and the Commonwealth of Independent States.

Students collect coins for the elderly. *Harrisonburg, Va. (MCC/EMHS)*—Student Council officers Laura Glick and Chris Kennell chat with Eastern Mennonite High School (EMHS) principal J. David Yoder about the "Karaganda jars." Through this project, EMHS students collected $1,540 to help Mennonite Central Committee Europe transport hospital equipment, including beds and wheelchairs, from Germany to the Karaganda Nursing Home in the former Soviet Union.

The Karaganda Nursing Home, operated by Mennonite and Baptist churches, is the only private nursing home in a city of 400,000. The small facility—which houses 10 women—has almost no equipment and no trained personnel. Meanwhile, Mennonites in Germany are closing a number of nursing homes due to new, restrictive government regulations. Contributions from EMHS will cover 30 percent of the shipping costs.—*Les Helmuth*

Mennonite Central Committee invites applications for the position of:

Director of Personnel Services

Starting date: September 1, 1993.
Location : Akron, Pa.
Application deadline: June 30, 1993.

Women and minorities encouraged to apply. Direct applications and further inquiries to:

John A. Lapp, Executive Secretary
Mennonite Central Committee
21 South 12th Street, PO Box 500, Akron, PA
17501-0500 (717) 859-1151

Mennonite Central Committee

• **Video receives award.** *Against Great Odds*, a video on the Meserete Kristos Church in Ethiopia, received an Award of Excellence at the International Angel Awards in Studio City, Calif., Feb. 18. The 30-minute video produced by Mike Hostetler and videographer Jim Bowman traces the rapid growth of a church started by Mennonite mission workers in 1948; today it has 60,000 members. The Angel Awards honor creative people in all forms of media who have produced works of excellence with high moral, spiritual, or social impact.

• **Hispanic pastors meet.** Over 50 Hispanic pastors from the Mennonite Church and the General Conference Mennonite Church (GC) met in New Orleans April 15-18. The meeting focused on church planting strategies. "This was a time of inspiration and motivation for Hispanic pastors. They were encouraged to develop growth groups in order to help their churches expand their membership," said Marco Guete, secretary for Hispanic ministries for the GC Commission on Home Ministries.

• **Books published.** Two books by a Mennonite Board of Missions worker in Spain were recently published. *Jesus y la no Violencia (Jesus and Nonviolence)* is a collection of essays on biblical pacifism by Dennis Byler. His other book is *El Diablo y los Demonios Segun la Biblia (Demons and the Devil According to the Bible)*: "An attempt to bring some sober hermeneutics and a radically biblical monotheism to the issue of evil in the world," according to Byler. He said the books fit the context he lives in, explaining that some of the people he relates to appear to have "an obsession with the demonic."

• **Essay contest announced.** Deadline for entries to the 1993 John Horsch Mennonite History Essay Contest is June 15. Student papers on Mennonite-related topics are judged on undergraduate and graduate school levels. Contest judges this year are Leonard Gross, Walter Sawatsky, and David J. Rempel Smucker. Entries should be sent to the Historical Committee of the Mennonite Church, 1700 Main St., Goshen, IN 46526.

• **Pastor transitions:**
Libby Caes was licensed to the ministry and installed as associate pastor of the West Philadelphia Mennonite Fellowship on May 9. Overseer Hubert Schwartzentruber officiated. Caes previously served as an elder in the congregation.

• **Missionary transitions:**
Jeff and Sonia Straley finished a six-month assignment at Academia Menonita Betania near Aibonito, P.R., and returned to the U.S. April 30. Sonia taught music; Jeff was a maintenance worker. Their temporary address is c/o Mennonite Board of Missions, Box 370, Elkhart, IN 46515-0370.

• **Coming events:**
Missions festival, Archbold (Ohio) High School, June 27. The event includes an international bazaar, music, storytelling, food. Information from Bonnie Beck at Zion Mennonite Church, 419 445-3796.
Michiana MEDA meeting, Essenhaus, Middlebury, Ind., June 7. The meeting will feature Charles Loewen and Lee Delp. Reserve dinner by calling 219 533-6230.
Peace leaders meeting, Germantown Mennonite Church, Philadelphia, Pa., July 26. Meeting includes resource speakers, idea sharing by conference peace committees, and dialogue interchange. All welcome. Information from Ed Bontrager, MBCM, 219 294-7523.
WMSC business meeting, Wyndham Franklin Plaza Hotel, Philadelphia, Pa., July 26. Proposals include possible changes in name and structure; decisions will shape activities and focus for the next biennium. Discussion is open to all.
C.P.S. reunion, Lancaster, Pa., Sept. 29-Oct. 1. Persons in Civilian Public Service Camp #18, Denison, Iowa, will attend. Information from Henry Leaman, 92 Strasburg Pike, Lancaster, PA 17602.

• **Job openings:**
Staff positions, West Fallowfield Christian School, Atglen, Pa. Openings available in grade four and middle school (primarily math and science with some language arts and Bible). WFCS is a Mennonite-based K-8 school of 220 students. Contact Gary Sensenig, WFCS, PO Box 279, Atglen, PA 19310; phone 215 595-5011.

BIRTHS

Balmer, Dwane and Jennifer Lapp, Telford, Pa., Karli Jane (first child), April 16.
Burkholder, Steve and Amy Atherton, Richmond, Va., Kara Elizabeth (second child), April 23.
Deter, Russell and Sharon Rasmusson, Morrison, Ill., Kendall Lee (first child), April 24.
Dyck, Arthur and Suzanne Nix, Clinton, Iowa, Sarah Michelle (third child), April 26.
Halcomb, John and Dawn Miller, Bamberg, Germany, (twins) James Felix II and April Michele (first and second children), April 6.
Kauffman, Darwin and Susie Bontrager, Middlebury, Ind., Derek Lee (first child), April 21.
Kauffman, Jeff and Carol Bertsche, Barberton, Ohio, Victoria Claire (second child), April 18.
Longacre, Rich and Rose Drescher, Souderton, Pa., Whitney Joy (fourth child), April 27.
Maust, Robert and Gretchen Hostetter, Harrisonburg, Va., Annika Marie Schiller (third child), April 24.
NG, Perry and Trish, East Lansing, Mich., Reuben Yanwai (first child), March 14.
Rheinheimer, Doug and Valerie Hertzler, Alexandria, Va., Erin Renee (second child), April 19.
Smucker, Dennis and Barbara Rankin, Levittown, N.Y., Emily Lauren (third child), April 29.
Stauffer, Bernard and Connie Martin, Tofield, Alta., (twins) Tyson Edward and Sarah Mary (second and third children), April 27.
Sweigart, Lamar and Ann Miller, Hilliard, Ohio, Elizabeth Ann (first child), April 26.
Wenger, J. David and Naomi Ruder, Washington, D.C., Emily Kate (third child), May 2.
Yoder, Leon and Theresa Nolt, Gordonville, Pa., Dustin David (first child), April 23.
Zehr, Ray and Laurel Roth, Shakespeare, Ont., Peter Zachary (seventh child), April 22.

Want ads aren't enough. . .

Let the Hesston College Career Services Office help you Bridge the Gap.

Looking for competent, well-trained, honest, and educationally well-rounded employees? Hesston College students and alumni offer these qualities and more. For more information or to list a position opening in the weekly Career Services *Job Bulletin*,

Spread your wings

Hesston College

call
1-800-995-2757
today.

MARRIAGES

Brininger-Nice: David Alton Brininger, Berlin, Md. (Baptist), and Nicole Julette Nice, Telford, Pa. (Souderton), May 1, by Alton Brininger.

Buckwalter-Freese: Tom Buckwalter, Wellman, Iowa (Wellman), and Paula Freese, Wellman, Iowa (Wellman), May 1, by Daniel R. Johnston.

Clement-Miller: Mansfield Clement, Jr., Washington, D.C., and Margie Lynn Miller, Harrisonburg, Va. (Ridgeway), April 10, by John Kiblinger.

Frye-Kaufman: Keith Frye, Middlebury, Ind. (First), and Peggy Kaufman, Goshen, Ind. (Hesston), April 10, by Ron Adams.

Heyerly-Riegsecker: Phil Heyerly, Reedley, Calif. (First), and Kathy Riegsecker, Shipshewana, Ind. (First), April 17, by John Heyerly (father of groom) and David Helmuth.

Hostetter-Keeler: David Wendell Hostetter, Harrisonburg, Va. (Ridgeway), and Miriam Louise Keeler, Harrisonburg, Va. (Ridgeway), April 24, by John Kiblinger.

Sommers-Kurtz: Michael Sommers, Hartville, Ohio (Hartville), and Shelly Kurtz, Hartville, Ohio (Hartville), May 1, by David Hall.

Sommers-Schlabach: David Allen Sommers, Hartville, Ohio (Hartville), and Melodie Marie Schlabach, Hartville, Ohio (Hartville), April 24, by David Hall.

Sutter-Hooley: John Sutter, San Francisco, Calif. (First), and Ruth Hooley, San Francisco, Calif. (First), March 27, by Joyce Wyse and Rebecca Slough.

DEATHS

Alderman, Travis Michael, 2, Leola, Pa. Born: April 5, 1991, Reading, Pa., to Eric and Beth Stoltzfus Alderman. Died: April 18, 1993, Philadelphia, Pa., from accidental strangulation. Funeral and burial: April 21, Ridgeview Mennonite Church, by Robert L. Petersheim and Ray Lapp.

Freed, Cora B., 79, Hatfield, Pa. Born: Jan. 1, 1914, Line Lexington, Pa., to Nelson K. and Stella Bishop Freed. Died: May 1,1993, Hatfield, Pa. Funeral and burial: May 6, Line Lexington Mennonite Church, by Lowell H. Delp.

Gingrich, Alice M. Esch, 88, Metamora, Ill. Born: May 7, 1904, Washington, Ill., to Sol and Emma Nafziger Esch. Died: May 3, 1993, Peoria, Ill. Survivors—husband: Edward C. Gingrich; brothers and sister: Gladden, Harold, Claude, and Mabel Esch. Funeral: May 6, Metamora Mennonite Church, by Ward Shelly. Burial: Hickory Point Cemetery.

Herr, Freda Graybill Lauver, 80, Mifflintown, Pa. Born: May 12, 1912, Richfield, Pa., to William W. and Jennie Wingard Graybill. Died: May 1, 1993, Belleville, Pa., of a stroke. Survivors: husband: Enos Herr; children: Paul Lauver, Goldie Hoffman, Larry Lauver, Celo Lauver; sister: Anna Yehnert; 8 grandchildren, 7 great-grandchildren, 10 stepgrandchildren. Predeceased by: Chester Lauver (first husband) and Roy Lauver (son). Funeral and burial: May 5, Lost Creek Mennonite Church, by Roy L. Brubaker, Raymond Lauver, and Erie Renno.

Herr, Ruth S. LeFevre, 91, Sterling, Ill. Born: June 29, 1901, Sterling, Ill., to Phares and Lizzie Frey LeFevre. Died: April 23, 1993, Sterling, Ill. Survivors—children: Rodney, Elwood, Richard, Deloris Meiners; foster daughter: Ethel Kerkoff; 16 grandchildren, 22 great-grandchildren, 6 stepgrandchildren, 9 step-great-grandchildren. Predeceased by: Victor Herr (husband) and Millicent (infant daughter). Funeral and burial: April 26, Science Ridge Mennonite Church, by S. Roy Kaufman.

Kauffman, Paul James, 38. Born: April 14, 1955, Middlebury, Ind., to David J. and Hope Kaufman Kauffman. Died: April 26, 1993, Denver, Colo., of a brain aneurysm. Survivors—wife: Janet Kline Kauffman; brothers: Glen, Ed, Kent. Funeral: April 28, Mountain Community Mennonite Church, by Roger Richer.

King, Orlen, 82, Pettisville, Ohio. Born: July 15, 1910, Wauseon, Ohio, to Samuel and Ida Lantz King. Died: April 28, 1993, Wauseon, Ohio. Survivors—wife: Martha Kulp King; children: Delbert, Velma Ulrich, Kermit, Gerald; sisters: Louelle Kulp, Myrtie Terral; 7 grandchildren. Funeral: May 1, West Clinton Mennonite Church, by James Roynon, John Horning, Edward Diener. Burial: Pettisville Cemetery.

Krady, Frances Zeager Frey, 87, Salunga, Pa. Born: Oct. 14, 1905, Elizabethtown, Pa., to John T. and Ella Mae Zeager Frey. Died: April 23, 1993, Lancaster, Pa. Survivors—husband: H. Martin Krady; sons: John, Jay, Wilmer, Robert; sisters: Margaret Fackler, Edna Martin, Bertha Eberly; 11 grandchildren, 8 great-grandchildren. Congregational membership: Landisville Mennonite Church. Funeral: April 26, Buch Funeral Home, by Sam Thomas. Burial: Hernley Mennonite Cemetery.

Lapp, John B., 88, Leola, Pa. Born: Sept. 17, 1904, Leacock Twp., Pa., to David and Annie Lapp. Died: April 21, 1993, Lancaster, Pa. Survivors—wife: Anna M. Augsburger Lapp; children: Frances Henry, Alvin, Lovis Landis, J. David, Anna Pearl Kreider; brother and sister: Elmer D., Rachel Mast; half sisters: Martha Stoltzfus, Ferne Bowman; stepbrothers and sisters: Abner Smoker, Sylvan Smoker, Esther Chupp, Sadie Yoder; 10 grandchildren, 12 great-grandchildren. Funeral: April 24, Stumptown Mennonite Church, by Luke Nolt, Larry Sheppard, and Chester Kurtz. Burial: Weavertown Amish-Mennonite Cemetery.

Longanecker, Robert W., 67, Columbiana, Ohio. Born: Oct. 6, 1925, Columbiana, Ohio, to Charles F. and Mary Agnes Barnhart Longanecker. Died: April 24, 1993, Columbiana, Ohio, of a heart attack. Survivor—sister: Marjorie Sloan. Funeral and burial: April 28, Midway Mennonite Church, by Larry D. Rohrer.

Miller, Mary Esther Hummel, 89, Smithville, Ohio. Born: Dec. 24, 1903, Holmes County, Ohio, to Christian and Amanda Miller Hummel. Died: April 14, 1993, Smithville, Ohio. Survivors—sons: Robert C., Thomas; brothers: William and Dean Hummel; 5 grandchildren, 5 great-grandchildren. Predeceased by: Paul Miller (husband). Funeral: April 17, Oak Grove Mennonite Church, by James Schrag and Elsie Miller. Burial: Sherwood Gardens.

Mishler, Earl R., 99, Johnstown, Pa. Born: July 21, 1893, Johnstown, Pa., to David S. and Sally Stahl Mishler. Died: May 1, 1993, Johnstown, Pa. Survivors—children: Alma Erhard, David S., Elnora Woy, Dwight W.; stepdaughter: Nancy Thomas; brother and sisters: Vera Riddle, Carl, Mildred Ritchey; 14 grandchildren, 23 great-grandchildren, 3 stepgrandchildren, 6 step-great-grandchildren. Predeceased by: Hattie Yoder Kaufman Mishler (second wife) and Florence Claycomb Mishler (first wife). Funeral and burial: May 4, Stahl Mennonite Church, by Mary Grace and Harold Shenk.

Schultz, Samuel N., 83, New Hamburg, Ont. Born: Aug. 9, 1909, Wellesley Twp., Ont., to Noah and Annie Nafziger Schultz. Died: April 28, 1993, Kitchener, Ont., of a heart attack. Survivors—children: Ronald, Florence Kehl, Dennis, Duane; brother and sisters: William, Sarah Jutzi, Katherine, Elizabeth Bast, Laurene Albrecht; 11 grandchildren, 2 great-grandchildren. Predeceased by: Beatrice Schultz (wife). Funeral and burial: May 1, Mapleview Mennonite Church, by Victor Dorsch.

Steiner, Ellen E. Geiser, 82, Newport News, Va. Born: April 12, 1911, Wayne County, Ohio, to Fredrick, Jr., and Lena Nussbaum Geiser. Died: April 26, 1993, Newport News, Va. Survivors—children: Marlene S. Flanagan, Nevin D., Sanford J., Wayne H., Eldon R., Vilas A.; brothers: Noah, Harvey, and George Geiser, Lena Geiser Lehman; 8 grandchildren. Predeceased by: Alvin Steiner (husband) and Everett (son). Funeral and burial: April 30, Pike Mennonite Church, by Nelson Showalter.

Troyer, Clara Augustine, 87, Spartansburg, Pa. Born: April 8, 1906, Shickley, Neb., to Simon S. and Barbara Roth Augustine. Died: April 29, 1993, Titusville, Pa. Survivors—children: Dolores Esh, Wynona Harrington, Wilma Dean, Maynard J., Lawrence L.; sister: Mabel Stoltzfus; 24 grandchildren, 57 great-grandchildren. Predeceased by: Joseph A. Troyer (husband) and Lyle (son). Funeral: May 3, Valley View Mennonite Church, by Carl L. Smeltzer. Burial: Rose Hill Cemetery.

Weaver, John Alvin, 83, Kansas City, Kan. Born: May 16, 1909, Oronogo, Mo., to Jeremiah and Maria Diller Weaver. Died: April 21, 1993, Kansas City, Kan., of leukemia. Survivors—wife: Velma Beyler Weaver; children: John Denny, Gary Alvin; 5 grandchildren. Memorial service: April 24, Rainbow Mennonite Church, by Frank Ward and Carl Bangs.

You may not know this...

but a lot of people outside the church ask about membership in MMA.

The fact is, MMA is for church members.

Still, the calls keep coming. Here's what I think others find so attractive:

- we're an alternative to profit-seeking, commercial insurance and financial services,
- we offer a chance to join group insurance plans in which every member is concerned about the careful use of resources,
- we provide extra benefits our members don't need to pay for, funded by MMA's unique tax status as a fraternal benefit association,
- we offer conscientious service from people who value people more than the bottom line, and
- our ethical investments support Christian values of peace and justice, and the sanctity of human life.

It's no wonder so many people outside the church are interested in MMA. Yet most of us who are in the church take our mutual aid programs for granted.

The truth is, you and I are part of a unique Christian community — a group of people committed to helping each other as an expression of Christian faith. Together, we form a base of support that is unequalled in the experience of most North Americans.

Who knows? If people outside the church understood all that, maybe they'd do more than call MMA on weekdays. We might notice them on Sunday mornings too.

— *Howard Brenneman, President*

Mennonite Mutual Aid

Newspaper

**********CAR-RT-SORT** CR-23
390200 51H S114 286
MENNONITE BIBLICAL SEMINARY
LIBRARY
3003 BENHAM AVE
ELKHART IN 46517-1947

THE LAST WORD

Have you received the Holy Spirit?

The apostle Paul posed a most interesting question to a group of disciples he met in Ephesus (Acts 19:1-7): "Did you receive the Holy Spirit when you became believers?"

They hadn't. They didn't even know there was such a being as the Holy Spirit. So Paul baptized them again, laid his hands on them, and had the satisfaction of seeing them prophesy and speak in tongues.

Put that same question to a group of believers today, and the answers will be every bit as interesting. Oh, sure, we know there is a Holy Spirit. From there on, however, there's not much about which we do agree.

Some of us will say: of course we have the Spirit. We received the Spirit when we accepted Jesus Christ. Aren't they the same thing?

Others of us will talk about a "second work of grace." Or we'll point to a second baptism—a date and a time when we know the Holy Spirit came into our lives.

Still others of us will be offended by the question. Have we received the Holy Spirit? Can't you tell? We speak in tongues and prophesy. What other evidence do you need?

The answers will go on, as varied as the people to whom we pose the question. The issue of the Holy Spirit in the life of the church is a tricky one. Indeed, whole denominations have been formed around when, how, or for what purpose believers receive the Spirit of God.

For many North American Mennonites, at least recently, the subject of the Holy Spirit has not been high on the agenda. For the sake of peace and harmony, we've learned to tiptoe around that subject.

But the Holy Spirit in the Christian's life is not a tiptoeing matter, Bedru Hussein reminds us in this issue (page 6): "The Holy Spirit is the permanent, personal representative of the Godhead on earth." It is the Holy Spirit that puts disciples on fire for God.

Receiving the Holy Spirit is not an option—something tacked on to being Christian if we believe enough, are good enough, or pray hard enough. The presence of the Holy Spirit is the essence of being Christian. It is the Spirit that makes possible dynamic lives that give glory to God and serve as a witness to the world.

Have we received the Holy Spirit? How do we know?

• ***The witness of our hearts.*** If we will be honest with ourselves, we know, deep within, whether the Holy Spirit is present. We know who is king of our lives. We know who is calling the shots.

• ***The witness of others.*** The Spirit's presence becomes visible in how we act and talk. Others will know when we are filled with God's Spirit. There can be little more satisfying to a believer than to have someone say, "I recognize the Holy Spirit in what you do."

• ***The urge to witness.*** Once the power of God is set loose in our lives, we cannot help but to tell others. We must speak about what God has done for us. Our desire will be to see others experience this overwhelming, awesome presence of God.

Pentecost 1993 must remind us to pay attention to the presence of the Spirit in our lives. What matters not is when or how we receive that Spirit. What matters is that we continue to attune ourselves to God, opening our lives to a new work of the Holy Spirit every day. That Spirit waits to bless us beyond anything we can imagine.—*jlp*

Out of the mouth of the traffic reporter

I'm a public radio devotee. Usually it's background music while I work. But on the morning of the Academy Awards, this exchange between the morning announcer and the traffic reporter on WQED Pittsburgh caught my attention:

Announcer: Who do you favor to win the Oscar?

Traffic reporter: Clint Eastwood.

Announcer: Clint Eastwood! Why?

Traffic reporter: Well, I hate to sound like a prude, but it's because he doesn't show as much skin in his movies.

Hey, traffic reporter, I'm with you. Include foul language and violence on your no-show list, and you might just find a few more of us prudes paying attention to movies again.—*jlp*

ASSOCIATED MENNONITE BIBLICAL SEMINARIES
ELKHART LIBRARY
JUN 2 '93

June 1, 1993

Gospel Herald

THE WEEKLY MAGAZINE OF THE MENNONITE CHURCH

For the Amish church, separation from the world has always been more than an inner feeling. It has been a commitment which takes on outward forms.

Celebrating 300 years of the Amish church:

A legacy rich with both discipline and freedom

On the tricentennial of the Amish division from the Swiss Brethren in 1693, it may be time to take another look at what Ammann's move was all about.

by Levi Miller

The Amish believe
it is sinful to be sure
their souls are saved.
The only defense against their worst fears
is work and hope, arbeite und hoffe.
The work that they mean
darkens your skin with sun
and roughens your hands; you must strain
as a horse against a harness, as light
against darkness.
—Julia Kasdorf in "Freindschaft"

Such is the poetic legacy of a 1693 Swiss Brethren elder who lived in the Alsace, wrote very little, left no record of his date of birth or death, led a division in the church, was considered (by the Mennonites) to be a zealot or a mistake, and finally left his name to a group with over 150,000 members and dependents here in North America.

Not everyone will agree with this characterization of Jacob Ammann. But this has not deterred both Mennonites and Amish from commemorating this year the 300th anniversary of

ALSO IN THIS ISSUE

Twenty years experience brings new views on hunger . . . 6

A Mennonite rides with the military in Somalia 8

Meeting identifies needs of Mennonite young adults 9

The Amish congregations in the Alsace may have been made up of new converts committed to regaining the Anabaptist commitment to discipline and the ban.

the beginning of the Amish church with various conferences, tours, and publications.

If over 150,000 Amish spiritually descend from 1693, even more Mennonites have roots in Amish church life. Historian Paton Yoder estimates that over half of the Mennonite Church comes out of the Amish wing. Among the General Conference Mennonites in Kansas, an influential group from the Swiss Amish came out of Volhynia in South Russia. In Illinois alone, almost all of the various Anabaptist Mennonite groups—from the Apostolic Church to the Central District Conference (GC) have Amish roots.

Surprisingly however, no Amish history had been written until Steven M. Nolt. A Lancaster (Pa.) Mennonite fresh out of Goshen (Ind.) College with a history degree, Nolt set out to write a booklet, which in the course of a year turned into a 318-page *A History of the Amish* (Good Books, 1992). It is the first serious attempt to bring together Amish history in one volume.

Nolt's book traces Amish beginnings from Anabaptism to the division in 1693, the demise of the Amish in Europe, and their growth in North America. As a young historian who grew up in a liberalized, post-sixties Lancaster ethos, he provides an intriguing case study, for the theme running throughout the book is discipline, the *Ordnung*, Matthew 18, the rule of Christ. Nolt's history is clearly sympathetic to a healthy traditionalism among these conservative, community-oriented Christian pacifists.

Nolt's history does not break new ground in original research. This year brings eager awaiting for two other people on that front. One of these Nolt only mentions in a footnote, and the other is not mentioned at all.

Leroy Beachy, an Amish Mennonite from Berlin, Ohio, is secretive with his sources but not with his opinions. Beachy is writing a history of the Amish in which he will challenge the assumptions of the 1693 division leading to the Amish church. He will challenge the date itself, the importance of Ammann as founder, and the view that Hans Reist—whom Ammann opposed—was a wise elder looking out for the unity of the Swiss Brethren flock.

In Beachy's interpretation, Reist was closer to a scheming conservative power-broker who wanted to retain his position. The Amish congregations in the Alsace (the *Oberländer*) were made up mainly of new converts committed to regaining the original commitment of early Anabaptism in regards to church discipline and the ban. According to Beachy, the 1693 division was hardly an aberration of one man's zealousness.

Until Beachy chooses to present his unpublished findings for scholarly review, his interpretations cannot be tested. To his credit, his recorded speech presented over a decade ago in Buffalo Valley, Pa., has already challenged the traditional, largely unsympathetic Mennonite understandings of Ammann and 1693.

If Beachy is secretive, Robert Baecher is French, and most of his writings have not been available to American Amish scholars who do not know that language. Baecher, an electrical engineer, has been using his vacations to do genealogical research, including searching European archives for references to Jacob Ammann not previously known.

The Amish tricentennial can provide a new way to look at "binding and loosing" for congregations and individuals.

Baecher's findings (thus far only published in a French Mennonite historical journal) have included discovering in a parish registry a 1695 death certificate of "Michel Amme," an Anabaptist and a tailor, believed to be Ammann's father. In the meantime, English readers can make some interpretations for themselves when Goshen College historian John D. Roth brings out a new translation of the "Letters of the Amish Division (1693-1720)" this summer.

For those traveling to Europe, Baecher will give two addresses at an Amish International Symposium, Aug. 19-21, convened by the European Mennonite historical societies. One carries the title: "Who was Jacob Ammann? New Documents on the Personality of the Founder of the Amish."

The Amish are not having a conference (Amish simply do not have conferences, at least open ones). But neither are they simply ignoring the tricentennial. David Wagler of Iowa began the discussion in the monthly publication, *Family Life* (October 1992). He said he grew up with Jacob Ammann portrayed by the Mennonites as "a hot-headed young bishop who got into a dispute with an older Mennonite bishop, Hans Reist." Wagler reviewed the 1693 division and concluded, "The deeper issue was the whole

question of church discipline. Does the church have the right to decide what is appropriate and then to enforce it?" On this issue, he concluded, Mennonites still do not agree with the Amish.

The major event commemorating the Amish tricentennial in North America will be an "Amish Society" conference convened at Elizabethtown (Pa.) College July 22-25. This conference, convened by Donald B. Kraybill just prior to the Mennonite Church General Assembly in Philadelphia, will have over 60 presentations. They range from "Feminist Theory and Amish Women's History" to "Amish Spirituality between the Ausbund and the Modern World."

But if some Mennonite and Amish historians are revising to a view more sympathetic to the traditionalists and to Jacob Ammann, there is still room to recover more of the progressive side of the story. This falls on the Illinois Mennonite Historical and Genealogical Society, which is planning an Oct. 14-16 conference with the theme: "Tradition and Transition: An Amish Mennonite Heritage of Obedience." Illinois Mennonite historian Steven Estes calls it an attempt to "commemorate and explore the Amish heritage in various Mennonite groups, particularly the Mennonite Church and the General Conference Mennonite Church."

What then is the theme which may emerge from this history, these events, and the tours? Christian obedience and discipline will certainly be one. Whether one calls it discipline, accountability, the ban, or obedience—whether it be strong or lenient (some would say loving)—a vital sense of discipline has characterized the Amish throughout their history.

The rule of Christ in Matt. 18 and the ban in 1 Cor. 5 have been basic issues for Amish from Lancaster to Ontario to Oregon. One could name other issues, such as simplicity of clothing and foot washing, which have also been carried in the Amish tradition. Nonetheless, the role of discipline and authority continues to inspire and to haunt, much as Jesus' and Paul's teachings do in the New Testament.

The church is not only a spiritual reality but also a social and physical reality. For the Amish, separation from the world was not only an inner feeling; it was also a commitment which took on outward forms. Some know the personal tragedies of church discipline, whether in the strictness of the Amish *Meidung* and shunning, or with the Mennonite unofficial excommunication with social and institutional exclusion.

But if Amish history is replete with discipline, it is also intersected with freedom. The same community which began with Ammann—and eventually proscribed the meetinghouse—also had a Mahala Yoder in Illinois. Mahala Yoder (1850-1879) kept a diary of her short life in the 1870s in McLean County. She had a keen eye and noted the life of her community. She also expressed her feelings.

Mahala told of life in the community not bounded by the physical constraints of her body, which could not walk. Perhaps in part because her body had different abilities from many of the other people in her community, she seemed to accept the variables and paradoxes of the desirable and undesirable in life. She loved the senses, the texture of nature, and the melancholy joy of the fall season. In an October entry she wrote in her journal:

"The soft, cloudless sky, the warm sunshine, dreamy through Indian summer haze, and grass mosaiced with autumn leaves of every gorgeous hue—these are the accessories of this rarely beautiful day. So different from blithe, joyous, lifegiving spring; yet not less lovely, with a sweet, solemn loveliness that is almost sad."

Mahala was in love with education, books, and reading. Already in the 1870s, these Amish had the new institution called the Sunday school. But there were problems too. Mahala Yoder told

The heritage of the Amish survives not only in the Old Order. More progressive Amish have added a rich stream to the Mennonite church in subsequent mergers.

of a member who sat in Sunday school and made his little stepdaughter stay outside to watch the cows. "The poor little thing crept up under the window to listen to the organ and the singing while he sat inside looking so pious. I believe I almost hate him."

She enjoyed the beautiful and the formal in a worship service. Mahala wrote: "Went to church and heard Mr. Eicher preach such a sermon; not in horrid 'Pennsylvania Dutch,' but in pure, rich German, that apart from the substance of it, did one's very soul good to hear. I've read somewhere that some people are religious not because it is right but because it is beautiful. Their sense of beauty is gratified by the materials of worship; the outside of religion pleases their taste." She concludes, "The beautiful goes with the good and true, always, in God's method."

Her aesthetics may have assumed too much good in the world, and perhaps she idealized it. She read fiction and confessed at one point that she found as much truth in novels as in the Scriptures. Her youngest brother was named Christopher Columbus Yoder.

It is easy to patronize or ignore this progressive wing of the Amish for its assimilating tendencies. But it is also a part of the Amish story. For Mennonites, these more tolerant, culture-embracing Amish Mennonites are the forgotten chapter in our heritage. They are less colorful than the Old Orders, but nonetheless they carried the tradition of a modest and selective embracing of the larger culture for over a century in North America.

This history is not without interest, however. Where I have spoken on this theme among Mennonites, Mahala Yoder clearly draws a more sympathetic ear than Jacob Ammann. But both are needed. Most of the culture-embracing Amish Mennonites eventually merged with Mennonite conferences in the early twentieth century. Ironically, among the (Old) Mennonites, these Amish were joining with conferences where young leaders such as Daniel Kauffman, Samuel (S. F.) Coffman, and Amos (A. D.) Wenger were renewing an identity based on greater strictness and uniformity, including "regulation clothes."

Wenger, for example, promoted the (Old) Mennonite General Conference being formed in 1898 as a way of avoiding the "gross deviations," liberalism, and factions of the European Mennonites. After traveling through Europe at the turn of the century, he wrote: "With the binding influences of a thorough organization [the European Mennonites] might have remained true to the humble teachings of Jesus, and thus be a great power for good to the world."

For these Mennonites, joining with the Amish Mennonites was a happy match. It provided a larger base of strong congregations to become the largest Mennonite group in North America. The Amish Mennonites in Ontario stayed aloof for a while longer organizationally, but the directions were set.

The freedom seeking Amish Mennonites found a home for their progressive spirits with the Mennonites. Their residual congregationalism provided some flexibility to the tightening disciplinary fences young Mennonite leaders were building. On the other hand, the Mennonite synodical conferences provided some stability for the Amish Mennonites and kept them from assimilating further into North American Protestantism.

The Amish tricentennial with its fresh history, its conferences and tours, and especially its theological themes of Christian discipline and freedom can provide new dimensions to old themes. It can provide a new way of looking at "binding and loosing"—for congregations, conferences, and disciples of Christ.

This discipline and freedom legacy would also inspire a young poet Julia Kasdorf to write "Where We Are" about her Amish Mennonite grandmother:

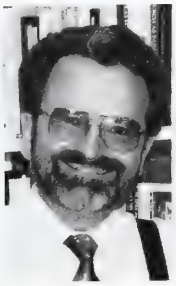
Bertha let me run barefoot those weeks
at her house. I learned Bible verses
and picked red-stem peppermint from cow creeks
for the tea she steeped in milk jugs.

Levi Miller, Scottdale, Pa., is executive director of the Historical Committee for the Mennonite Church General Board. He is a member of Kingview Mennonite Church.

The Julia Kasdorf poems are taken from the book, Sleeping Preacher *(University of Pittsburgh Press, 1992).*

"I will pour out my Spirit upon all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams."
—Acts 2:17b, NRSV

Gospel Herald



Editor: J. Lorne Peachey

Assistant Editor: Cathleen Hockman

Editorial consultants: George R. Brunk III, Richard A. Kauffman, Martha Kolb-Wyckoff, Stuart Showalter, Diane Zaerr

Gospel Herald (ISSN 0017-2340) is published weekly, except for the third week of August and the first week of December, for the Mennonite Church by the Mennonite Publishing House. Subscription rate (in U.S. dollars): $27.50 per year; outside U.S. and Canada (air mail delivery): $47.50 per year. Group and bulk rates available. Call 1 800 245-7894.

Editorial and subscription address: *Gospel Herald,* 616 Walnut Avenue, Scottdale, PA 15683-1999. Telephone: 412 887-8500. FAX: 412 887-3111.

Second-class postage paid at Scottdale, PA 15683-1999. Lithographed in the United States. Copyright © 1993 by Mennonite Publishing House. Canadian subscriptions: second-class postage paid at Kitchener, Ont., publication mail registration no. 128562.

Gospel Herald is a member of the Associated Church Press and of Meetinghouse, an association of Mennonite and Brethren in Christ editors.

Postmaster: send form 3576 to 616 Walnut Ave., Scottdale, PA 15683-1999.

Vol. 86, No. 22: June 1, 1993

Recycled paper

Credits: cover, pp. 3-4 art by Tom Schenk, photo from *Ford Times,* p. 7 by Shinji Kawai, p. 9 by Doug Dirks, p. 9 art by Dynamic Graphics, p. 11 by Virginia MBM, p. 13 by Marshall V. King.

READERS SAY

Listening Committee Leaders Reflect on Task (Apr. 27) presents a rather worldly view of homosexuality. Most notable are the views on the cause of homosexuality: "It's not a choice for many of the ones I have learned to know," and "There is a percentage of homosexuals whose orientation is not volitional but linked to genetic or hormonal causes."

Regardless of the source, God's perfect Word does not give an exception clause for any sexual sin, including homosexuality. Scripture is clear that persons involved in homosexuality are living in sin, need to repent, and find God's forgiveness and cleansing. I believe God can heal any homosexual regardless of the reason for orientation.

Our churchwide leaders, pastors, and *Gospel Herald* writers need to spend more time listening to God's Word and acting on it rather than listening to worldly views of persons who have sinful orientations. Rather than asking "our homosexual brothers and sisters" who are living in this sin to "help us find our way through" this issue, I suggest we base our decisions on Scripture.

Bill Seasholtz
Hatfield, Pa.

I was very saddened to read of the MCC-U.S. executive committee endorsement of the American Indian Religious Freedom Act (***MCC Endorses Laws to Protect Native Religious Freedom***, Apr. 20). The assumption seems to be that all Native American Mennonites support this act. Our Native American Mennonite pastors and organizations (United Native Ministries, Mennonite Indian Leaders Council, and Canadian Native Ministries) haven't been consulted by MCC, nor have we endorsed this act.

I am also saddened that the martyrdom of your Anabaptist ancestors was equated with "religious freedom" instead of for their faith and devotion to Christ Jesus. Christianity is not another cultic religion, as are the roots of Native spirituality, Native religions, and these types of belief systems. Cultic religions worship creation and created things. There is also a marked difference regarding environmental protection, concern, and conservation versus recognizing land, animals, and plants as "sacred things" to be worshiped.

As a certified Indian Health Service Chemical Addictions Counselor, I am again very disheartened that supporters of AIRFA endorse the use of peyote, a hallucinogenic drug known to cause perceptual and mind distortions. With continued use, peyote is also addictive. Isn't this pollution of the human mind, body, and spirit? The Native American church uses peyote to induce an artificial simulation or sensation of "being filled with the Holy Spirit."

Nadenia F. Myron
Phoenix, Ariz.

I was saddened to read about MCC endorsing the American Religious Freedom Act (***MCC Endorses Laws to Protect Native Religious Freedom***, Apr. 20). When I became a Christian, and learned the meaning of Acts 4:12, and Exod. 20:3-4, I turned my back on the worship of plants, animals, birds, and sacred sites. Now I worship the only true God instead.

From what I've seen among my people, I believe peyote has brought only physical and emotional impairment and confusion. As to its being a part of our native religion, I never heard of peyote among the Navajo until about 50 years ago. Then it was brought to us by another group of people.

I praise God for the Holy Spirit. I no longer feel the need to worship other spirits in any form.

Naswood Burbank (Navajo)
Phoenix, Ariz.

In my opinion, the Apr. 27 issue of *Gospel Herald* was one of your better ones. It should be required reading for Mennonites.

Love Makes Possible More Than Fight or Flight leads us to reexamine our peace and obedience positions. Many times these are "lofty" at best and do not follow Christ. ***We Must Continue to Reject Just War Thinking*** affirms the same point.

To be able to entrust our lives completely to God, regardless of success or failure, definitely takes the leading of the Holy Spirit. Only with the Spirit can we become true peacemakers.

If we could join together and walk with the oppressed, the unbelievers, and those in power—giving our all to a journey to which the outcome is only known by God—the spirit of pentecost could return to evangelize in ways we never dreamed of.

Clarence Stutzman
Smithville, Ohio

Twenty years experience brings new views of hunger

Today more people in the world go to bed hungry every night than ever before. So relief agencies today must look for new ways to solve the hunger problem.

by Emily Will

An incredible difference." That's how Hershey Leaman, Mennonite Central Committee's food and disaster coordinator, passionately summarized MCC's views on hunger today as compared to 20 years ago.

Twenty years ago, MCC had a global vision that development efforts could erase world hunger. "Helping people grow more food, teaching them to read, promoting good nutritional practices, helping provide better health care—these were widely regarded as the answers to world hunger in the 1970s," Leaman says. These answers were summarized in an MCC statement on world hunger which was adopted in Hillsboro, Kan., in 1974 during this era of optimism.

"Now, with 20 years of additional experience at the grassroots level, we have come to recognize that world hunger is complex, that development isn't the easy or sole answer," Leaman says today. Despite development efforts, more people are hungry now than ever before. Worldwide, about one billion people go to bed hungry each night.

Leaman presented MCC's developing views in a paper, "Thoughts on Food and Hunger," at the organization's 1993 annual meeting in Niagara-on-the-Lake, Ont. The paper reflects and critiques MCC's experience in food assistance since the 1974 "Hillsboro Resolution."

The world still produces enough food to feed everyone," Leaman says. "Today we realize people are hungry because of inadequate distribution systems, poverty, war, and environmental deterioration, among many other factors."

While MCC still places workers in rural development assignments, its new emphases are on peacemaking, job creation, and the environment. MCC agriculturists now work at "sustainable agriculture," an approach that combines food production with environmentally friendly land management.

But MCC faces a new dilemma in 1993. While recognizing that food aid is only an intermediate response that does not address hunger's root causes, MCC is now able to—and does—ship relatively large amounts of food compared to 1974.

In the 1970s, MCC responded with small aid shipments to mostly local communities. Now MCC ships thousands of tons of food at a time. This is primarily because of the creation of the Canadian Foodgrains Bank, an interchurch agency that gathers and ships donated Canadian grain to food-deficit countries on behalf of its 12 member-agencies, of which MCC Canada is one.

"While MCC is not big-league, these larger shipments mean we tend to look at what is happening at national levels now," Leaman says. "We need to be aware of how our aid may adversely impact a situation."

"Food is power," Leaman states emphatically, "especially when so many people today are operating in a survival mode. Where food is in high demand, it can be used as currency and bartered for whatever is needed—a new roof on the house, health care, medicine, school fees, and sometimes even for guns."

Food is power when people are in a survival mode. Then it is used as currency or bartered for whatever people need.

So MCC today must consider the implications of its food aid. Will it create problems of its own, perhaps undermining local food production by driving prices down or by inadvertently fueling conflicts? Leaman cites Somalia as a current example, where bandits steal food aid to either feed soldiers or to sell to buy weapons.

A more recent phenomena complicating food relief is the role the military has been asked to play in overseeing the delivery of humanitarian aid, sometimes referred to as "the militarization of humanitarian assistance." To work or not to work with the military is of special concern to those with historic peace traditions, such as Mennonites. "In 1974, the question of military intervention in food aid was not an issue. In that respect the world was simpler," Leaman says.

Another change in MCC's approach to hunger has to do with population control. The 1974 "Hillsboro Resolution" clearly named expanding world population as a cause of hunger and called for strengthening MCC's field work in family

A woman from a remote village in Irian Jaya, Indonesia, prepares onions for her garden.

planning. Leaman's 1993 "Thoughts on Food and Hunger" does not list overpopulation as a cause of hunger.

Not all MCC board members agree with this, Leaman says, but he personally is not convinced directly addressing overpopulation is effective. While Leaman believes the world population needs to be stabilized, he says the best way to accomplish this is to decrease poverty.

"High birthrates are not the cause but the result of poverty," he says. People who are poor often have more children to ensure that enough will survive to provide security for the parents.

Additionally, on a practical level, where MCC has worked at family planning "it can quickly become contentious. It becomes a sensitive issue when it involves white persons counseling people of color to have fewer children, or Christians counseling non-Christians or wealthy people telling poor people not to have children," Leaman says.

One issue has not changed; both the 1974 and the 1993 documents challenge North American Mennonites to examine and simplify their lifestyles. Both documents ask North American Mennonites to reduce their consumption by 10 percent and contribute these savings to meet others' food needs. At this year's annual meeting, MCC board members reaffirmed the importance of this challenge and questioned whether Mennonites had taken it seriously enough.

In the 1993 document, Leaman has identified seven current major causes of hunger: poverty, war, misguided government and economic policies, environmental destruction, natural disasters, and apathy and selfishness on the part of North Americans.

Today, as in 1974, MCC is committed to feeding hungry people out of obedience to the scriptural mandate to share food and water with people in need. Faithfulness, not necessarily success, must remain at the core of MCC's activities, Leaman says.

Emily Will, Akron, Pa., is a writer on the information services staff of Mennonite Central Committee.

One thing has not changed. American Mennonites must examine their lifestyles in order to consume less.

A Mennonite rides with the military in Somalia

We agreed: 'One should use a military escort only as a last resort—and after sufficient personal agony.' But when the time came, I didn't struggle at all. The needs were so great, so many, so vast.

by Steve Elzinga

Annalena Tonelli looked quickly at my patient and said, "Yes, I will take her." It was the end of a journey for Hawa Osman, a young Somali mother who had been diagnosed with tuberculous. I noticed Hawa some weeks before at a feeding center in Mogadishu. She was thin, in pain, barely able to walk. She had lost her husband and oldest child in the war and famine, and she had struggled to get to Mogadishu for help and food.

In my travels across Somalia, I learned that the only TB clinic in the country was at Merka, 80 miles southwest of Mogadishu on the coast. Here Annalena Tonelli, an Italian woman, has dedicated her life to treating Somalis with TB. She is the only one who stayed throughout the war to do this treatment, and she continues to help those who are desperately ill with this disease.

I decided to take Hawa to Annalena in Merka. If Annalena accepted her, she would have a good chance of recovering. If not, she would soon die.

But how was I to get Hawa from Mogadishu to Merka? Renting a vehicle and transporting her myself was unsafe. I learned, however, at a military security briefing for charitable agencies, that the army was planning a convoy to Merka the next day. When I approached Captain Keefe of the Army's 10th Mountain Division and explained Hawa's story, he graciously said he would try to include me in that convoy. He gave me details on where to report the following day.

When I came with Hawa and a rented vehicle the next morning, the army had arranged to include me. Lt. Pamela Sue Ting lead the convoy. She was helpful in offering water to us during the trip and in assisting Hawa to the clinic when we arrived in Merka.

Annalena greeted us warmly and invited us into her orderly and spotlessly clean clinic. She had a kindly face with warm, blue eyes. She spoke gently to her staff in Somali, and she asked about the Mennonites. We established that we had met in the 1970s when Nancy (my wife) and I were with Mennonite Central Committee in Garissa and she with the Catholic Sisters in Wajir, Kenya. We talked of our mutual friend, Fr. Leo White, the former bishop of northeastern Kenya, who now resides in New York. I had seen Fr. White in New York City prior to coming on this assignment, and he had passed greetings on to Annalena if I should see her. I sensed the spirit of God in her presence.

I was also moved when she gave this message to the Mennonites of North America: "Please come. I am here, and we need you. There are so many needs. Don't worry, just come, God will take care of you." It was a profound moment for me.

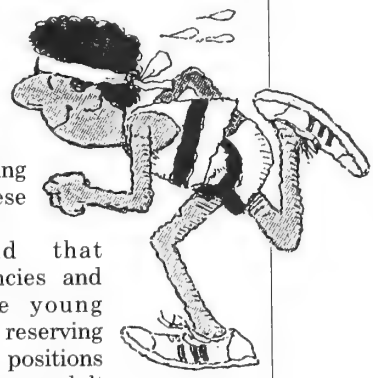
When Annalena and I finished talking, and Hawa was admitted into her care, I asked Lt. Ting if she could help me find a convoy back to Mogadishu. She said, "I am your convoy." Her instructions were to take care of Hawa. The main convoy was to proceed, but her orders were to escort us back to Mogadishu.

When I had interviewed with MCC prior to this assignment, I asked about my involvement with the military. Should I seek their help? Should I talk with them? Should I ignore them? We agreed that the military should be called only as a last resort—and after "sufficient personal agonizing." This was consistent with my feelings about all the ambiguities of the military and human needs in Somalia.

I did, in this instance, use the military as a last resort. But I did not agonize. It was right for me, and it is right to others, to struggle with these issues while living in North America. But it seemed easy for me to make this decision in Somalia. For the needs are so great, so many, so vast, so enormous that I did not agonize at all. I felt God pulling me to assist, and I did what I felt was right.

Steve Elzinga recently spent 10 weeks in Somalia as a "listening ear" for Mennonite Central Committee. Steve and his wife, Nancy, had served with MCC in Somalia from 1974 to 1977. The Elzingas own and operate an orchard and a cider mill in Erie, Mich., and attend the Bancroft Mennonite Church in Toledo, Ohio.

Consultation explores young adult involvement in the Mennonite church



Goshen, Ind.—Young adults often see the church "as a 'Mom and Dad's club'—to which I cannot belong," said Chuck Neufeld, director of Mennonite Voluntary Service, Newton, Kan., at a consultation on young adults at Goshen College May 13-14. "They may tolerate me, but this isn't really mine."

Discovering ways to involve young adults—and indeed, to move them from participation to determination—was the focus of some 55 people who gathered for the consultation. Participants included pastors and staff from colleges and service agencies who work with young adults. Several college students and other young adults were also present.

Move to the future. "The task of all religious traditions is to determine what we sift out—what is toxic—and what we carry into the future," said guest speaker Sharon Parks, a professor in leadership and ethics at Harvard University's Graduate School of Business Administration. "What must be shed—even if it stands at the core of our identity as we have known it?" she asked.

"The church needs to decide whether it's ready to let young people become part of [that] conversation," noted Lara Hall, a young adult who graduated from Associated Mennonite Biblical Seminaries this spring.

She emphasized that young adults shouldn't be marginalized by being segregated into their own group. Rather, they should be given power to participate fully in church life—including making decisions regarding the future of churchwide structures, church statements, etc.

Fred Martin, student and young adult minister for the Mennonite Conference of Eastern Canada, concurred. "I don't think young adults are looking for glitzy programs," he said. "I think they are looking for a safe place in the congregation where people are vulnerable and given a sense of support and caring."

The mentoring community. Parks highlighted the need for intergenerational mentoring communities.

"If you are going to grow up in the world, or the church, as it is, *a* mentor will be enough. But if you are going to grow up to construct a world as it could become, then *a* mentor is not enough. Only a mentoring community will do," she said.

Pam Peters-Pries, Manitoba (GC) Conference young adult ministries worker, described young adults as the "extroverts" of the church. Extroverts tend to think out loud, she explained, leaving the listeners to sift through what is really meant. In this way, instead of feeling threatened by young adults who question religious tradition, the congregation can help them sort out what is truly essential.

Alienation from the church. While participants agreed on the need for a mentoring community, many reflected that Mennonite congregations aren't doing very well at providing it for young adults.

Carmen Brubaker, a student at Conrad Grebel College, Waterloo, Ont., described young adults "going to the coffee shop down the street [on Sunday mornings] because they didn't feel like they fit in" at her church.

The gap which separates young adults from the Mennonite church "is growing larger as we insist on doing things the usual way despite the evidence," said Ken Hawkley, director of adult/young adult education for General Conference Mennonite Church (GC).

"There's a difference in theology and what churches are actually living out," added Debbie Martin Koop of Mennonite Central Committee. "We, including myself as an adult, are lacking integrity somewhere." Young adults sense this, other participants added, and are turned off by the church.

Brainstorming sessions. A wealth of ideas for involving young adults in church life emerged during the meetings. These included:

- Recommend that churchwide agencies and boards include young adults, possibly reserving staff and board positions exclusively for young adults.
- Hire a staff person to work under the authority of the Young Adult Network—a developing body of Mennonite Church young adult ministry workers. This person would provide networking services—helping meet young adults' vocational needs, housing needs, linking them with churches or service agencies, etc.
- Create transitional housing units in the city where young adults could live at a reduced rate for a limited amount of time (perhaps 12 months) while they look for employment and work toward full independence.

But tackling any of these ideas—or even arranging a follow-up consultation for 1994—takes staff time and funds which presently are unavailable. The 1993 gathering was organized by Goshen College professor of religion Ruth Krall, Goshen senior Michael Miller, and Suzanne Lind of Mennonite Board of Missions.

The Young Adult Network steering committee plans to meet this fall with the GC Young Adult Reference Council. Mennonite Church general secretary James Lapp will join them to talk about next steps in young adult ministry.

—*Cathleen Hockman*

Mennonites carve out a living. *Jepara, Java, Indonesia (MCC)*—Taman Petra, a carver with Sukodono Mennonite Woodcarvers, painstakingly crafts a black teak box using a wooden mallet and chisels hand-forged from recycled truck leaf springs. The group's products are sold in North America by Selfhelp Crafts of the World.

Sukodono is associated with a Mennonite church on the Indonesian island of Java. It attempts to provide steady, long-term jobs for Mennonite young people who have not been able to complete high school, usually due to lack of economic resources. Eight carvers work full-time with Sukodono, earning up to $3.50 (U.S.) daily; comparable work at nearby furniture workshops often pays less than half as much.

Delegates to vote on new name for churchwide women's group

Elkhart, Ind. (WMSC)—After literally years of discussion, consultation, and discernment, the executive committee of the Women's Missionary and Service Commission (WMSC) of the Mennonite Church has approved a series of proposals for new structures and a new name for the churchwide women's organization.

If approved, WMSC will become "Mennonite Women" and the executive committee will be phased out in favor of an advisory board. The name change would be effective immediately while the structural change would be implemented over the next two years.

WMSC delegates will vote on the proposals at the biannual business meeting July 26 at the Wyndham Franklin Plaza Hotel in Philadelphia, just prior to the Mennonite Church General Assembly.

According to Terri Brenneman, WMSC president, a new structure is necessary to facilitate the vision for the women's organization. The vision includes spiritual development, missions and service, and women supporting women.

The new structure would expand the image of the traditional WMSC, Brenneman said, and provide unity among all women's groups—mission and service, business and professional women, women's fellowships, moms and tots, Bible studies—through an "umbrella" organization for networking and providing resources.—*Eve MacMaster*

MCC U.S. endorses publicly financed health care reform

Los Angeles, Calif. (MCC U.S.)—The Mennonite Central Committee (MCC) U.S. executive committee endorsed publicly financed (single-payer) health care reform legislation at May 7-8 meetings here. This was the recommendation of the Interreligious Health Care Access Campaign, of which MCC U.S. is a member.

"The executive committee took a fairly bold step in stating a preference for the single-payer plan because of the general public uncertainty about both this model and managed competition," says MCC U.S. chair Richard Garber, Nampa, Idaho.

The Clinton administration is formulating a managed competition proposal, which is emerging as the politically favored approach.

"When we look at the pros and cons of each plan, the single-payer model addresses more of our concerns. Such a plan gets mixed reviews from our Canadian friends, however, so board members are not sure if this is the ultimate answer," Garber says.

A primary concern for executive committee members is access to health care for all citizens. They believe a single-payer model better assures coverage to persons of all economic levels.

"Because one health system would exist for everyone, the fate of the middle and upper classes would be tied to that of the poor, better ensuring the quality of delivery," says Jalene Schmidt of the MCC U.S. office in Washington, D.C. She serves as MCC's liaison with the Interreligious Health Care Access Campaign.

"Publicly financed health care plans, similar to the Canadian system, propose to establish one federal program to cover everyone living in the United States."

A single-payer plan would be federally financed, locally administered, and privately delivered, she explains. "The government would collect taxes, instead of insurance companies collecting premiums, and would directly reimburse all health care providers. Consumers would receive comprehensive benefits, from preventive to long-term care."

While executive committee members are somewhat ambivalent about the single-payer plan, the other major reform option—managed competition—appeals to them even less, says board member Donald Steelberg, Wichita, Kan.

"Managed competition would create such a great bureaucracy that the executive committee thought it would not be feasible," he explains.

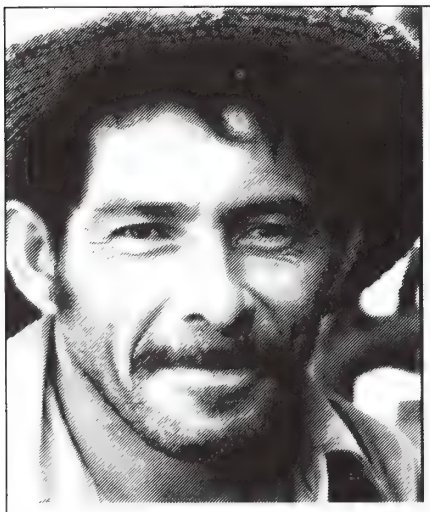
Steelberg does not believe the Interreligious Health Care Access Campaign is paying sufficient attention to the religious dimensions of the health care crisis.

"We are a resurrection people and should not fear death. The great majority of medical costs are incurred in the last three weeks to three months of a person's life. That would be reduced if people took a different attitude toward death," Steelberg maintains.

Under managed competition, doctors, hospitals, and insurers would be joined in competing organizations called Accountable Health Partnerships, comparable to large Health Maintenance Organizations.

Large employers would continue to purchase insurance coverage for their employees. New "fourth party" agencies called Health Insurance Purchasing Cooperatives (HIPCs) would be created to help purchase insurance for smaller companies and self-employed persons. A state HIPC would include and subsidize unemployed and low-income individuals.

Schmidt says the religious community's advocacy on behalf of a single-payer program has already induced the Clinton administration to revise its proposal to include provisions for long-term care and mental health benefits.—*Emily Will*



A time to build, a 19-minute video, tells the stories of three communities in El Salvador who are recovering from the country's 12-year civil war. Although these communities suffered terribly, they still have faith that God is with them.

To order contact the following offices:

Mennonite Central Committee and MCC U.S.
21 South 12th Street, PO Box 500, Akron, PA 17501-0500
(717) 859-1151 (717) 859-3889

Mennonite Central Committee Canada
134 Plaza Drive, Winnipeg, MB R3T 5K9
(204) 261-6381

Virginia businessmen visit Albania. *Lezhe District, Albania (VMC)*—Roy Simmons, second from right, visits with an Albanian family. Simmons was one of 10 Christian businessmen from Harrisonburg, Va., Chesapeake, Va., and South Carolina who made an exploratory trip to Albania Feb. 10 to March 3. The group wanted to see firsthand if some Albanians could be assisted in developing small business enterprises. The delegation met with high ranking government officials and reported a warm reception.

Mission boards join church-planting efforts in Albania

Tirana, Albania (EMBM)—"Come and teach us the word of God."

It was a plea David Shenk, overseas director for Eastern Mennonite Board of Missions (EMBM), and Willard Eberly, regional Mediterranean representative of Virginia Mennnonite Board of Missions, heard many times during their visits to Albania last April.

The two mission boards have decided to answer these pleas by forming a joint mission to the East European country.

By early 1994 EMBM plans to place one couple in Tirana, the capital of Albania, and another in the Luznhe/Kemishtay area, 40 miles south of the capital. The Virginia agency will give leadership to this partnership and place two couples in the Lezhe area, 50 miles north of Tirana.

"The goal of the two mission boards is to plant thriving, indigenous, Anabaptist congregations who are united in one Albania Mennonite conference," Shenk said.

"There is an urgent need for evangelism, church planting, Bible teaching, leadership training, and humanitarian ministry in Albania," Ray Reitz told the EMBM executive committee. Reitz, pastor of the Mountville Mennonite Church in Lancaster, Pa., was the guest of Albanian farm families this winter.

"In the last two years many short-term evangelistic efforts have sown seeds of the gospel in Albania. However, now the need is for long-term missionaries," Reitz said.

Albania, a Balkan state the size of Maryland, was once an Orthodox Christian nation. But over 450 years of Turkish rule (1445-1912) reduced the Christian population to only 30 percent.

Then 49 years of Communist rule (1941-1990) wiped out the church and Muslim communities. Any comprehension of faith was obliterated, and parents who spoke of faith with their children were imprisoned.

Shenk said school teachers would ask elementary students whether God was mentioned at home. A yes from a child meant imprisonment for the parents. even spouses could not trust one another.

In July 1990 the Communist regime cracked, and by March 1992 Albania held its first democratic election.

"The fields in Albania are white, ready for harvest," Shenk said. He added that since EMBM has approved entering Albania as a new commitment, the personnel department will begin processing possible mission workers for the country.

Anabaptists evaluate mission work in Mexico

Mexico City, Mexico (MBM/GCMC)—Mexican Mennonite leaders and representatives from various North American Mennonite mission agencies met in Mexico City April 10-12 to evaluate their joint mission effort here.

"Mexico City grows by 2,000 people every day. There are many people moving in from rural areas who are trying to make sense of everything," said Glendon Klaassen, representative of the Commission on Overseas Mission (COM) of the General Conference Mennonite Church.

"They are displaced both socially and spiritually. The church can meet their need for meaning and purpose."

The Mexican leaders and mission representatives agreed to work together in March 1991. At that point they formed two structures to help them achieve their goals: CUMA (United Committee for Anabaptist Mission) and CAMM (Coalition for Anabaptist Mission in Mexico).

CUMA consists of national and foreign workers who implement the mission project. CAMM, on the other hand, provides funding and personnel. CAMM participants include Mennonite Board of Missions (MBM), Eastern Mennonite Board of Missions, and Franconia Mennonite Conference.

The original goal of this joint mission effort was to plant 50 new churches in Mexico City over a period of 10 years. However, at this meeting, CUMA and CAMM representatives decided that this was an unreasonable goal due to their limited financial and personnel resources.

"As a result," said CAMM executive secretary Allan Yoder, "we agreed to plant 10 large churches during the 1990s. These churches will be based on cell groups that will meet in homes all over the city. The cell groups will be responsible for incorporating new believers, discipling members, and training leaders." Yoder is the director of evangelism and church development for MBM.

"CUMA's vision includes wholistic outreach ministries throughout Mexico City," noted Klaassen, CAMM chairperson. Current outreach projects include literacy training, dental and medical services, drug rehabilitation, street cleanup, and clothing distribution.

"It was a good time to see what work has been accomplished," said Jorge Rodriguez, CUMA mission director. "The future is a big challenge."

• **Miller reappointed.** Marlin E. Miller, first joint president of Associated Mennonite Biblical Seminaries (AMBS), has been appointed to a second three-year term. Lydia Harder, member of the Mennonite Biblical Seminaries board of trustees who chaired the committee reviewing Miller's work noted, "The committee felt Marlin Miller is a person of integrity in theology and practice and is thus respected and loved by many people. Also, Marlin has shown commitment to articulate a vision for AMBS and for ministry in the broader church. He has shown strong administrative gifts together with deep caring support for others."

• **Mission workers retire.** Glen and Elizabeth Good were recognized May 1 by the French Mennonite Conference (FMC) of elders and ministers for their many years of service in France. The Goods are retiring after serving 38 years under Eastern Mennonite Board of Missions as partners in home mission in the Lorraine region. Referring to both Goods, FMC president Frederic Peterschmidt commented, "They have given of their best."

• **Program revised.** Pre-engineering students at Eastern Mennonite College (EMC), Harrisonburg, Va., may now earn an engineering degree from Pennsylvania State University, University Park, Pa. The "3-2 program" will include three years of liberal arts education at EMC and two years of engineering study at Penn State. EMC already has working agreements with engineering programs at Drexel University and LeTourneau University. Unlike these, however, through the Penn State program students will be receive two degrees: one in engineering and one in liberal arts.

• **Record continues.** All graduates of the food and nutrition program at Goshen (Ind.) College landed internships in dietetics. This fall Julie Ann Dutton, Ingrid Friesen, Lori Nitzsche, and Jill Reedy will enter 10-12 month internships in a hospital or university. All qualified Goshen students have earned internships since the program began in 1985. The national average is about 53 percent. The perfect score also holds true for students passing the national exam for registered dietitians on their initial try. The average first-time passage rate is 70 percent.

• **Colleges listed.** Eastern Mennonite College, Harrisonburg, Va., and Goshen (Ind.) College were both included in a new college guide, *Making a Difference: Education for a Better World*. The book, edited by Miriam Weinstein, lists 71 U.S. colleges and universities that "go beyond preparation for earning a living to actively promoting public service, beneficial social change, and environmental awareness and protection."

• **Correction.** The conference, "Mennonite Voices in Dialogue: Women Doing Theology," at Bluffton College will be held June 23-25, 1994, not 1993.

• **New appointments:**
Don Diller, principal, Hopi Mission School. Diller, of Phoenix, Ariz., will serve a two-year term beginning June 15. He is a retired elementary teacher.
John Dyck, interim executive director, Mennonite Central Committee Canada. Dyck, who begins in July, will serve 12-18 months. He presently is MCC Canada treasurer and a member of the executive committee.

• **Pastor transitions:**
Rosemary Widner was ordained May 9 at College Mennonite Church, Goshen, Ind. Galen Johns, Indiana-Michigan Conference minister, officiated. Widner has served at College Mennonite for 10 years.

• **Coming events:**
Workshop on New Age healing and a Christian response, Associated Mennonite Biblical Seminaries, Elkhart, Ind., Aug. 6-7. The seminar, especially intended for congregational leaders and health care professionals, will clarify distinctions between New Age and Christian perspectives on healing. Resource people include Ruth A. Tucker, Marvin Yoder, and Willard Swartley. Registration deadline: June 15. Information from AMBS, 219 295-3726.
House church conference, Eastern Mennonite Seminary, Harrisonburg, Va., Oct. 15-17. "The Church Comes Home: Healing and Mission in the House Church" will explore the house church as a model for carrying on Jesus' mission of healing and reconciliation in western societies. Guest speakers include Robert and Julia Banks, Lois Barrett, and Howard Snyder. Information from the seminary at 703 432-4260.

MCC orientation includes 17 workers. *Akron, Pa. (MCC)*—Some 17 people participated in orientation here at Mennonite Central Committee headquarters April 13-23. Mennonite Church members pictured here are: *front row, left to right*—Jeff Lehman, Kidron, Ohio, to Manila, Philippines; Wesley and Teresa Siegrist, Lancaster, Pa., to Spring Lake, B.C.; Pauline Martin, Akron, Pa., to San Salvador, El Salvador; *back row*—Erik and Rosella Gottfried, Lancaster, Pa., to Akron, Pa.; Jane Clevenstine, Coatesville, Pa., to Akron, Pa.; Randy Hoover, Manheim, Pa., to Santa Cruz, Bolivia.

• **New books:**
Growing Toward Peace edited by Kathryn Aschliman offers illustrations of peace development from Goshen college elementary education alumni scattered around the world. Designed to help adults learn how to provide the young with islands of peace and sanity in a world of fear, war, and brokenness. Available from Herald Press, 800 245-7894.
What of the Night? by Jeffrey J. Knowles, subtitled, "A Journey Through Depression and Anxiety." The author reflects on his own emotional battles and points toward hope, sanity, and trust in God. Available from Herald Press, 800 245-7894.
The Wrong Side of the Wall, subtitled, "An American in East Berlin during the Peaceful Revolution," by Mark Jantzen. Describes the experiences of a Mennonite Central Committee worker who lived from 1988-1991 in Germany. Available from Provident bookstores or Henry and Gretl Jantzen, 1415 Summit St., Beatrice, NE 68310.

• **New resources:**
Final report from the Listening Committee for Homosexual Concerns is available for $2 (U.S.) from Mennonite Board of Congregational Ministries, PO Box 1245, Elkhart, IN 46514-1245.
Homeless: By Earl Martin is a 13-minute video in which Martin, longtime Mennonite Central Committee worker, tells about spending a night with homeless people on the streets of Philadelphia. Available for free loan from MCC, Box 500, Akron, PA 17501; phone 717 859-1151.
Peace materials based on the new inter-Mennonite peace statement adopted this winter by the Mennonite Central Committee board. Worship materials include readings, sermon suggestions, and bulletin inserts. Contact any MCC office.
Peace Sunday packet for July 4. Available free from Mennonite Board of Congregational Ministries. Contact Ed Bontrager, MBCM, Box 1245, Elkhart, IN 46515-1245; phone 219 294-7523.
TV Alert: A Wake-up Guide for Television Literacy addresses topics such as how TV affects family life, manufactures stereotypes, and promotes consumption. Workshop kit includes eight modules with lesson plans and a 77-minute video. Available from the Center for Media and Values, 310 559-2944.

• **Job openings:**

Admissions counselor, Goshen (Ind.) College. Primary duties include representing the college among prospective students and their parents and communicating with prospective students. Qualifications include a commitment to Goshen College's mission, writing and speaking skills, willingness to travel, a bachelor's degree, and preferably, related experience. Position begins Aug. 1. Application deadline: June 7, or until position is filled. Send letter of application and résumé to Marty Lehman, Director of Admissions, Goshen College, Goshen, IN 46526.

Executive director, Calgary (Alta.) Mennonite Centre for Newcomers. Duties include planning and operating programs to assist immigrants and refugees. Administrative experience preferred. Position begins Sept. 1; applications accepted until July 1. Contact CMCN Personnel Committee, #200, 3517 17th Ave. S.E., Calgary, AB T2A 0R5.

Regional sales manager, Mennonite Mutual Aid, Goshen, Ind. Person will appoint, train, and supervise MMA counselors. Qualifications include three years of productive life and health insurance sales experience, willingness to travel, good managerial and relational skills, and ability to organize/lead groups. Send résumé to MMA, Human Resources Dept., PO Box 483, Goshen, IN 46526.

Store manager or managerial couple, More for Less Selfhelp crafts and thrift store, Lakewood, Colo. Retail experience preferred. Send letter of inquiry to Jon C. Wiebe, 1038 S. Saulsbury St., Lakewood, CO 80226; phone 303 936-3716.

Teacher openings, Academia Menonita, San Juan, P.R. Position available in high school English, math, and science. Information from Bryan J. Stauffer, 1751 Asomante St., Summit Hills, Caparra Heights, PR 00920; phone 809 783-1295.

NEW MEMBERS

Bahia Vista, Sarasota, Fla.: Greg Flagg and Cristy Lehman Flagg.

Erisman, Manheim, Pa.: Edwin B., Jr., and Karen Miller.

First, San Francisco, Calif.: Pat Plude, Karen Sayer, Anita Amstutz, and Sheri Hostetler.

Menno-Hof named 'jewel' of Indiana. *Shipshewana, Ind.*—Tim Lichti, director of Menno-Hof Amish-Mennonite Visitors Center, at left, explains one of the exhibits to Indiana's Lt. Gov. Frank O'Bannon. O'Bannon's May 7 visit was in conjunction with National Tourism Week after Menno-Hof was named one of this year's seven "jewels," or hidden treasures, of Indiana. The distinction comes on the heels of Menno-Hof's fifth anniversary, which was celebrated in April. More than 242,000 visitors have toured the center since it opened.

"I think this is the most interpretive, interesting, and probably the most spiritual of any museum we have in the state," O'Bannon said. He also spoke of how Mennonites and Amish contributed to the state through their efforts at community.—*Marshall V. King*

Greensboro Mennonite Fellowship, Greensboro, N.C.: John Billman and George C. Waldrep.

Line Lexington, Pa.: Heather Housel, Russel Crager, Scott Christy, Jim and Joy Connell, and Lawrence and Karen Rush.

Mount Clinton, Harrisonburg, Va.: David and Twila Stoltzfus, and Anna Hoover.

North Main Street, Nappanee, Ind.: Gene and Cathy Mullett.

Parkview, Kokomo, Ind.: Barbara Joy Keirn.

Philadelphia Cambodian, Philadelphia, Pa.: Tha Thach, Chanthan Oeun, Soeun Yem, Phillip Long, Sok Mean, Po Chhorn, Phan Phoeun, Rim Pin, Toat Tan B., Ounkhan Insy, Meas Ros, Reun Chhit, Soun Mok, Sam Vanthy, and Thavet Meas.

Pittsburgh, Pa.: Bethany Smucker, Prima Rouse, Tammy Langley, Mike Smucker, Jabar Smucker, Rachel Smucker, and Jason Williams.

Plato, LaGrange, Ind.: Gayle Delagrange and Amber Delagrange.

Portland, Ore.: Burt Kolinsky.

Ridgeview, Gordonville, Pa.: Chris Allgyer, Colin Allgyer, Lisa Eldridge, Ben Emerson, Sheri Horst, Chris McGowan, Megan Smoker, Eric Smucker, Faith Stoltzfus, Rick Fellenbaum, Mary Mumma, Robin Smoker, Reba Smoker, and Kathy Trowbridge.

Rockville, Belleville, Pa.: Keith Metzler, Kevin Metzler, Troy Sharp, Steve Sharp, and Ryan Byler.

Shore, Shipshewana, Ind.: Enos Bontrager, Anna Marie Bontrager, and Krista Loop.

Springdale Chapel, Cincinnati, Ohio: David and Debbie Menkhaus, Susan Helton, and Dagmar Jovet.

Upper Skippack, Skippack, Pa.: Rodney Lawhorn and Scott Reichley.

Waldo, Flanagan, Ill.: Mike Krischel.

Weavers, Harrisonburg, Va.: Daniel Blosser, Andrea Early, Sarah Hawkins, Stephanie Layman, Michael Martin, and Weston Yutzy.

Williamsburg, Va.: Todd McLaughlin and Diane Davis.

Zion, Broadway, Va.: Jared Basye, Phyllis Basye, Steve Campbell, Allison Fletcher, Jim Henderson, Julia Hottinger, John Leonard, and Glenda Leonard.

BIRTHS

Angeloni, Benedetto and Connie Peckford, Kitchener, Ont., Christina Audrey (first child), April 5.

Bender, Loren and Judith King, Terre Hill, Pa., Jonathan Lee (first child), March 24.

Berkey, Dennis and Connie Wyse, Topeka, Ind., Jared Ryan (third child), May 10.

Bontrager, Keith and Janet Clawson, Goshen, Ind., Connor Max (second child), May 5.

Bontrager, Kevin and Sherry Strangland, Nappanee, Ind., Michelle Anne (second child), May 5.

Eigsti, Brad and Heidi Johnson, Lakewood, Colo., Ryan Johnson (first child), April 6.

Evers, Tabb and Cindy, Napoleon, Ohio, Aria Rochelle, born July 4, 1990, adopted Dec. 21, 1992, and Sarah Ann, born June 24, 1992, adopted March 24, 1993 (first and second children).

Godshalk, Brent and Marilyn Yoder, Akron, Pa., Tyler Austin (second child), April 20.

Grass, Steve and Marty Gall, Goshen, Ind., Anna Elizabeth (fourth child), May 4.

Huebert, Barry and Irma Webb, Sherwood Park, Alta., Brandon Lee (first child), May 2.

Jantzi, Jerry and Kelly Smith, Shipshewana, Ind., Taylor Ann (first child), Jan. 12.

Johnson, Tim and Carol Martin, Philadelphia, Pa., Kathryn Martin (second child), May 5.

Kennel, Lamar and Betsy Martin, New Holland, Pa., Katrina Danae (second child), April 16.

Litwiller, Brian and Cyndi Yoder, Delavan, Ill., Noah Emanuel (fourth child), May 3.

Loux, Peter and Terri Werkheiser, Souderton, Pa., Hannah Elizabeth (first child), May 7.

Martin, Doug and Crystal Sweigart, New Holland, Pa., Tyler James (second child), Dec. 9.

Martin, Larry and Elva Hoover, New Holland, Pa., Tonya Nicole (second child), March 6.

McGraw, Thomas and Kay Mast, Goshen, Ind., (twins) Matthew Thomas and Ashley Nicole (first and second children), April 27.

Miller, Ken and Lori Ward, Middlebury, Ind., Landan Wade (fourth child), May 11.

Miller, Lyle and Bonnie Hostetler, Goshen, Ind., Anthony Kent (first child), May 2.

Reeves, Ray and Cheryl Patterson, Davenport, Iowa, Jacob Patterson (first child), April 7.

Schrock, Eric and Cynthia Yoder, Sarasota, Fla., Ashley Rochelle (first child), May 10.

Summy, Mike and Ellen Snyder, Goshen, Ind., Austin Michael (fourth child), May 3.

Weber, Gerald and Janet Yantzi, Alma, Ont., Travis David (second child), April 27.

Yoder, Wes and Jill Minton, Nappanee, Ind., Morgan Elizabeth (second child), May 4.

MARRIAGES

Flagg-Lehman: Greg Flagg, Sarasota, Fla. (Bahia Vista), and Cristy Lehman, Sarasota, Fla., April 24, by A. Don Augsburger.

Roth-Wyse: Doug Roth, Mt. Pleasant, Iowa (Washington), and Donna Wyse, Wayland, Iowa (Sugar Creek), April 18, by Ruben Chupp.

Salvo-Freed: Tony Salvo, Collegeville, Pa. (Methacton), and Debbie Freed, Harleysville, Pa. (Upper Skippack), April 17, by Ray K. Yoder.

Schrock-Hostetler: Jim Schrock, Goshen, Ind. (First), and Arlene Hostetler, Goshen, Ind. (Bonneyville), May 1, by Ron Adams.

Slabaugh-Waters: Scott Slabaugh, Milford, Ind. (North Main), and Pati Waters, Goshen, Ind. (Catholic), April 30, by Ken Bontreger.

DEATHS

Clemens, Katie Ruth, 85, Harleysville, Pa. Born: Oct. 12, 1907, Towamencin Twp., Pa., to Warren Y. and Mary Nyce Ruth. Died: April 29, 1993, Harleysville, Pa., of Alzheimer's disease. Survivors—husband: Earl A. Clemens; children: Ruth Bergey, Esther Ongoa, Paul R., David R., Mary Alderfer, Beulah Glick; 19 grandchildren, 18 great-grandchildren. Funeral: May 2, Salford Mennonite Church, by Earl Yoder, David Clemens, and John Ruth. Burial: Methacton Mennonite Cemetery.

Grimes-Gaskins, Florence C. Baynard, 66. Born: Dec. 21, 1926, Philadelphia, Pa., to Walter and Beatrice Baynard. Died: Feb. 18, 1993, Philadelphia, Pa., of cancer. Survivors—husband: Learly Gaskins; children: F. Beatrice Macon, Barbara F. Douglas, Asa L., Jr., Daniel B.; 12 grandchildren. Predeceased by: Asa L. Grimes, Sr. (first husband). Funeral: Feb. 21, Diamond Street Mennonite Church, by Charles C. Baynard, Sr. Burial: West Laurel Hill Cemetery.

Mann, William Henry, 87, Sarasota, Fla. Born: Aug. 23, 1905, to Tobias and Soloma Eckerd Mann. Died: May 9, 1993, Sarasota, Fla., of congestive heart failure and intestinal hemorrhaging. Survivors—wife: Edith Weaver Mann; children: Richard, Donald, Phyllis Weaver; stepchildren: Herbert Weaver, Virginia Esch, Audrey Modjeska, Geraldine Hunsberger, Phyllis Johns, Cheryl Schwartz; sisters: Helen Patrick, Mary; 10 grandchildren, 12 great-grandchildren. Predeceased by: Myrtis Minnie Mann (first wife) and Mary Buzzard Mann (second wife). Funeral: May 11, Bay Shore Mennonite Church, by Howard S. Schmitt. Memorial service: May 14, Prairie Street Mennonite Church, by Ruth Yoder. Burial: Prairie Street Cemetery.

Miller, C. Nevin, 66, New Holland, Pa. Born: Feb. 25, 1927, to Levi and Ada Reiber Miller. Died: April 19, 1993, New Holland, Pa., of cancer. Survivors—wife: Evelyn Shoemaker Miller; sons: Fred E., Charles N., Joseph S.; brothers and sister: Herbert E., Mervin R., Florance Stauffer; 4 grandchildren. Funeral: April 22, New Holland Mennonite Church, by Clyde G. Kratz. Burial: Good's Mennonite Cemetery.

He was ordained Feb. 6, 1947, at Good's Mennonite Church and served various congregations. He was an orignial member of the Mennonite Hour Quartet.

Nafziger, Betty J. Schelling, 49, Pettisville, Ohio. Born: July 7, 1943, Defiance, Ohio, to Herman C. and Iva L. Bell Schelling. Died: May 5, 1993, Pettisville, Ohio, of cancer. Survivors—husband: Gilbert Nafziger; children: Lane Roth, Wynn Roth, Reed Roth, Jill Everson, Gail Yoder; stepson: Christopher Nafziger; brother: Dale Schelling; one grandchild. Predeceased by: Lowell E. Roth (first husband). Funeral and burial: May 8, Lockport Mennonite Church, by James Groeneweg and Allen Rutter.

Nafziger, Elizabeth Gerber, 89, St. Jacobs, Ont. Born: Oct. 23, 1903, Minnesota, to Daniel B. and Rachel Rupp Gerber. Died: May 8, 1993, St. Jacobs, Ont., of heart failure. Survivors—children: Edith Jutzi, Irma Swartzentruber, Alta Swartzentruber, Marie; brothers: Amos, Solomon, David, Mose; 14 grandchildren, 26 great-grandchildren. Predeceased by: Rudy Nafziger (husband) and Catherine (daughter). Funeral: May 12, Mapleview Mennonite Church, by Victor Dorsch and Ken Brenneman. Burial: Poole Mennonite Church Cemetery.

Roth, Anna Schrock, 87, Albany, Ore. Born: June 11, 1905, Thurman, Colo., to Joseph and Bella Yordy Schrock. Died: May 3, 1993, Albany, Ore. Survivors—children: Larry A., Merlyn Stutzman, Erma Sherfy, Carol Byers, Lois Kropf, Ardys Miller; brothers: Melvin and LeRoy Schrock; 17 grandchildren, 24 great-grandchildren. Predeceased by: Edward B. Roth (husband), Lyle and Lester (sons). Funeral and burial: May 7, Fairview Mennonite Church, by Clarence Gerig and Louis Lehman.

Suter, Mary Emily Showalter, 88, Harrisonburg, Va. Born: Sept. 5, 1904, Singers Glen, Va., to Robert F. and Nannie Showalter Showalter. Died: May 11, 1993, Harrisonburg, Va. Survivors—sons: Glenn W., Stuart R.; brother: Clark Showalter; 6 grandchildren, 2 great-grandchildren. Predeceased by: Walter Tracy Suter (husband). Funeral: May 13, Park View Mennonite Church, by Owen Burkholder, Harold Eshleman, and Shirlee K. Yoder. Burial: Weavers Cemetery.

Yoder, Freeman A., 72, Goshen, Ind. Born: July 19, 1920, Honeyville, Ind., to Andrew and Mattie Miller Yoder. Died: May 7, 1993, Goshen, Ind., of a heart attack. Survivors—wife: Maxine Eash Yoder; sons: Donovan, Darrell; brothers and sisters: Katie Kauffman, Fannie Haartz, Truman L., Melvin A.; 6 grandchildren. Predeceased by: Delores Zehr (daughter). Funeral: May 10, Waterford Mennonite Church, by Sylvia Shirk Charles, Willis L. Breckbill, and Lloyd L. Miller. Burial: Forest Grove Cemetery.

Zook, Jennifer, 21, Belleville, Pa. Born: Dec. 19, 1971, Lewistown, Pa., to Thomas J. and Norma M. Howe Zook. Died: April 22, 1993, in an automobile accident. Survivors—parents; brother and sisters: Rosanna J., Bethany A., Kenneth J. Her sister, Vicky, was killed in the same accident. Funeral and burial: April 26, Locust Grove Mennonite Church, by Max Zook and Guy Rocker.

Zook, Victoria "Vicky," 5, Belleville, Pa. Born: May 10, 1987, Lewistown, Pa., to Thomas J. and Norma M. Howe Zook. Died: April 22, 1993, in an automobile accident. Survivors—parents; brother and sisters: Rosanna J., Bethany A., Kenneth J. Her sister, Jennifer, was killed in the same accident. Funeral and burial: April 26, Locust Grove Mennonite Church, by Max Zook and Guy Rocker.

CALENDAR

North Central Conference annual meeting, Cooperstown, N.D., June 4-6

Mennonite Board of Missions board of directors, June 10-12

Mennonite Board of Education board of directors, with the GC Commission on High Education, Techny, Ill., June 24-26

Southwest Mennonite Conference annual meeting, joint conference with Pacific District (GC) Conference, Phoenix, Ariz., June 24-26

African-American Mennonite Association board meeting, Richmond, Va., June 24

Mennonite Publication Board meeting, Scottdale, Pa., June 24-26

Pacific Coast Conference annual meeting, Salem, Ore., June 25-26

South Central Conference annual meeting, Tulsa, Okla., July 2-4

Northwest Conference annual meeting, Camrose, Alta., July 2-4

Peace Sunday, July 4

Indiana-Michigan Conference annual meeting, Goshen, Ind., July 8-10

Allegheny Conference assembly, Mt. Pleasant, Pa., July 8-11

Virginia Conference assembly, Bergton, Va., July 14-17

Urban Anabaptist Gathering, Philadelphia, July 23-25

Mennonite Church General Assembly & Convention, Youth Convention, Philadelphia, July 27-Aug. 1

Extending the caring ministry in your church without burnout.

Called to Equip:

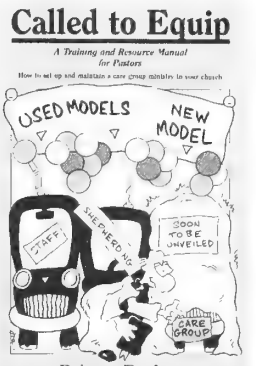
A Small Group Training and Resource Manual for Pastors

by **Palmer Becker**

Called to Equip will help pastors organize their ministry and multiply their effectiveness. This detailed how-to manual explains how to recruit, train, and supervise a team of small-group leaders for ministry in the church. In this model, a minister becomes pastor to the pastors, offering care and support to the group leaders, who in turn care for and support others.

"Palmer Becker shows why small groups are the lifeblood of the church. By following his practical instructions, any faith community can experience new energy in creating and maintaining care groups."—Gordon Cosby, cofounder, Church of the Saviour (Washington, D.C.)

Paper, $6.95; in Canada $8.95.



Palmer Becker

Called to Care:

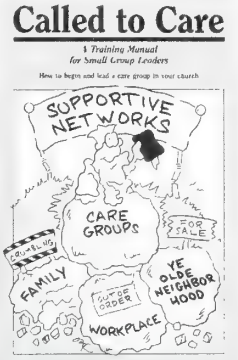
A Training Manual for Small Group Leaders

by Palmer Becker

Small groups can be the key pastoral structure in a congregation. *Called to Care* shows the care group leader how to lead a group that will energize individuals and the congregation.

"The most complete and accessible small-group leadership guide available."—Clare Ann Ruth-Heffelbower, copastor, Peace Community Church—Mennonite (Clovis, Calif.)

Paper, $6.95; in Canada $8.95.



Palmer Becker

Can the church save the earth?

What on Earth Can You Do?

Making Your Church a Creation Awareness Center

by **Donna Lehman**

There are countless books on the market about pollution and saving our endangered earth. Here is one with something different. *What on Earth Can You Do?* is directed toward the parish or congregation, and it offers practical ideas and guidelines for any church to become a creation awareness center.

Small groups, Sunday schools, or individuals can use this accessible book to make a difference in environmental problems that threaten God's earth and its fragile beauty.

Paper, $9.95; in Canada $12.50.

Available through your local bookstore or by calling 1 800 759-4447; in Canada call 519 746-2872 (Provident Bookstores—MC, Visa, Discover). If ordering by mail, please include 10% for shipping—minimum $2.50. Canadian customers, add 7% of total for GST.

Herald Press
Dept. GH
616 Walnut Avenue
Scottdale, PA 15683-1999

Herald Press
Dept. GH
490 Dutton Drive
Waterloo, ON N2L 6H7

Newspaper

**********CAR-RT-SORT** CR-23
390200 51H S113 284
MENNONITE BIBLICAL SEMINARY
LIBRARY
3003 BENHAM AVE
ELKHART IN 46517-1947

THE LAST WORD

How not to inherit the kingdom

"When someone comes to know Jesus Christ as Savior, there will be an obvious change in that person's life."

That's what my pastor said last Sunday. No ifs, ands, or buts to qualify it. Conversion means change. Obvious, visible change.

Of course, we agree. We expect the drunkard to give up drink. The adulterer to become monogamous. The drug addict and the gambler to adopt new lifestyles.

But what about those of us who have grown up in the church, who have been close to the kingdom all our lives? We learned at an early age not to be liars or cheats; to commit those and other sins would have put us against family and community. What kind of obvious change, then, is there when we decide to make Jesus Christ Lord of our lives?

Those of us who have grown up in the church have been fond of talking about hidden sins: what only we are aware of, sins to be taken care of without a great deal of fanfare (or knowledge) from anyone else. But as for obvious change. . . .

Maybe we need to be more forthright. Perhaps it's time to tackle head-on those sins so hard to measure and yet so perilous to the life of the church.

Take *gossip*, for example. An awful lot of it goes on, even among "redeemed" people. Sometimes it masquerades as legitimate concern. More often it's part of a need to know—and to make judgments based on that knowledge. Might conversion mean giving up the need to be "in the loop"? Or the sense of security that comes from belonging to the chain that gets to pass along information about others?

Or take *quarrels* and *in-fighting*. Power is attractive to us, even in the church. Some of us long for power and will fight to get our share. Or, not having it, we spurn and reject those who have been given power to help the church do its work. Might conversion mean putting power in its legitimate place, having neither too much or too little hold on us?

Then there's *criticism*. We're good at this one. Is there a congregation that doesn't have members who won't do anything for fear of being criticized? Often it's because they've overheard critical comments about the work other people are doing.

As we become more professional, we're demanding a lot more from each other in the church—and being critical when we're not satisfied. Might conversion mean giving up our need to have everything done right or well—and criticizing when it isn't?

The list could go on. It does in Gal. 5:19-21, where Paul is quite direct about sins that will keep us out of heaven. His list is a strange mixture. Envy is right there beside drunkenness. Fornication and anger are in the same sentence. So are quarrels and impurity.

For Paul, there is no difference between sins easy to measure and sins that stay hidden. Those of us growing up in the church need every bit as much cleansing as those who come from a background of obvious sin. Without it, none will inherit the kingdom.—*jlp*

Fruit worthy of repentance

Few of us set out to be critical or quarrelsome. What we may discover is that the values we need to function in our culture can push us into behavior inappropriate for a Christian.

Take my profession, for example. As a journalist, I've been trained to be critical, to ask the tough questions, to assume that everybody has something to hide. What I must guard against is bringing that attitude into my dealings with brothers and sisters in the church.

Competitiveness, individualism, and independence are other examples. Even in moderate forms these can militate against strong Christian community.

As Levi Miller notes (page 1), the Amish church began 300 years ago in response to just such pressures. Their solution: build and maintain strong, separate communities. Mennonites (and the Amish Mennonites who joined them) have been more accommodating to cultural values. But to live and act by the values of Jesus Christ continues to be a difficult task for both Amish and Mennonites.

How do we do it? Following his list of sins, Paul gives us an answer in Gal. 5:22-25. We are to concentrate on love, joy, peace, patience, gentleness, and self-control. These are the fruits of the Spirit. These are what show we truly belong to the kingdom.—*jlp*

ASSOCIATED MENNONITE BIBLICAL SEMINARIES
ELKHART
LIBRARY
JUN 7 '93

June 8, 1993

Gospel Herald

THE WEEKLY MAGAZINE OF THE MENNONITE CHURCH

This is the time for the Mennonite church to embrace once again the intercessory ministry of Christ and to actively incarnate that ministry in our cities.

ALSO IN THIS ISSUE

Thousands upon thousands of angels in joyful assembly . . . 2

Why we don't own a car 6

Workers in Guatemala call churches to prayer 9

Mennonites in the city:

Violence, prayer, and a community of peace

What is happening in our cities does not allow us the comfort of mental exercise, as in the recent Persian Gulf War. It challenges us to direct action—now.

by Michael Banks with Stanley Green

Violence has become endemic in North American cities. That fact receives all too little attention in Mennonite Church circles today. I am grieved that in our churches there is so little anger at the massive carnage in our cities—and even less directed action for change.

The Mennonite Church with its traditional commitment to nonviolence has a prophetic task to perform in the city. We need to refocus more actively this task of providing an honest assessment of the injustices that lead to violence. Any attempt to mask the reality and to refuse to come to terms with what is happening in North America can only serve to deepen the violence.

Roots of violence lie in objectification, what I would call "thingification." Objectification emerges out of racist or economic motives. It reduces people to things that can be manipulated. It makes them devoid of feelings, affections, hopes, and dreams.

Violence, in turn, is a reaction against this denial of personhood. It's a way of asserting, "I am a person, not simply a thing to be manipulated. I

When we see persons on the street and we focus them in our prayers, they become sisters and brothers—no longer the objects of fear or irritation.

can choose my destiny and not be controlled by your whims."

Factors which fuel violence are widespread and complex. But first among them I see a loss of respect of people. Respect for life and the space of others is trained out of many youth in our cities by the indignities that come from living in neighborhoods abandoned by politicians and neglected by the system. Many of these persons are subjected to, or have seen, brutality by the police. This reinforces the many other devaluing messages that people in the inner city are receiving.

As people internalize this "thingification" that is imposed on them, they lose respect for the lives of others. Their response becomes, "If I am a nothing, then I'll reduce you to a nothing, too."

A second factor contributing to violence in the inner city is a spirit of covetousness which has overcome our society. Because of the urgency that is impressed upon us to have certain things, more and more people are saying, "My demand is of greater importance than yours. Therefore I am willing, if necessary, to take what you have."

A third factor is fear. On the primal level, fear—that others will somehow deprive us of our privileges of place—is at the root of defining turf. Protection of turf in our neighborhoods is simply a mirroring of what is happening in the broader society. Using violence to resist any sense of threat to our control is an attitude that permeates our culture. This is the message that was clearly communicated in the Persian Gulf War.

When you have a group of kids standing on a corner challenging your presence in the neighborhood and forcing you to pay tribute, that is an attempt to deal with the fear that you may threaten their sense of control in a space they claim as their own.

A fourth factor contributing to urban violence is the rampant use and pushing of drugs. Drug use is an attempt to escape the harsh reality of a life that is so full of demeaning messages.

What troubles me just as deeply is the widespread commercialization of the drug trade. For many youth who have so few opportunities, peddling drugs presents the lure of making quick money. The values of our society proclaim that money is all that matters. When young people accept that message, nothing indeed besides money does matter—unfortunately, not even life.

The Mennonite Church cannot afford to distance itself from moral responsibility for the tragedy that is taking place in our cities. People were concerned about the Gulf War because it allowed them the convenience of a psychological engagement but required little direct action. What is happening in our cities does not allow us the comfort of a mental exercise; it challenges us to direct action.

What sort of action is required of us?

The place to begin is prayer. I am growing more and more convinced about the power of prayer, even if I don't fully understand the mystery of it. Violence grows out of fear, and fear is

Thousands upon

by Ross L. Bender

We seldom reflect how ancient the world already was when Abraham began his wanderings. The civilization out of which God called him had invented the wheel, writing, law, the city, the temple, and the professional priesthood. The great Sumerian temple-cities centered on their ziggurats—archaic stone stairways to heaven—were at least 1,000 years old by Abraham's time. And in Egypt the great pyramids at Giza had already been built.

I find it no less than astonishing to see how God called the seed of his people out of nothing. Abraham was not a representative of the powerful ancient civilizations of Mesopotamia and Egypt—he was a "wandering Aramean," a nomad and a nobody.

And so it is not surprising that in Genesis the city gets a generally bad press. The tower of Babel symbolizes the pagan ziggurats, the attempts to storm heaven's door. Sodom symbolizes the decadence of an ancient civilization, as well as man's inhumanity to woman. Perhaps it is no accident that Cain, the first murderer, founded the first city.

And yet in the book of Hebrews, Abraham's call is interpreted as a call to a city, a new city, "the city with foundations, whose architect and builder is God" (Heb. 11:10, NIV). All who have gone before us in faith are strangers and sojourners, looking for a heavenly country. "Therefore God is not ashamed to be called their God, for he has prepared a city for them" (11:16). "For here we do not have an enduring city, but we are looking for the city that is to come" (13:14).

born out of a sense of helplessness. We can respond to that sense of helplessness in two ways.

We can pray, seeking the presence of God and empowerment in the situation to do God's will. Or we can take things into our own hands and respond with misdirected aggression that can result in violence.

Prayer is the means of connecting people with God. And it is only God who can change lives. When we see persons on the street and we focus them in our prayers, they become sisters and brothers—no longer the objects of our fear or irritation. As we pray, we allow God to work in the situations around us.

We Mennonites have been entrusted with a unique gift—promoting peace and nonviolence. I believe that it precisely for such a time as this that the Mennonite church was brought into being. This gift of peacemaking was given to Mennonites for this hour, even if the founders of our faith did not re-

(continued on page 7)

thousands of angels in joyful assembly

For those of us who live and work in the city, these are joyful words of promise. As we in Philadelphia prepare to welcome the first urban Mennonite Church General Assembly, these verses are fraught with meaning. For many of us believe that God has called us to the city and that it is a special place, even if we feel that the church at large does not understand us.

The book of Revelation presents the starkest contrast between the wicked city and the Holy City. While the apocalyptic imagery of the book is repellent to some sensibilities, let me insist that the book is very true and that any who want to minister in the cities of the 21st century had better study it closely.

I note three contrasts between the wicked city (usually named Babylon, though sometimes Sodom) and the Holy City depicted in Revelation.

1. The city of Babylon will be judged, for "The kings of the earth committed adultery with her, and the merchants of the earth grew rich from her excessive luxuries (18:3)." "Then a mighty angel picked up a boulder the size of a large millstone and threw it into the sea, and said: 'With such violence the great city of Babylon will be thrown down, never to be found again' " (18:21). But the new Jerusalem will come down out of heaven, as pure in contrast to the wicked city as a new bride to a harlot.

2. The earthly glory of the fallen city will be transformed into heavenly glory. "Woe! Woe, O great city, dressed in fine linen, purple and scarlet, and glittering with gold, precious stones and pearls!" But the new Jerusalem will be incomparably more beautiful, adorned as a bride, bedecked with jewels, and decorated with every kind of precious stone (21:2, 18-19, 21).

3. The new Jerusalem will be the locus of the throne of God—where Yahweh will reign and dwell with humankind. There will be healing for the nations (22:2-3). The old city, on the other hand, is the exemplar of earthly power, "the great city that rules over the kings of the earth." The whore of Babylon represents the oppression of Sodom and Egypt, and stinking carcasses line her streets (11:8, 18:10).

As the Mennonite Church prepares for its first urban plunge, Scripture gives us much to ponder. We city Mennos live in a very different world from that of the rest of the Mennonite Church. This verse from Hebrews expresses my hope for Philadelphia 93: "But you have come to Mount Zion, to the heavenly Jerusalem, the city of the living God. You have come to thousands upon thousands of angels in joyful assembly" (12:22).

While I would hesitate to go so far as to identify Philadelphia as the new Jerusalem, I look forward to the thousands of angels.

Ross L. Bender teaches English as a Second Language at the University of Pennsylvania. He attends West Philadelphia Mennonite Fellowship.

Many of us believe that God has called us to the city and that it is a special place, even if we feel that the church at large does not always understand us.

"Go . . . and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything that I have commanded you."—**Matt. 28:19-20a, NRSV**

Gospel Herald

Editor: J. Lorne Peachey

Assistant Editor: Cathleen Hockman

Editorial consultants: George R. Brunk III, Richard A. Kauffman, Martha Kolb-Wyckoff, Stuart Showalter, Diane Zaerr

Gospel Herald (ISSN 0017-2340) is published weekly, except for the third week of August and the first week of December, for the Mennonite Church by the Mennonite Publishing House. Subscription rate (in U.S. dollars): $27.50 per year; outside U.S. and Canada (air mail delivery): $47.50 per year. Group and bulk rates available. Call 1 800 245-7894.

Editorial and subscription address: *Gospel Herald,* 616 Walnut Avenue, Scottdale, PA 15683-1999. Telephone: 412 887-8500. FAX: 412 887-3111.

Second-class postage paid at Scottdale, PA 15683-1999. Lithographed in the United States.

Copyright © 1993 by Mennonite Publishing House.
Canadian subscriptions: second-class postage paid at Kitchener, Ont., publication mail registration no. 128562.

Gospel Herald is a member of the Associated Church Press and of Meetinghouse, an association of Mennonite and Brethren in Christ editors.

Postmaster: send form 3576 to 616 Walnut Ave., Scottdale, PA 15683-1999.

Vol. 86, No. 23: June 8, 1993

Recycled paper

Credits: Cover by Paul M. Schrock, p. 2 by L. S. Stepanowicz, p. 3 by Eastern Photo Service, p. 6 by Dynamic Graphics, p. 9 by G. B. K. Owusu, p. 10 by Howard Zehr, p. 11 by MCC, p. 12 by Bernadine Horst.

READERS SAY

In your editorial, ***An Open Letter to Jesus About the Poor*** (Apr. 27), your use of the statement, "You will always have the poor with you" causes misunderstanding and much mischief. This is because you do not consider the context.

Jesus wasn't trying to tell us that we will never solve the problem of the poor. He was saying that his time here is short. His death and burial were imminent. His need to be cared about was *immediate*. The woman's need to make this generous expression of love and devotion by anointing him with expensive perfume was *now*.

Poor people will still be here tomorrow. Spikenard can be traded for cash for them then. This woman will have many opportunities to care for the poor in the future.

Jesus was making a statement about timeliness, which has little to do with how we are to think of, relate to, or help poor people. He speaks of these issues elsewhere.

John A. Hertzler
Mathews, Va.

Listening Committee Leaders Reflect on Task (Apr. 27). Why do I get the feeling we are being manipulated? The Listening Committee recommends that the church "intensify its efforts—to discern how homosexuals can relate to the church's life and ministry." They also state that "the people who can help us find our way through are our homosexual brothers and sisters."

It is rather obvious that we are being conditioned for the eventual acceptance of practicing homosexuals within our congregations. That is unfair. This is an issue which should be faced squarely from a biblical standpoint, rather than caving in to the deteriorating moral standards of a decadent culture.

Increasingly, the effort is made to portray those not sympathetic to a homosexual lifestyle as uncaring, legalistic, or homophobic. My guess is that the overwhelming majority of Mennonites would put the practice of homosexuality in the same category as adultery, sexual abuse, incest, or any other sexual offense which violates clear biblical standards.

I think I understand the pain that a person in one of those categories feels plus the pain of their families as well. But please don't ask us to alleviate that pain by giving our approval to acts of sin. Our approval would in fact not take away the pain. When God's law are broken, pain and guilt are unavoidable.

Many long-standing moral and ethical standards are being questioned today. That is not surprising. I expect it from a society which does not take the Bible seriously. Do not expect the church, however, to be pressed into the mold of an ungodly culture.

Abraham K. Gehman
Bally, Pa.

Restructuring, Homosexuality, Peace, Vision 95 Reviewed by General Board (Apr. 27). I am deeply disturbed by the General Board's negative response to Mennonite Board of Congregational Ministries (MBCM) request that it make a "clear statement advocating the use of women's gifts in pastoral ministry." The General Board stated that this advocacy should be done "in ways other than through another position statement." In what other ways? It has been my experience that when we are so vague and broad in our ideas for advocacy (or any other project), nothing happens.

MBCM's suggestion for a position statement would have given support to women pastors and women in preparation for the ministry at this crucial time. A statement on women in pastoral leadership would bring about the wareness that opportunities for women to use their gifts in the ministry continue to be strikingly limited compared to men (***Research Investigates Experiences of Female Mennonite Pastors***, Mar. 30).

Such a position paper might have encouraged conference ministers and congregations to act in reversing the trend of *fewer* churches being open to calling a woman to the pastoral ministry. If our church does not take a positive stand supporting women in pastoral ministry, I fear that significant loss of leadership will be the consequence.

Jane E. Friesen
Toledo, Ohio

I was inspired by Samuel Lopez's testimony (***My Lord, to the End I will Go with You***, May 4). Grace and power are really beyond imagination in a life yielded to God.

I wanted to know more, so I read the biographical box that accompanied the

article. I found that Brother Lopez has been and is deeply involved in church leadership at many levels. Unfortunately, in the opinion of the editor, he is still a "leader of Hispanic Mennonites in the United States" and not simply a leader in the Mennonite Church. I, for one, would be proud to call him my leader, though I am Anglo through and through.

As I look at the other faces in the picture of the Mennonite Church General Board, do I see "leaders of the German-American Mennonites," or "Dutch-American Mennonites," or "Rural-Midwestern Mennonites"? If serving on the Confession of Faith Committee and the Mennonite Church General Board does not denote a calling to leadership broader than a particular cultural group, then what will it take?

I realize that my concern may be nit-picking, but as an editor I'm sure you realize the importance of language in shaping values and assumptions.

Peter Graber
Bellefontaine, Ohio

We Could Do Worse Than Be Captive to Rural Values (May 11). I agree with the nine values which Kaufman describes. I disagree with his claim these values are primarily rural. These values are also available to urban dwellers. In both rural and urban areas, it requires conscious effort to achieve such values.

As Kaufman suggests, many of the negative features of our industrial system of production are flourishing in the rural areas. Agribusiness is replacing the family farm. One of the largest and most successful retailers, Walmart, builds many of its stores on recently converted farmland adjacent to small towns. Multistate banks, such as Bank One of Ohio, are buying out small town banks. Rural dwellers, with their automobiles and long driving distances, are more dependent than urban dwellers on nonrenewable oil for meeting their transportation needs. Farm families acquire most of their groceries at the supermarket.

Some of us live in the cities. Some in rural areas. Wherever we live as Christians, we should aim toward lifestyles which embody the values which Kaufman suggests, For example, we can: convert vacant city lots into community garden plots; develop small family owned businesses in the city, such as auto repair services, small retail stores, home maintenance and repair services, and restaurants; get involved in our local block clubs and other neighborhood organizations; provide role models of Christian community; develop housing projects for low-income and elderly; operate schools such as Chicago Mennonite Learning Center, which in its own small way is providing an alternative to the woefully inadequate education; resist the temptation, as rural Mennonites living adjacent to urban areas, to accept windfall profits by converting our sacred, nonrenewable food producing farmland into suburban sprawl.

Let us see the beauty of rural and urban. Let us be aware of the problems of each. Let us remember that God is working through the church everywhere.

Richard E. Martin
Evanston, Ill.

While I agreed with some of Roger Hazen's letter (May 4), I was left disturbed by his closing remarks.

If we claim that women have no place in authority, what do we do with a woman who knows she has a call from God to pastor—or in some other way to be in authority in the body of Christ? Do we humans have the power of veto over God in choosing our leadership? What is the difference between "because you're a woman" and "because you're black (Mexican, European)"?

Hazen quotes the apostle Paul's statement against women in authority, but he never mentions the recognition Jesus gave women when he walked the earth, nor does he deal with the women the apostle Paul left in authority over the churches he planted.

The bottom line is this: we are all God's children. "There is neither Jew nor Greek, there is neither slave nor free man, there is neither male nor female; for you are all one in Christ Jesus" (Gal. 3:28). As such, we should be open to anyone among us who has a gift from our Lord. The only test should be the fruit (Matt. 7:15-20). What kind of sin is it to bind up the gift of God because we don't like the package it comes in?

Roger Douthwaite
Cambridge, Ont.

I am not an ethnic Mennonite. I grew up in an area far away from Anabaptist thought and tradition—Los Angeles. My pacifist views were nurtured by the Vietnam War and the life of Jesus Christ. I have to admit that my views have never been challenged until this past year.

We now have a situation in Bosnia-Herzegovina that parallels the Holocaust in Germany. I am amazed that it is happening. What is even more amazing is that no one in the Mennonite Church is talking about it. It's not being discussed in *Gospel Herald*. I have brought it up and was told that since the church is not condoning the slaughter as in WW II, it's not as bad.

People are being slaughtered. It's called "ethnic cleansing." I don't know what to do! I do know that I am sickened by what is going on. I also know that the fact that I am sitting here watching and allowing the madness to continue sickens me even more.

Verne Willis
Seattle, Wash.

Say it again, Lynn A. Miller, loud and clear (***Roast Lamb, One Tank Milk*** . . ., May 4). I too am praying that we get on the fast lane, away from the funeral mentality to the *hilarious* giving concept Paul talks about when the offering plate comes.

Leroy Bowman
Lancaster, Pa.

Pontius' Puddle

It's not just because we live in Japan:

Why we don't own a

As Anabaptists, we would rather be killed than to kill in a car accident. This, in addition to the environment, is behind our decision to be car free.

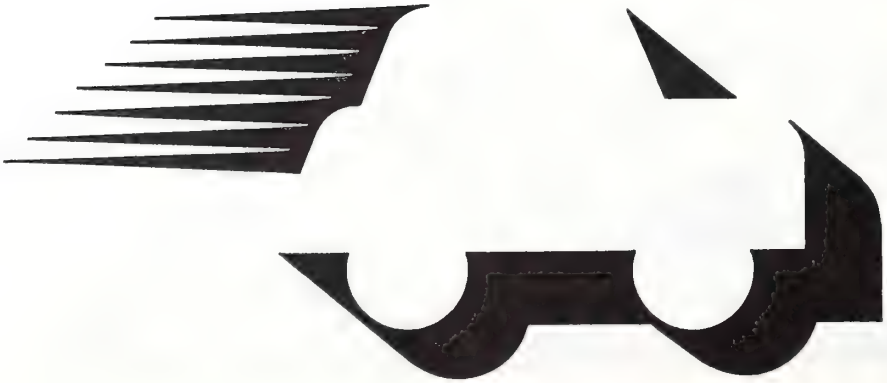
by Noboru and Toshiko Aratani

One of the things our country is famous for is its cars. Japan has exported a lot of cars, and many families living here have a number of them. Yet other Japanese families have decided not to own a car. We are among them.

The situation in Japan is quite different from that of North America. Japan is a small country and used to have an excellent network of public transportation. You could go to most any place by it. So at first, say in the 1950s, cars were not a necessity but a luxury—one of our three C's: cars, cameras, and color television sets.

As the number of cars increased, however, the state-owned railroads ran up great deficits. Most are now owned by private companies, and naturally a lot of railroads which were not making a profit were terminated. That encouraged more people to own a car, which increased the railroads' problems. It became a vicious circle.

I, Noboru, am 59 years old and teach at a university about seven and a half miles from our home. Usually I go by train, sometimes by bicycle. Once I wanted to own a car—even though my father was killed in a hit-and-run accident. I was attracted to the convenience of cars, especially on rainy or windy days or when riding up a steep hill. But unfortunately—or should I say, fortunately—I could not afford to buy a car at that time.



Until the oil crisis of the early 1970s, Japan was in an economic boom, and the pollution of water and air was a big social issue. Many student riots occurred, and people began questioning the future of the technological age. With this they also questioned the rapid spread of cars, even saying, "There is no hope in the car-oriented future." Air pollution, dust, noise, parking problems, shortage of playing space for children, and accidents all were discussed.

Around that time the total number of the deaths in traffic accidents outnumbered that in World War II. When I thought of my standing as an Anabaptist, I knew I would rather be killed than kill in a car accident. With this in mind—not to mention the environmental issue—I decided not to buy a car.

Once the decision was made, I discovered a lot of advantages in being car free. It gets quite cold in our area in winter, but after I walk 15 minutes, I warm up and enjoy the cold air. In spring and summer it's fun to see flowers blooming—although I'm sorry to see an ugly garage destroy the beauty of a garden.

House plots in Japan are small, so when a homeowner builds a garage, little space remains for a garden. Those with no garage park on the street, which causes trouble with their neighbors. The cars crowd narrow Japan everywhere.

Besides the daily exercise, Toshiko and I enjoy walking because it gives us time to plan the day's work, to think about the papers we might be preparing. On the train, we can read, listen to cassette tapes, work on research materials, or even take a nap without bothering to watch the traffic lights. Those using cars may think they are unrestricted by a train's time schedule, but actually the public transportation in Japan runs quite punctually—and there's no such thing as a traffic jam on the rails.

Admittedly, cars are handy for those carrying a big load. However, cars themselves become burdens when one is looking for a parking spot. Car owners have to worry about taxes, accidents, engine trouble, damage, or robbery. They have to wash and maintain their cars. On a snowy day, they have to get up earlier to shovel snow. Mothers are often family drivers, so they have to take some time for that every day. Those of us who don't own a car avoid all these nuisances.

Shoes are very important for people who walk as much as we do. Our family buys our shoes in

car

a small shop in the local community. The shop owner keeps records of all the shoes we buy. He asks how we like them and tries to find shoes which will meet our needs.

Traditionally, small shops within walking distance are the core of the community. The owners know the people in town and stock their shelves accordingly. People meet there and socialize. Children can run errands to and from these shops.

But recently such small businesses have been disappearing rapidly. Since people can go anywhere by car, big stores have been built in the suburbs. People meet only strangers there. In this way, cars are ruining community relationships we once had.

Children have lost their playgrounds to parking lots, and old people have lost their walking and meeting places. It is a matter of course for young people to get a driver's license right after they graduate from high school. Once they get a license, they want a car. Often parents buy a car for their child—not a necessity, but an expensive, dangerous toy.

Parents have spoiled their children from early childhood. With very few exceptions, the elementary schools here are in walking distance—yet many parents take their children by car, especially in bad weather. Children grow up in cars. They lose chances to learn to be considerate of others and be polite in public vehicles. They grow up in an isolated box with only their immediate family.

Finally, by the spread of cars, we are losing our common property. Private, or personal property is taking its place.

We can do a lot more with money power than before. We tend to change our surrounding conditions as we like with money. When we lived with more common property there were some rules and restraint, but now it seems we have more freedom. We seem to be able to solve most problems ourselves with private property and money.

But is this the way of life shown in the Bible? Shouldn't we share and support each other with common property?

People buy cars to enhance their lives, but in our observation, cars can cause more problems than they solve. In Japan, cars are contributing to the destruction of the traditional community and human relationships. We don't deny the usefulness of cars but feel we should be wise as to how to live with them.

Noboru Aratani is chair of the Mennonite Hokkaido Conference. He teaches at Hokkaido University in the architectural department. Toshiko Aratani teaches English at Sapporo Sacred Heart School. Both are members at Mennonite Sapporo Yuai Church. None of the six adults in the Aratani family owned a car until their son bought one last year.

Violence, prayer, and a community of peace

(continued from page 3)

alize it. If we are to be faithful to the charge that God has entrusted to us, then as Mennonites we need to be more actively involved in the cities—speaking, engaging, praying, and interacting.

There are things happening in the Mennonite church that encourage me about our willingness to address the issue of violence. I am encouraged by the dialogues across the church to address the issues of people of color. I am encouraged to see people coming together to talk about how we can work together; separation, in contrast, feeds racism.

This is the time for our churches to once more embrace the intercessory ministry of Christ and to actively incarnate that ministry in our cities. We must remember that we are transmitters between God and individuals. Jesus said, "Blessed are the peacemakers." We need to take the risk of being peacemakers in our backyard. We need to take up the call in our homes, on our jobs, at our schools, and in our neighborhoods.

If every person would catch that vision, we would change first. Then we would become the leaven that could change the world.

Michael Banks, Bronx, N.Y., is pastor of the Burnside Mennonite Fellowship. He will preach to a conjoint youth-adult worship service at Philadelphia 93 this summer. Stanley Green, Pasadena, Calif., is president-elect of Mennonite Board of Missions. He is also editor of Urban Connections, *in which this article originally appeared as an interview.*

500 children will 'raise the roof'

When the next, state-of-the-art Pennsylvania Convention Center in Philadelphia opens its doors for the first time in July, it will be the voices of more than 500 children that will reverberate through Exhibit Hall B. Joining them will be 3,000 youth in Hall A and some 3,000 adults in Hall C.

This marks the first time the Mennonite Church's biennial conventions and General Assembly will take place under one roof. Convention Center personnel promise plenty of space and sound-proof walls between each of the 90,000-square-foot halls.

In a letter to children, John and Debbie Denlinger, Lancaster, Pa., the children's convention coordinators write:

"Philadelphia, Pa., is a large city with many museums and sites of interest that we are planning to visit. We are also planning games and activities to help you learn about the many ethnic persons who make their homes in Philadelphia. Each day you will be participating in a special time of worship and celebration.

"If you are in the preschool group, you will visit the Touch Me Please Museum and spending a day at the zoo. If you are in grades 1-4, you will be going to the zoo and touring the historic part of Philadelphia. If you are in grades 5-8, you will be participating in a service project as well as attending a Philadelphia Phillies baseball game."

The letter also tells children what they should bring with them to Philadelphia 93: a favorite story book and toy, comfortable shoes, cap, and a bath towel to be used as a resting mat.

Children in the choir singing at the last Mennonite Church Convention in Eugene, Ore., in 1991.

Infant and toddler care will also be provided. Nursery staff "will provide snacks, toys, play activities, and lots of TLC."

Children's convention coordinators John and Debbie Denlinger will be assisted by a nursery coordinator, a preschool team of six, a five-person team for elementary children, and a middle-school team of four.

"We're really trying to make this a city experience for children," John says. One of the committee's objectives is that children "discover that God indeed is in the city." Children attending Philadelphia 93 will experience faces of God in the city through daily devotions conducted by five of the local Mennonite congregations: Vietnamese, Cambodian, Chinese, Christian Life (African American), and Arca de Salvacion.

In addition to these devotionals, the children's activities at the Pennsylvania Convention Center will include free play, stories, crafts, gym, music, cultural input, special interest groups, snacks, and naps. Special interest activities for ages 5 and up will include a major art or craft project, bookmaking, and drama productions—all involving cultural input in some way. The middle-school group (grades 5-8) will also have a half-day service project at one of the Philadelphia Mennonite churches.

"We're enthusiastic about what will happen for children at Philadelphia 93," John says. He tells children:

"When you arrive at Philadelphia 93, come to the children's registration booth after your parents have signed in at the main registration desk. We will give you a packet with your name tag and other things that you will need to be a part of the children's convention. We will also answer any questions you might have and show you where you are to go."

That's Exhibit Hall B. With 90,000 square feet of space for 500 children. Children's convention planners and Pennsylvania Convention Center personnel are ready for them to "raise the roof."

PHILADELPHIA 93

Called To Freedom IN CHRIST

Mission workers in Guatemala call North American churches to prayer

Guatemala City, Guatemala (EMBM/MCC)—Following the May 25 suspension of Guatemala's constitutional liberties, five North American workers in Guatemala—representing Mennonite Central Committee (MCC), Eastern Mennonite Board of Missions (EMBM), and Mennonite Brethren Board of Missions and Services (MBM/S)—faxed the following message to be shared with North American churches:

"As Mennonite agencies working in Guatemala and concerned for the well-being of our Guatemalan brothers and sisters, we feel the need to communicate our concern for the regression of the democratic process in the country. We request your support for the church in Guatemala in the following ways:

"1. Pray for a peaceful resolution for this conflictive situation, a return to democratic rule, and respect for human rights.

"2. That the appropriate Mennonite agencies make contact with the U.S. and Canadian governments to encourage President Serrano to reinstate constitutional guarantees, respect human rights, and convene different sectors of Guatemalan society in a national dialogue to bring about a peaceful solution to the current conflict.

"Thank you for keeping a watchful and prayerful eye on the unfolding situation in Guatemala."

The fax was signed by Elaine and Nathan Zook-Barge, MCC Guatemala co-directors; Juan Martinez, rector of the SEMILLA seminary-by-extension, appointed through MBM/S; and Dennis and Lori Witmer, EMBM workers who direct the Central American Study and Service (CASAS) program for students.

At dawn on May 25, President Serrano suspended the Guatemalan constitution and dissolved the country's Congress and Supreme Court, in concert with the military. Guatemala's powerful military has been angered by growing civil unrest and recent riots protesting economic austerity measures.

"The MCC team is limiting activities, meeting and praying together with others," says Linda Shelly, MCC secretary for Latin America. "Mennonite workers from the various agencies ... consider themselves reasonably safe."

Military dictators ruled the country almost without interruption for 32 years until 1986, when Guatemala's elected president took office. President Serrano was elected in 1991, the first transition of power from one civilian president to another in Guatemala's modern history.

"Having legislative and judicial bodies gave people more reason for hope that Guatemala could move toward democracy," says Shelly. "The throwing aside of these institutions clearly moves democracy a big step backwards."

Daniel Tei Kwabla, moderator of the Ghana Mennonite Church.

Ghana moderator inducted. *Amasaman, Ghana*—Ghana Mennonite Church (GMC) members sing and dance, above, during the March 14 induction of their new moderator. Daniel Tei Kwabla is the third Ghanian moderator of the GMC. The induction was performed by outgoing moderator S. T. Okrah and Donald Jacobs, Lancaster Conference bishop.—*G. B. K. Owusu*

Ask U.S. to 'wage peace,' urge workers in Angola

Luanda, Angola (MCC)—In mid-May U.S. President Bill Clinton decided to recognize the Angolan government after years of hostility by previous administrations. Most people in Angola are encouraged by this decision, report Jeff and Martha Thomsen, Mennonite Central Committee (MCC) workers here.

"But people realize peace is not yet 'in the bag,' " Jeff added in a May 20 phone call. "They have learned a lot from violence that erupted around the disputed September 1992 elections."

Thomsens urge U.S. Christians to highlight their government's "grave policy errors" in the past in dealing with Angola and to call for more active U.S. government involvement to resolve the continuing conflict.

From the mid-1980s to 1991, the United States plied UNITA, Angola's rebel group, with more than $250 million (U.S.). UNITA used this money, plus South Africa financing, to wage war against Angola's Marxist MPLA government. The U.S.S.R. and Cuba backed the MPLA.

This Cold War drama proved a tragedy for the Angolan people; between 100,000 and 350,000 died, land mines maimed tens of thousands, and millions were forced to flee their homes.

In May 1991 a United Nations-brokered peace accord ended 16 years of civil war and provided for the country's first democratic elections in September 1992.

But the elections were just a prelude to more suffering. The MPLA clearly won the parliamentary election; neither UNITA nor the MPLA won the presidential election by the necessary margin. UNITA refused to participate in the required runoff election, and civil war returned to the country. Estimates indicate UNITA now controls 70 percent of Angola.

MCC Africa co-secretary Jim Shenk says it is no secret that the United States "worked hard to get UNITA elected." However, he adds it appears that the U.S. continued to covertly assist UNITA until January 1993, well after UNITA refused to accept the election results.

Shenk urges U.S. citizens to ask their government to terminate all aid to UNITA. The establishment of full diplomatic relations with the Republic of Angola conveys the important signal that the military option is unacceptable, Shenk explains.

He says the U.S. government should also use its leverage to pressure both sides to cooperate in the current peace talks taking place in the Ivory Coast.
—*Pearl Sensenig*

Haiti's deforestation is devastating but not irreversible, MCC worker says

Port-au-Prince, Haiti (MCC)—Is Haiti's deforestation irreversible? Although some experts believe so, former Mennonite Central Committee (MCC) Haiti director Arlin Hunsberger disagrees.

Hunsberger, who now directs the Haiti program of the Pan-American Development Foundation, says that at the time of European colonization, Haiti was a forested tropical island. By the mid-1950s, the island-nation was still 50 percent woodland. Now a mere 1.5 percent of the forest remains.

Some years ago Hunsberger and his wife purchased one of the steep, barren, rocky hillsides that characterize what some dub Haiti's "moonscape." Today the hillside is a forest of pine, eucalyptus, Haitian oak and other trees.

"So reforestation is physically possible," Hunsberger says. It must happen quickly, however, before Haiti's springs and other water sources dry up.

Without trees to anchor the soil, Haiti's fertile topsoil has washed into the ocean. Just four years ago when MCC worker Pierre Burkhalter arrived in Haiti's Desarmes area, the Zepelin River was flowing year-round. Now it is dry most of the year.

"Four to six hours after a rain the riverbed is flooded; eight to 10 hours later it is dry again. The water has all run off into the Artibonite River," Burkhalter says.

Soil particles clog fishes' gills. The sediment blankets spawning areas and snuffs out oxygen needed by fish and shellfish, further depleting Haitians' food supply.

Lacking a stable government and with rampant hunger and poverty, Haitians now have few lifestyle alternatives [see "Deforestation roots," this page].

"Until Haiti has a government that takes responsibility for the common good and upholds law, the answer to deforestation is to work with individual farmers to encourage them to plant trees around their fields," Hunsberger says.

MCC workers are helping to teach ecologically sustainable farming methods. The techniques are simple: construct barriers along a hill's contours to prevent soil runoff; turn under, rather than burn, plant residue to promote soil fertility; plant quick-growing trees wherever possible.

"The first year MCC gave training people thought it was a joke, but when they saw the difference in what they harvested from tiny plots they thought it was a miracle," says Clesius Clerelis, an MCC educator in Bwadlorens. Now about 75 percent of the farmers in the zone have adopted the new techniques, she adds. —*Emily Will*

Haitian pastors call for change at gathering

Port-au-Prince, Haiti (CPT)—At the Christian Congress for International Solidarity, held May 7-9 here, more than 100 Haitian pastors joined by Puerto Rican church leaders and Christian Peacemaker Team (CPT) members resolved to work not only for spiritual change, but also social, economic, political, and cultural changes within Haiti.

Interwoven throughout the congress were stories of church leaders who have suffered continued harassment, beatings, arrests, and even death at the hands of the military since the 1991 coup.

The congress itself was considered a daring public act, especially with the culminating call to action—the first ever from Protestant Haitian clergy.

The pastors appealed to Isaiah 40 for a vision of practical change for their country. These changes include developing church cooperatives of engineers, reforestation experts, and irrigation technicians.

"I had a sense that this was a historic moment of Christian solidarity," said CPT member J. R. Burkholder, a Mennonite peace consultant.—*June Mears*

Deforestation roots lie in poverty, politics

Desarmes, Haiti (MCC)—"I pray to God to forgive me every time I cut down a tree," relates Meywonville Fomonville, a 50-year-old Desarmes resident. Like his neighbors, he must sometimes chop down a tree to sell for cash.

Haiti's deforestation accelerated in the 1950s due to rapid population growth. "Families were pushed out of the fertile plains into the hills and mountains where they practiced slash-and-burn agriculture. At the same time, more people moved to the cities, where they used charcoal instead of wood," says former Mennonite Central Committee (MCC) Haiti director Arlin Hunsberger.

Although charcoal is easier to transport, making it wastes about 40 percent of the wood's energy value. Haitian marketplaces today are filled with huge stacks of charcoal bags awaiting transport—a graphic symbol of peasants' poverty.

MCC worker Pierre Burkhalter surveys the white-washed stones of a dry riverbed. Four years ago, water flowed in the stream year-round.

MCC worker Pierre Burkhalter sees a relationship among Haiti's political situation, people's hope, and reforestation. During President Jean-Bertrand Aristide's eight months in power, Burkhalter says communities were coming together to construct soil-conservation ramps and plant trees.

But hope died when Aristide was deposed in a 1991 military coup. A sign of the current despair, Burkhalter says, is that peasants have begun to ax mango trees to make charcoal. Prized for their fruit, mango trees are the last to be cut.

People who assemble for any reason, including tree planting, are viewed as suspect by the current military government, despite lip service given to the need for reforestation. In February local Desarmes authorities attempted to disperse a meeting MCC workers had set up to educate about reforestation; that very day Prime Minister Marc Bazin gave a speech promoting reforestation efforts.

In the Desarmes area, community organizers are still in hiding or keeping a low profile, rarely sleeping at their own homes.

People's concern right now is not trees; it is for security, Burkhalter says. "If you are worried about your life and go into hiding, you may worry about eating tomorrow but you don't care about what will happen in the next 10 years. Tree-planting fulfills long-term goals."
—*Emily Will*

Zambian bishop reflects on the church's ministry during the 1992 drought

Choma, Zambia (MCC)—"Whenever I thought I couldn't give anything more, I remembered Jesus' words, 'Whatever you do for the least of these, you do for me.' "

Enock Shamapani, bishop of the Zambian Brethren in Christ Church, described how he and his wife handled the many requests for assistance they received during the height of last year's drought.

Realizing as early as April 1992 the potential for mass hunger among his people, Bishop Shamapani contacted Mennonite Central Committee (MCC). MCC responded with food and seeds valued at $278,000 (U.S.).

"I thank the brothers and sisters of North America who have maybe sacrificed a meal or things they would have bought in order to share with those in need," Bishop Shamapani said.

Zambia's government, in cooperation with international agencies, entrusted churches with direct food distribution. In the past, food distributed by the government was free, but this time people worked on community projects, receiving food in return. Bishop Shamapani reported a new pride among the people. "We don't want to be dependent; we want to work," they said.

This government-church partnership in food distribution has given the church new opportunities for witness and more people have come to church.

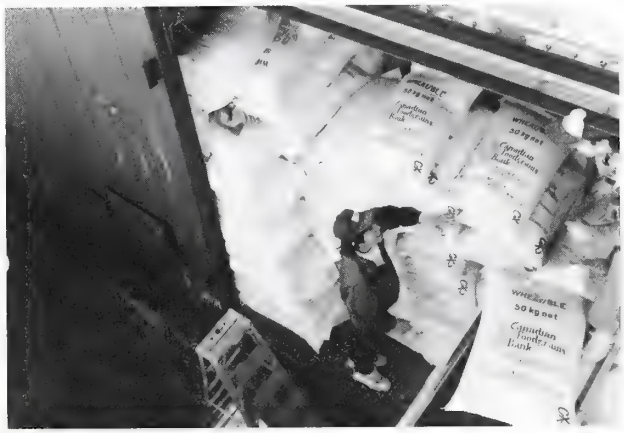
"This drought has taught us many things," Bishop Shamapani concluded. "It has increased our faith in God's ability to provide for us, and it has made us more dependent on God."—*Harriet Sider Bicksler*

North American wheat aids Iraqi refugees

Akron, Pa. (MCC)—Wheat donated to Mennonite Central Committee (MCC) by farmers in Canada and Kansas will assist some 43,000 Iraqi refugees in western Iran. Many refugees are Shiite Muslims who fear they will be persecuted if they return to Iraq.

MCC, through the Canadian Foodgrains Bank, is sending about 1,250 metric tons (MT) of wheat to Iran. An earlier shipment of peas, lentils, and cooking oil is set to arrive this month. Total value of the food is about $795,000 (U.S.).

Ron Beitz of MCC Canada says Canadian farmers donated a record 10,000 MT of wheat last year. Farmers in Kansas donated 16,800 bushels of wheat to MCC through the CROP program. Shipping this wheat to Iran was too expensive, so MCC sold it. The proceeds, about $55,000, will buy about one month's supply of rice for the Iraqi refugees.



Dave Gerber of MCC Central States notes that many farmers wanted to respond to world need and view their gift as "firstfruits giving."

Ghanian Mennonites minister to prisoners

Accra, Ghana—The Ghana Mennonite Church (GMC) has undertaken a full-time prison ministry under the leadership of a Mennonite pastor who was once a convict himself.

Prince Asilevi, synod clerk of the GMC, says the latest initiative was spurred by the increasing number of convicts in the country's prisons. "The time has come for active participation and involvement to transform these inmates for Christ," he says.

Asilevi ministers in Ghana's three major prisons, providing 600 prisoners a week with Bible studies, worship services, and prayer meetings.

Asilevi knows from personal experience the necessity of ministering to convicts. While imprisoned for murdering a taxi driver, he was converted to Christianity after reading a tract sent to him by a Mennonite.

From prison Asilevi studied with Ghana Christian College Seminary. After serving 13 years in prison he was pardoned in 1982, and in 1987 Asilevi was commissioned as a Mennonite pastor. The following year he was elected GMC synod clerk.

His message to prisoners is simple: "Never lose hope. By God's grace there is hope for all sinners who believe in him."
—*G. B. K. Owusu*

Record number of youth attend retreat in Brazil

Araguacema, Brazil (MBM)—About 180 Brazilian Mennonite youth returned to their homes drenched but excited following the annual youth retreat held here Feb. 20-23. The retreat corresponded with the wild "Carnival" celebrations held in Brazil before Lent begins.

"The enthusiasm and dedication of the youth always carries over to the home congregations," write Mennonite Board of Missions (MBM) workers John and Crissie Graber. The 180 youth, the largest gathering ever, resided at an unfinished club along the Araguaia River.

Water was everywhere, according to Grabers. "The rains let up for the four days of camp, making conditions bearable." But getting to the retreat was a real journey for some.

About 20 youth from Conceicao and Redencao arrived by boat, an eight-hour trip up river. In addition, the Redencao youth first traveled 65 miles by bus to Conceicao.

A group of 40 youth from Goianorte traveled by farm truck. The 62-mile trip on dirt roads was extended by another 20-some miles when the truck had to detour around the main bridge which was about to collapse.

"The annual retreat is a high point of the year for the youth, since they are separated geographically by long distances," said Glenn and Lois Musselman, retired MBM workers in Brazil. "They look forward to it, both the fellowship and the spiritual retreat. The worship was important and meaningful."
—*Phil Richard*

Worship event teaches hospitality to strangers

Iowa City, Iowa—"Worship may be exclusively directed toward God, but it must be inclusive in outreach," said Anne Stuckey, director of the Mennonite Church Ministerial Information Center, during a worship service that culminated a "Wellspring of Worship" weekend at First Mennonite Church of Iowa City May 15-16.

Stuckey based her sermon on the theme of worship in spirit and truth from John 4. "In the '50s and '60s persons new to the church came first to a pastor or a friend," she said. "But in the '80s and '90s strangers come new to worship. Sunday morning has become a moment of evangelism whether we like it or not."

At a workshop for worship leaders Stuckey explored the basic components of meaningful worship, how to weave the pieces together, and how to lead the congregation through the flow of worship.

Maintaining the rhythm of a service is particularly important, she said. "Be cautious where you place housekeeping chores in worship. Setting the mood or the atmosphere for coming into the presence of God is like preparing a romantic dinner for someone you love. You don't say in the middle, 'Would you walk the dog?' "

Different expectations in worship style can be an issue, Stuckey acknowledged. "But part of the problem here is that the focus is taken off God and placed on the vehicle of worship as opposed to the object of worship," she said. "I believe all we can do as worship leaders is to try to accurately reflect all persons in the congregation at some point in our service and teach tolerance to everyone."

Art Dyck, music teacher at Mt. St. Claire College in Clinton, co-led the workshop and also led a hymn sing following the final service.

In introducing a spiritual from *Hymnal: A Worship Book* Dyck said, "Slaves sang to announce their existence, to nurture each other, to acknowledge life, and to acknowledge salvation. They sang to be about the business of building a people." He said this experience of singing as a people was more important than the music or the words of the hymns.

A visual workshop explored how to enhance worship with symbols, colors, and flowers.

A drama workshop developed a drama around the theme of unspoken worship traditions.

—*Margalea Warner*

Toba woman offers first basket. *Chaco region, Argentina (MBM)*—Geronima (second from left) dedicates the first basket of each batch she makes to God. Like other Toba Indian women living in the Argentine Chaco, basket weaving with palm fronds or cattails is a traditional craft she learned from her mother. Although generous sharing with others is part of Toba culture, giving "firstfruits" to God is something she learned through the church. Her husband was designated a zonal pastor of the United Evangelical Church (an indigenous church denomination) five years ago. The other women pictured are relatives of Geronima.

Leaders identify future stewardship education needs in the church

Goshen, Ind. (MMA)—Setting the foundation for stewardship education in the church for the next 10-15 years was the focus of a meeting of church leaders May 5.

Leaders from the Mennonite Church and General Conference Mennonite Church met at the offices of Mennonite Mutual Aid (MMA) here.

A set of general needs was identified. They included:

- the need to emphasize ways of integrating stewardship into everyday life.
- the need to help pastors feel more comfortable talking about money and wealth.
- the need to develop a mentoring program so younger businesspeople in the church can obtain advice and counsel from experienced church members.
- the need for a stewardship minister or committee in each congregation.
- the need to better define terms and develop better language to talk about money and stewardship.
- the need for stewardship education for youth and children.

The group then named specific areas where further work needs to be done. These areas include:

- following up and expanding on the teaching work being done by Lynn Miller on firstfruits giving. So far, Miller has worked with 99 congregations.
- developing helpful tools for individuals, such as money management education and a mentoring program.
- assisting pastors in stewardship education, perhaps through a local minister of stewardship or stewardship committee.

The group also noted the need to develop a better theology of money—of how Mennonites integrate money management and faith. However, specific action in this area was not identified.

Two groups will now take up the ideas for further work.

These are the Churchwide Stewardship Council, made up of representatives from each of the Mennonite Church conferences, and the Churchwide Stewardship Staff Team, which includes Miriam Book and Stanley Kropf of the General Board, Vyron Schmidt and J. B. Miller of Mennonite Mutual Aid, and Everett Thomas of Mennonite Board of Congregational Ministries.

Church celebrates 100th. *Hubbard, Ore.*—"Our church is like a quilt," says Grandma, played by Marty Sommers. "Each one is different, each one unique, but each one, like a piece of a quilt, working to fit into the pattern—sacrificing for the sake of the whole quilt."

Tara Hershberger (left to right), Shawn Hershberger, Sommers, and Sheree Hershberger practice an original play to be presented at the centennial celebration of Zion Mennonite Church June 18-20. Zion is the oldest continuing Mennonite congregation in the state.

Speakers during the celebration include John L. Ruth and former pastors John and Naomi Lederach, Paul and Grace Brunner, Leo Schlegel, and Richard Stoltzfus.

• ***With* wins.** *With* magazine for youth recently received two awards from the Evangelical Press Association: a third place award for "The Rest of My Life," a piece of fiction published in the March 1992 issue, and a fifth place award for "Rap with a Difference," a critical review published in the July/August 1992 issue. *With* is a publication of Mennonite Publishing House and Faith & Life Press.

• **Conference meets.** Firstfruits teacher Lynn Miller was the featured speaker at the 32nd annual assembly of Rocky Mountain Mennonite Conference, hosted by the Emmanuel Mennonite Church, La Junta, Colo., April 30-May 2. A budget of $123,700 was passed unanimously. Don Rheinheimer was installed as conference minister and Ann Showalter, associate pastor of First Mennonite Church in Denver, was elected moderator-elect.

• **Dispute ends.** On May 1 Zaire's Supreme Court rejected all charges of illegal leadership that were brought against the Communaute Mennonite au Zaire (CMZ) by the former CMZ president Mbonza Kikunga. The Supreme Court agreed that the present CMZ leadership is legally installed. This brought to an end a nearly six-year dispute in which Kikunga had argued that he should be reinstated as CMZ president after delegates at a special assembly in 1987 had elected Cibulenu Sakayimbo as the new CMZ president. While Zairian Mennonites are "happy" with the outcome of the trial, wrote mission worker Arnold Harder, Kinshasa, "I think many are ashamed that we had to go through it at all."

• **Seeds arrive.** Farmers in northeastern Laos are currently sowing rice seeds supplied by Mennonite Central Committee (MCC). Severe drought in late 1992 destroyed about half the rice crops in the area that borders China and Burma. After a United Nations agency turned down the Lao government's emergency request for seeds, MCC donated 20 tons of rice seeds valued at $7,000 (U.S.).

• **Missionary transitions:**
Bonnie Bergey returned May 28 for a two-month home leave from Somalia where she served a three-year term as Somalia program coordinator. Her address is c/o Shirley Cestellow, 920 Cogliandro Dr., Chesapeake, VA 23320.

Victor and Christian Buckwalter, with Benjamin, Nicholas, and Molly, returned from Tanzania May 17 after serving five years as a doctor and teacher through Eastern Mennonite Board of Missions. Their address is c/o Richard Buckwalter, Box 62G, Atglen, PA 19310.

Mark and Mary Hurst, with Matthew, Michael, and Moriah, left May 25 for a three-month home leave from Australia where they served three years in church planting through EMBM. Their address is c/o Stan Hurst, 220 Reservoir St., Lancaster, PA 17602.

Earl and Ruth Zimmerman, with Krista, Stephen, and Sara, returned from the Philippines May 30 after serving six years in church development through EMBM. They can be reached at 1181 Lincolnshire Dr., Harrisonburg, VA 22801.

• **Coming events:**
Historical association meeting, Philadelphia, Pa., July 29. Albert N. Keim will speak on "The Development of the Anabaptist Vision" at the meeting, which is sponsored by the Historical Committee of the Mennonite Church and regional historical associations. Reserve dinner by calling Galen Horst-Martz, 215 843-0943.

• **Job openings:**
Director of member services, Mennonite Health Services, Akron, Pa. Responsibilities include services to assigned member institutions and development of service products offered to members. Executive experience and master's degree in health care administration preferred; strong leadership skills and membership in a constituent church required. Position begins in late summer or early fall. Contact executive director Carl L. Good, Box 500, Akron, PA 17501-0500; phone 717 859-3889.

• **Change of address:**
Maple Grove Mennonite Church from PO Box G to PO Box 480, Atglen, PA 19310-0480.

NEW MEMBERS

Bally, Pa.: Rachel Bechtel.
Barrville, Reedsville, Pa.: Tom and Dorothy Miller.
Belmont, Elkhart, Ind.: Barb Eash, Bernie Eash, Larry Yoder, and Sally Card Yoder.
Bethel, West Liberty, Ohio: Kathy Evans, Betsy Lapp, Rachel Lapp, Natalie Lehman, Angela Longenecker, Linda Myers, Heather Showalter, Matt Trost, Cherie Webb, Matt Evans, and Heidi Swartz.
Bonneyville, Bristol, Ind.: Joyce Hochstedler and Stanwyn Yoder.
Carlsbad, N.M.: Paul Stoltzfus and Fannie Marie Stoltzfus
East Bend, Fisher, Ill.: Mindy Birky, Ben Elliott, Eric Springer Andy Swartzentruber, Heidi Swartzentruber, and Brian Veeder.
Foundation, Erie, Pa.: William Giles, Bryan Holewski, Dolores Johnson, Thomas Johnson, Dallan Troyer, Bethany Versluis, Jim Reilly, and Sherry Reilly.
Greeley, Colo.: Dewey and Jane Marcy, Richard and Judith Oliver, Delmar and Barbara Schroeder, Verna Jones, and Paul and Vicki Applehans.
Hartville, Ohio: Faith Blough, Annie Bontrager, Zachary Coblentz, Jessica Eby, Emilie Hall, Lisa Hostetler, Harold Mansfield, Rachel Nisly, Rebecca Nisly, Julie Pontius, Ann Marie Romans, Rodney Schrock, Billy Smith, Reggie Stoltzfus, Kellie Troyer, Michelle Troyer, Tara Turner, Mary Wittmer, and Laura Yoder.

Sandy Hill, Coatesville, Pa.: Ann Altland, Keith Weir, Jim Edwards, Paul Curtis, Michelle Curtis, John Dettrey, Helen Dettrey, Gary Carter, Ethel Carter, and Sanford King.

Thomas, Hollsopple, Pa.: David McFarland III.

Waynesboro, Va.: Peter, Brenda and Whittney Coffey, Steve and Debra Pardini, Mark and Wendy Hodge, Marvin and Vickie Henderson, and Donna Ellinger.

Western, Salem, Ohio: Ron and Sharon Buck, Kelly Evers, and Marianne Larson.

BIRTHS

Beck, Joe and Gloria Short, Waldron, Mich., Nathanael Abraham (third child), May 13.

Bontrager, Dennis and Jane Mishler, Goshen, Ind., Megan Nicole (first child), April 11.

Glacken, Greg and Ann Mueller, Powhatan, Va., Justin Gregory (fourth child), March 6.

Halteman, Ray and Tammy Flewelling, Pennsburg, Pa., Troy Joseph (third child), May 5.

Heatwole, Myron and Eva Shank, Dayton, Va., Aaron Jacob (third child), March 19.

Herbold, Richard and Linda Ellsworth, Erie, Pa., Richard David (fourth child), April 30.

Kauffman, Jeff and Carol Bertsche, Barberton, Ohio, Victoria Claire (second child), April 18.

Landis, David and Sheila, Americus, Ga., Seth David (first child), April 10.

Peifer, Jay and Sharon Hollinger, Mt. Joy, Pa., Leah Rachelle (fifth child), Jan. 26.

Raber, Philip and Myriam Houdicourt, Mooresville, Ind., Chloe Germaine (first child), April 25.

Reid, Glenn and Arlene Martin, Harrisonburg, Va., Caroline Frances (second child), March 5.

Ressler, Winfred and Barbara Mosher, Kidron, Ohio, Olivia Kay (first child), May 11.

Schaefer, Gene and Lori Stine, Powhatan, Va., Devin Renee (fourth child), March 10.

Smith, Jim and Tonya Steffen, Keuka Park, N.Y., Olivia Nicole (first child), May 14.

Stichter, Ron and Cheryl Jessup, Bremen, Ind., Kelsey Ruth (first child), May 12.

Triay, Michael and Gayle Zehr, New Orleans, La., Zachary Colin (second child), April 15.

Van Benschoten, Keith and Rhoda Slabach, Harrisonburg, Va., Häns Joseph (second child), April 23.

Werremeyer, Tom and Shana Mast, Muscatine, Iowa, Hannah Marie (first child), May 18.

MARRIAGES

Ehst-Shenk: J. Jeremy Ehst, Perkasie, Pa. (Franconia), and Melanie Shenk, Lebanon, Pa. (Church of the Brethren), May 8, by John Ehst and Richard Shreckhise.

Johnson-Nelson: Thomas Johnson, Waterford, Pa. (Foundation), and Dolores Nelson, Erie, Pa. (Baptist), March 27, by Al Detter.

Moyer-Miller: Todd Moyer, Harleysville, Pa. (Salford), and Amy Miller, Wauseon, Ohio (North Clinton), April 10, by Willis Miller.

Stowell-Oesch: Michael Stowell, Homedale, Idaho (Friends), and Jana Oesch, Nampa, Idaho (First), April 24, by Duane Oesch.

Sweeney-Hedrick: Paul Sweeney, Hatfield, Pa. (Catholic), and Christina Hedrick, North Wales, Pa. (Plains), May 8, by Richard J. Lichty.

DEATHS

Basulto, Jose, 90, Bressler/Steelton, Pa. Born: June 13, 1902, Mexico. Died: May 11, 1993, Harrisburg, Pa. Survivors—wife: Joanne Basulto; stepchildren: Harry Blatt, Margaret Beinhaur; one grandchild. Funeral: May 14, Stone Funeral Home, by John H. Kraybill. Burial: Shopes Mennonite Cemetery.

Birkey, Rozetta Mae Shearer, 65, Pomeroy, Iowa. Born: July 31, 1927, Jackson County, Minn., to Russell and Doris Trimmer Shearer. Died: April 26, 1993, Pocahontas, Iowa, of congestive heart failure. Survivors—children: Katherine, Judy Weller, Dorothy Brons, Jan Weller, Sam, Paul; brothers and sisters: Charles, Lyle, and Verlon Shearer, Leola Johnson, Jean Swanson, Carole Starla; 12 grandchildren. Predeceased by: Samuel Clayton Birkey (husband). Funeral: April 30, Manson Mennonite Church, by Curt Kuhns. Burial: Rose Hill Cemetery.

Fenske, Esther Egli, 71, Manson, Iowa. Born: July 24, 1921, Pomeroy, Iowa, to Joe and Vinnie Widlund Egli. Died: May 6, 1993, Pomeroy, Iowa, of cancer. Survivors—husband: Floyd Fenske; children: Rita Jo Plate, Mary Ellen Ruhr, Roy Stutzman; siblings: Verle Egli, Ben Egli, Ida Lairson, Doris Hall, Edith Egli; 2 grandchildren. Funeral: May 10, Manson Mennonite Church, by Curt Kuhns. Burial: Rose Hill Cemetery.

Kauffman, Floyd Jacob, 77, Shickley, Neb. Born: April 18, 1916, Shickley, Neb., to Eli E. and Mary Maude Swartzendruber Kauffman. Died: May 5, 1993, Geneva, Neb. Survivors—wife: Elsie Eleanor Heinrichs Kauffman; children: Linda Bridges, Ardeth Rhodes, Arlys Hubert; sister: Lavonne Reeb; 6 grandchildren, two stepgrandchildren, one step-great-grandchild. Predeceased by: Gary (son). Funeral and burial: May 8, Salem Mennonite Church, by Wilton Detweiler.

Kiser, Edna Campbell, 81. Born: Oct. 7, 1911, Augusta County, Va., to Herman T. B. and Mary Frances Parrett Campbell. Died: May 12, 1993, Waynesboro, Va. Survivors—son: Orvin H., Sr.; brothers: Herman and Harold Campbell; 7 grandchildren, 17 great-grandchildren. Predeceased by: Marvin T. Kiser (husband) and Roy D., Sr. (son). Funeral and burial: May 15, Stuarts Draft Mennonite Church, by Stanlee D. Kauffman, Charles Ramsey, and Ed Heatwole.

Landis, Viola Johnson, 85. Born: Feb. 18, 1908, Bedminster Twp., Pa., to Freeman S. and Sallie Wildonger Johnson. Died: April 25, 1993, Sellersville, Pa., of cancer. Survivors—children: Erma J. Keller, Alma M. Yothers; sister: Clara A. Moyer; 6 grandchildren. Predeceased by: Clayton L. Landis (husband). Funeral: April 28, Groveland Mennonite Church, by Kenneth Horning. Burial: St. Stephens UCC Cemetery.

Lederman, Edgar, 77, Leo, Ind. Born: June 10, 1915, Grabill, Ind., to Daniel and Katie Lederman. Died: May 12, 1993, Fort Wayne, Ind., of a heart attack. Survivors—wife: Vera Stuckey Lederman; children: Diane Delagrange, Linda Stabler, Kent; brothers and sisters: Esther Beck, Amanda Rupp, David, Glenn, Evelyn Schmucker; 8 grandchildren, 4 great-grandchildren. Funeral and burial: May 15, North Leo Mennonite Church, by Don Delagrange and Charles DeSanto.

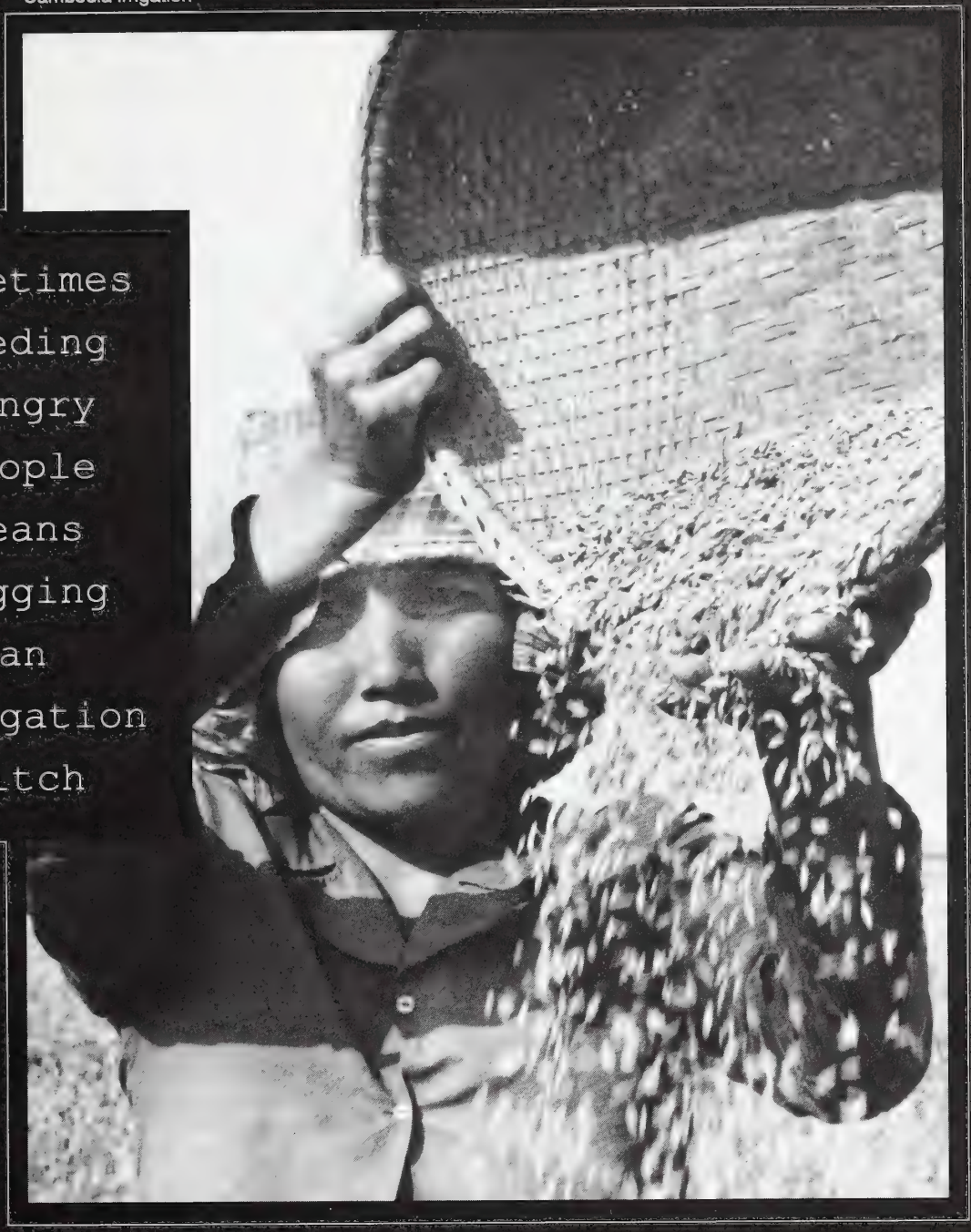
Myers, Herbert E., 73, Line Lexington, Pa. Born: Sept. 3, 1919, Danboro, Pa., to Ezra and Elsie Schmell Myers. Died: May 2, 1993, Doylestown, Pa., of a stroke. Survivors—wife: Marian Swartley Myers; children: Herbert E., Jr., Beverly Ehst, Elizabeth A. Anthony; brothers and sisters: Norman, George, Mary, Eleanor Vegh; 7 grandchildren. Funeral and burial: May 5, Doylestown Mennonite Church, by Joe M. Haines.

Schrock, Paul, 74, Walnut Creek, Ohio. Born: May 22, 1918, Holmes County, Ohio, to Nathan and Masa Hershberger Schrock. Died: May 11, 1993, Millersburg, Ohio, of a heart attack. Survivors—children: Kim, Cindy Dalrymple, Cathy Nemeth; brothers and sisters: Howard, Robert, J. Nolan, Kate, Esther Gerber, Dorothy Beachy; 4 grandchildren. Predeceased by: Ruth A. Mast Schrock (wife). Funeral and burial: May 14, Walnut Creek Mennonite Church, by Ross A. Miller.

Sturpe, Frank A., 82, Orrville, Ohio. Born: July 4, 1910, Philadelphia, Pa., to Frank A. and Esther Blumberg Sturpe. Died: May 11, 1993, Orrville, Ohio. Survivors—wife: Sadie Swartzentruber Sturpe; children: Paul S., Esther Yousey; foster daughter: Martha Kandel; brothers and sisters: Stanley Jones, Paul, Howard, Gerald and LeRoy Long, Margaret Vance, Sarah Frederick, Esther Clemmer, Mary Jones, Martha Kingkiner, Ruth King, Amy Shoemaker, Nancy Shyrock; 8 grandchildren, 3 great-grandchildren. Funeral: May 14, Orrville Mennonite Church, by Clayton Swartzentruber and John and Barbara Lehman. Burial: Pleasant View Church Cemetery.

Swartzendruber, Barbara Brenneman, 88, Wellman, Iowa. Born: April 10, 1905, Johnson County, Iowa, to Benjamin E. and Barbara Kauffman Brenneman. Died: May 16, 1993, Wellman, Iowa. Survivors—husband: J. Waldo Swartzendruber; children: Betty Buckwalter, Lois Rutt, Dorothea Schweitzer; sisters: Sarah Swartzendruber, Mary Brenneman, Katie Hostetler; 11 grandchildren, 10 great-grandchildren. Funeral and burial: May 19, Wellman Mennonite Church, by Dan Johnston.

Cambodia irrigation



Sometimes feeding hungry people means digging an irrigation ditch

This Cambodian woman winnows rice grown in the dry season. MCC helps farmers in her home province design, build and manage their own small-scale water projects so the province's 800,000 residents can raise crops year-round. MCC also helps farmers in Brazil, Chad, Indonesia, Laos and Lebanon to irrigate their fields so they can grow more food to feed their families.

Mennonite Central Committee

Mennonite Central Committee and MCC U.S.
21 South 12th Street, PO Box 500, Akron, PA 17501-0500
(717) 859-1151 (717) 859-3889

Mennonite Central Committee Canada
134 Plaza Drive, Winnipeg, MB R3T 5K9
(204) 261-6381

Newspaper

**********CAR-RT-SORT** CR-23
390200 51H $113 284
MENNONITE BIBLICAL SEMINARY
LIBRARY
3003 BENHAM AVE
ELKHART IN 46517-1947

THE LAST WORD

Pumping iron and praying prayers

Life seems to take so much discipline. Want to lose weight? Limit what and how much you eat. Health important to you? Exercise regularly and strenuously enough to reach your optimum heart rate. Want a meaningful prayer life? Set aside a regular time and place to meet God every day.

Oh? What's with this pumping iron approach to prayer?

Laurence A. Wagley asks that question in a recent *Christian Century* article (March 24-31, 1993) titled "Prayer for the Hurried, the Undisciplined, and the Disorganized."

Wagley puts into writing what most of us know all too well: the disciplined life doesn't work very well. Who of us can brag about having reached our weight goal? Or having a systematic regime for exercise? Instead, most of us will spend our lifetimes dieting. We'll also have guilt feelings about bicycles hanging in our garages and ski machines rusting in our basements.

The problem with the disciplined life, Wagley says, is its central theme: "try harder." Apply that to a life of prayer, and what happens? We who have learned that "should" and "ought" don't work for dieting and exercise subtly tell ourselves we'll also fail at prayer. Even while we try harder and use yet another new technique.

The pumping iron approach makes prayer a human endeavor, Wagley notes. It's something to be achieved—achieved, that is, if we give it enough hard work and diligent attention.

But that's not what prayer is all about. "Prayer is primarily the initiative of God coming to form a caring relationship with us." It is a gift. It comes only through God's grace.

So when we come to God, we come in thankful acceptance of this gift. We do not come because we have learned a discipline or because of some anxious striving to pray better.

If prayer is God coming to us, how do we pray? Wagley believes we do it by remembering. We recall what God has done for us. We remember those times when we knew the Spirit was operating in our lives. Remembering brings gratitude and joy—gratitude and joy that we then express to God.

That kind of remembering we can do at any time and in any place. Driving to work, mowing the lawn, vacuuming the carpet, cooking the family's dinner, writing the annual report—all activities have snatches of "empty" time when we can remember God's deeds and be thankful. In that remembering, we realize that God has been close to us all the time.

Of course we must get beyond ourselves. We must learn to pray for others. For the church. For our world. That kind of prayer does require more discipline. But it is prayer we learn after we have come to an awareness of the spontaneous presence of God in even the ordinary moments of our lives.—*jlp*

'Oh God, don't let it have happened'

Some prayers, we have all been told, shouldn't be prayed. Like asking God to change what has already happened. That kind of prayer ranks right up there with others that many of us consider childish and selfish: "God, don't let it happen," or "God, get me out of this jam."

"Panic prayers," Wagley calls them in his article. They are not the kind of prayers you expect from mature Christians.

Mature or not, admit it or not, all of us pray these prayers. Many times. The most universal of prayers may be just that: "Help me, God."

But moments of panic may also bring prayer at its most profound. For it is then that we realize the situation is beyond our control. There is nothing we humans can do. It is only God's grace that will get us through.

Of course, God wants more from us than calls for help. We need to move on to prayers of praise and gratitude, of confession and humility, of intercession for others.

But panic prayers can teach us an attitude. It is the awareness that human endeavor, however good and well meaning, is never enough. We are dependent on God.

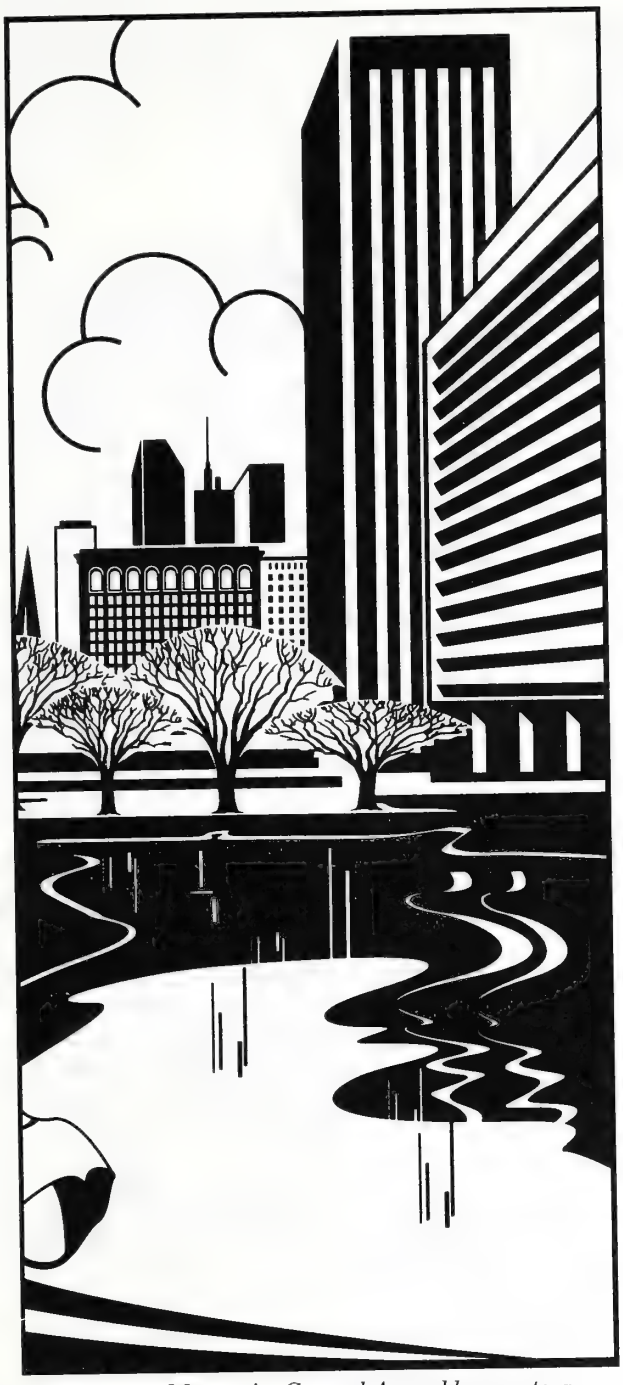
From that realization will come praise and thankfulness. Even while we're pumping iron. Or going on still another diet.—*jlp*

June 15, 1993

MENNONITE BIBLICAL SEMINARY ASSOCIATED
JUN 14 '93
ELKHART
LIBRARY

Gospel Herald

THE WEEKLY MAGAZINE OF THE MENNONITE CHURCH



This summer Mennonite General Assembly goes to a major metropolitan center, Philadelphia, for the first time. Mennonites have a long history in this city. And some of our newest congregations are also here.

ALSO IN THIS ISSUE

What will we do with the new Mennonite eclipse? 6

Cambodians hope for peace following recent elections 9

Yugoslav church leaders meet to restore ties, friendships 11

The Mennonites of Philadelphia (part 1):

When church begets church begets church

Today 17 churches in Philadelphia have a Mennonite connection. With 1,000 members, they worship in eight languages and relate to four conferences.

by David Greiser

Philadelphia: site of the Mennonite Church's first urban General Assembly. The prospect of a meeting in a city of 1.3 million people inspires excitement in some, fear in others.

Urban missiologist Ray Bakke says that 74 percent of North Americans now live in cities. If Mennonites are serious about the evangelism mandate of Vision 95, then an urban assembly is a perfect reality test. Philadelphia, like all cities, is the world of tomorrow.

Actually, for Mennonites, Philadelphia is also the world of yesterday. The Anabaptist movement took root in U.S. soil at Germantown, now a part of Philadelphia. Today 17 churches in the city have a Mennonite connection. They worship in eight different languages and relate to four conferences: Eastern District of the General Conference Mennonite Church; Franconia and Lancaster of the Mennonite Church; and Mid-Atlantic Fellowship, an independent Mennonite group. Some 1,000 people worship in these churches on a typical Sunday.

Most Mennonites have heard about two of

If Mennonites are serious about Vision 95, then an urban assembly is a perfect reality test. Philadelphia, like all cities, is the world of tomorrow for the church.

Philadelphia's Mennonite churches: Germantown and Diamond Street. But just as the city is more than whites and African-Americans, so Philly Mennonites are more than these two congregations. Even these two are not the fellowships they were a few years ago. Both the city and its churches are constantly changing.

Germantown Mennonite Church. "Germantown Church is basically a new congregation," says copastor Jim Derstine. "Eighty percent of our people were not here 10 years ago."

When Michael King became Germantown's first salaried pastor in 1982, less than 30 people regularly met for worship in the 200-year-old meetinghouse. Four years later attendance swelled to 100, and services were moved across the street to a music school.

Since then there has been much transition. King left in 1989. Following Rosie Epp's one-year interim pastorate, the congregation called Jim Derstine. Marianne Mellinger, a longtime member, joined Jim as copastor in 1992.

The group has struggled to define its relationship to the historic meetinghouse. Some members wanted worship to continue in this meetinghouse even if it meant putting a stop to church growth. A majority favored either buying land and building or purchasing an existing facility.

After renting space in the music school and later in an Episcopal parish hall, the congregation decided to purchase. Germantown's new building is a turn of the century federal colonial style structure. It looks remarkably like a larger version of the meetinghouse. It will be called "The Meetingplace" to suggest continuity with, yet separation from, the historic building.

Most of Germantown's adult participants are in their 30s and 40s; about half grew up in the Mennonite church. Most work in service professions: teaching, medicine, social work, and law. Many have survived serious emotional trauma.

"The healing of our pain is a significant part of this church's faith walk," Derstine says. "We're working through experiences of abuse, divorce and broken relationships, and religious legalism. This is the community where we find healing."

Members also experience healing through outreach to others. Many volunteer time in various community agencies—a soup kitchen, a residential center for AIDS patients, a development corporation that renovates housing, and the meetinghouse.

"Our challenge will be to keep the new building from dominating us," Derstine summarizes. "We need to see it as a tool for ministry, to each other, and to the neighborhood."

Diamond Street Mennonite Church. Several miles away in north Philadelphia, Diamond Street Church struggles to emerge from several years of internal dissension. Pastor Charles Baynard sees the roots of the present conflict dating back to the church's early days.

"Alma Ruth and Emma Rudy started this work as an outreach to the African-American community," he explains. "But Lancaster Conference wanted us to be interracial, even when churches in Lancaster weren't expected to be. There were always white college students and professionals here who needed a church."

In 1975 Freeman Miller became lead pastor, with strong commitments to creating an interracial church and to developing neighborhood outreach. During Miller's 11-year pastorate, white participation in the congregation grew until worship attendance was half African-American and half white. The group also acquired the large building which eventually housed the church, its community center, and a wholistic health center. When Miller resigned in 1986, longtime assistant pastor Baynard became the lead pastor.

Over the next few years disagreements arose concerning the community center's direction and over Baynard's suitability as a pastor. By 1992, it was evident that the congregation would not be able to settle the latter question without outside mediation.

The building where the Diamond Street congregation worships also serves as a wholistic health center for the community.

A three-person team was given the mandate to decide the leadership question and to set a focus for the church's mission. Early in 1993 the team announced that Baynard would continue as pastor, and that henceforth the church would pursue the mission of becoming an indigenous African-American church.

"I want to state clearly that we still welcome whites at Diamond Street," Baynard emphasizes. "People should recognize, though, that our mission is to this neighborhood, which is African-American."

The prolonged struggle has taken a heavy toll on the congregation. Today worship attendance averages 70, about half of what it had been in the mid-1980s. Several Messiah College and Temple University students continue an Anglo presence in the church. Remaining members are hopeful that they are turning the page onto a new chapter in the church's life.

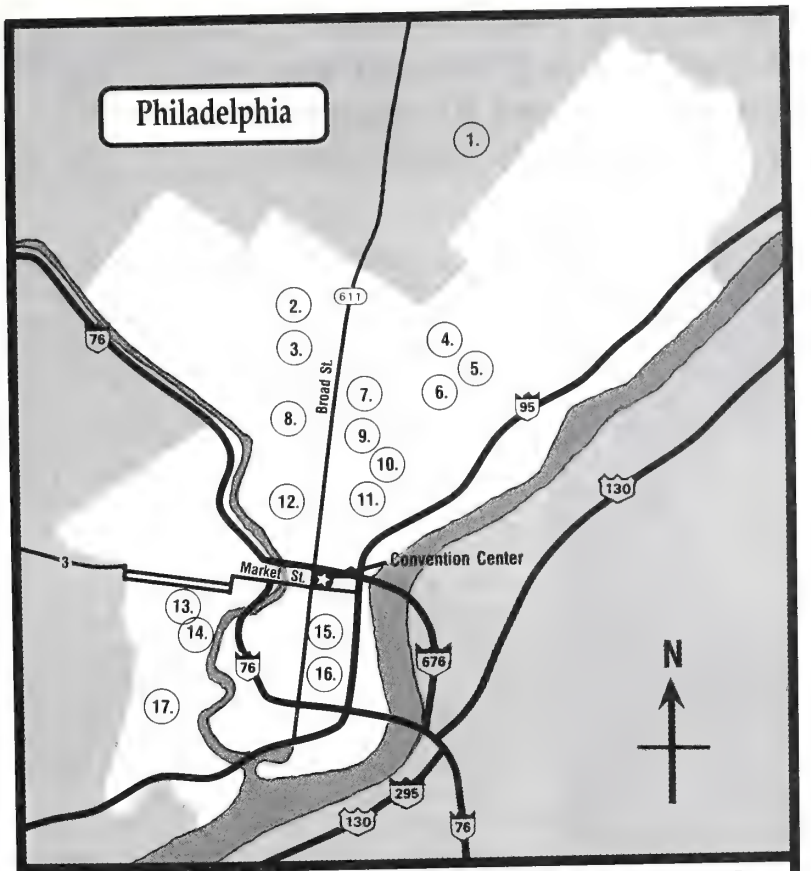
West Philadelphia Mennonite Fellowship. West Philadelphia Fellowship began as a Bible study group; half of the original 16 participants were members at Diamond Street Church. Diane Stitt Melchert guided the group through its formative stages. David Greiser joined the pastoral team around the time public worship services began in July 1984.

At the outset the group dreamed of being a multicultural church; it has become a primarily white congregation with substantial international participation. The fellowship meets in University City, which is home to 30,000 students and three universities. Students make up a quarter of the congregation; most other adults work in the service professions. A fourth of the church grew up in Mennonite congregations. The rest come from 30 different religious traditions, including Buddhism, Islam, and Judaism. The core of 16 is now a church of 170 adults and children.

What holds this mix together? "The desire for community," says associate pastor Libby Caes. "People are here because they want to participate, not just sit and soak. They seem to be able to put up with theological differences as long as they can express themselves and feel accepted."

As a way of encouraging participation, worship services include a lengthy sharing time and an open discussion of the sermon. Community is further nurtured in eight small groups meeting in homes during the week.

Like most baby boomers, West Philly Mennonites resist institutionalization. At a size where most churches would have purchased a building, this church continues to rent. Several outreach programs are in formative stages, including a corporation to renovate neighborhood housing and a Mennonite Central Committee Selfhelp Crafts store.



The Mennonite Churches of Philadelphia

1. First Mennonite Church
   1407 Huntingdon Pike
   Huntingdon Valley
2. Christian Life Mennonite Fellowship
   6841 Ardleigh St. at Gorgas Ln.
   Mt. Airy
3. Germantown Mennonite Church
   6121 Germantown Ave.
4. Bethany House of Worship
5. Comunidad de Amor
6. Oxford Circle
   All three meet at:
   Howell and Langdom Streets
7. Love Truth Chinese Mennonite Church
   600 W. Chew Ave.
8. New Mercies Mennonite Church
   East Falls
9. Second Mennonite Church
   Franklin St. and Indiana Ave.
10. Arca de Salvacion
    2149 N. Howard St.
11. Sixth Street Mennonite Mission
    1336 N. Sixth St.
12. Diamond Street Mennonite Fellowship
    3 blks west of Broad and Diamond Streets
13. West Philadelphia Mennonite Fellowship
    4225 Chestnut St.
    (Philadelphia Theological Seminary)
14. Ethiopia Evangelical Fellowship
    (close to West Philadelphia Menn. Fellowship)
15. Abundant Life Chinese Mennonite Church
    1631 S. Broad St.
16. Philadelphia Cambodian Mennonite Church
    5th and Snyder Aves.
17. Vietnamese Mennonite Fellowship
    6237 Woodland Ave.

Ethiopian Evangelical Fellowship. The Ethiopian Evangelical Fellowship grew out of the witness of a West Philly Fellowship member, Yeshitela Mengistu. Mengistu was a pastor in the Mennonite-affiliated Meserete

One thing is certain about Mennonites in Philadelphia: both the city and its churches are constantly changing.

Above: Yeshitela and Abebech Mengistu: Yeshitela is pastor of the Ethiopian Evangelical Fellowship.

Below: Author David Greiser (right) installs Annette Oyana as an elder for the West Philadelphia Mennonite Fellowship.

Kristos (Christ Foundation) Church of Ethiopia. He came to Elkhart, Ind., for graduate study at the Associated Mennonite Biblical Seminaries, and then came to Philadelphia for a degree in economic development at Eastern College.

While at Eastern, Mengistu learned that the city's Ethiopian population of 2,500 lacked an evangelical church. In 1990 he began holding Amharic language services in a Presbyterian church building down the street from West Philly Mennonite.

Mengistu says the American dream of affluence drives many Ethiopians to workaholism. "They have learned too well that time is money," he suggests. "They may have gone to church in Ethiopia, but they now see it as a waste of time." One young woman in his congregation works two jobs, goes to college full time, and sleeps every other night!

Tribal factionalism is another challenge to Ethiopian church development. Several years ago Mengistu and a Lutheran pastor friend experimented with a church model that involved using multiple tribal languages in worship. The experiment failed when people began to shift the focus onto the political disputes between their tribes. Now only Amharic, the national language, is used.

"I want people to see that Jesus Christ is Lord over tribes and governments," Mengistu concludes.

Four churches—four different styles of fellowship and worship. And these are only the beginning of the diversity that characterizes the Mennonite presence in Philadelphia. Next week in part two, *Gospel Herald* will explore four Asian Mennonite churches and a Spanish-speaking church with roots dating back to the 1880s.

David Greiser is pastor of the West Philadelphia Mennonite Fellowship, a church he helped plant in 1984.

***"God is our refuge and strength, a very present help in time of trouble. Therefore we will not fear, though the earth should change. . . . . The Lord of hosts is with us, the God of Jacob is our refuge."*—Psalm 46:1-2a, 7**

Gospel Herald

Editor: J. Lorne Peachey

Assistant Editor: Cathleen Hockman

Editorial consultants: George R. Brunk III, Richard A. Kauffman, Martha Kolb-Wyckoff, Stuart Showalter, Diane Zaerr

Gospel Herald (ISSN 0017-2340) is published weekly, except for the third week of August and the first week of December, for the Mennonite Church by the Mennonite Publishing House. Subscription rate (in U.S. dollars): $27.50 per year; outside U.S. and Canada (air mail delivery): $47.50 per year. Group and bulk rates available. Call 1 800 245-7894.

Editorial and subscription address: *Gospel Herald*, 616 Walnut Avenue, Scottdale, PA 15683-1999. Telephone: 412 887-8500. FAX: 412 887-3111.

Second-class postage paid at Scottdale, PA 15683-1999. Lithographed in the United States.

Copyright © 1993 by Mennonite Publishing House.
Canadian subscriptions: second-class postage paid at Kitchener, Ont., publication mail registration no. 128562.

Gospel Herald is a member of the Associated Church Press and of Meetinghouse, an association of Mennonite and Brethren in Christ editors.

Postmaster: send form 3576 to 616 Walnut Ave., Scottdale, PA 15683-1999.

Vol. 86, No. 24: June 15, 1993

Recycled paper

Credits: cover and p. 10 by Dynamic Graphics, pp. 2, 4 by Melvin Esh, p. 3 (map) by Jim Butti, p. 9 by Ann Martin, p. 15 by Lorin Beidler.

Restructuring, Homosexuality, Peace, Vision 95 Reviewed by General Board and ***Listening Committee Leaders Reflect on Task*** (Apr. 27). These reports disclose several troubling trends in the church. Anabaptists historically have professed to order their lifestyle by the plain teachings of the Bible. Today it seems leadership has a different agenda.

The statistics as to how many are practicing any lifestyle cannot really alter what the Holy Scripture defines as sinful. Furthermore, a recent poll places the percentage of homosexuals at slightly more than one percent, not 8 to 10 percent.

If indeed the deviant homosexual lifestyle is an accident of genes and hormones, making God responsible, then it must be that *all* other deviant lifestyles are also "linked to genetic and hormonal causes." But surely no one believes that the idolaters, thieves, covetous, drunkards, revilers, and extortioners are locked into their genes and hormones. They will not inherit the kingdom of God. Homosexuals are classed with them.

They can be washed, sanctified, and justified in the name of our Lord Jesus Christ and by the Spirit of our God.

The most compassionate word to the homosexuals is, "There is hope, forgiveness, and cleansing for you in the blood of Jesus, who takes away the sin of the world."

The report was long on homosexuality (five paragraphs) and short on evangelism and church growth (one paragraph). Let us pray that the agenda will be rearranged to focus on the commission our Master left us.

J. Otis Yoder
Breezewood, Pa.

In ***Mennonites in Government Cite Lack of Church Support*** (May 11), one gets the impression we are citizens of the state. May I say a word for another kingdom?

We often pray, "Thy kingdom come, thy will be done." Believers have been given the keys to this kingdom. Why are we so easily tempted to forsake them and seek the reigns of government? We seem to be neglecting our pastors and missionaries for politicians.

Those who enter the arena of self-interest (we elected you to get more advantages for us) cannot help but notice that Jesus called us to "deny self daily." Oh, how hard it is for those of us with holdings to use the handles of power for the most least!

Lord, you can do it. You can supply us with a vision of yourself and with power to do your commands now. Sons and daughters of Menno, you can do it. You have strength in your bodies and your bank accounts. Needy ones, you can do it. You can accept help graciously. Later, you can be strong for others.

Paul G. Landis
Calgary, Alta.

We Must Continue to Reject Just War Thinking (Apr. 27). I reread this article twice very carefully, but I'm still not quite sure how Weaver is expecting a military force to use nonviolence and put away their guns.

As a pacifist-believing Christian, I don't believe in a "just war" approach or theory, but I do know I would feel very uneasy living where I had to do without police. Is there really a difference between our local police force and the military armed forces in Somalia?

Weaver states, "Thus far, the problem in Somalia has been caused by guns." That is an oversimplification. Weaver's four myths are excellent points for Christians to understand and apply, but I don't see how we can expect the military to follow that line of thinking.

John Bergey
Fresno, Calif.

In response to Katherine van Wormer's letter (Jan. 5), I would suggest another approach to the problem of draft registration: simply eliminate peacetime registration altogether. Draft registration serves no useful purpose; the U.S. Pentagon has acknowledged that the need for conscription is now nonexistent. The draft was to be used only in a scenario in which huge and sudden losses of combat troops in a Central European nuclear theater of war would demand an overnight delivery system of massive numbers of conscripts. With the end of the cold war, there is simply no military need for conscription.

Moreover, the United States does not have the facilities to absorb any conscripts, particularly after the latest wave of base closings. A Congressional Research Service study published in 1987 concluded that "the primary issue today involving manpower mobilization is not the ability of Selective Service to draft men in time of crisis, but the capacity of the Armed Forces' training bases to train them." These concerns were borne out in the Gulf War, when training facilities proved barely adequate for the reservists and volunteers alone. There would have been no room for draftees.

In short, the draft will not be implemented, and wouldn't work if it were. These practical issues, as well as a deep concern for conscientious nonregistrants, is the motivation behind the *Selective Service Standby Act*. SSSA would take away funds from Selective Service, thus discontinuing draft registration. I would encourage concerned people or church groups to write or call their representatives in Congress, and urge them to support the *Selective Service Standby Act*.

Suzanne Carter McKenzie
National Interreligious Service Board for Conscientious Objectors
Washington, D.C.

I am a retired minister, lonesome for friends with whom to socialize frequently.

After I was ordained in my home congregation, I was asked to go to another church to serve. Those years of ministry there were happy and fulfilling, but after more than an average number of years, it seemed best that another pastor be called. Protocol—and the need for a new pastor to have the freedom needed—dictated that I find another church home. It also meant that friendships not be pursued on too intense a basis in that congregation.

Now I am retired and trying to find a congregation to call home. But within the congregation friendships had already been established, and I have not learned to walk up to someone and tell them I want them for my friend. Now the time I spend socializing with friends is much less than I would desire.

Does anyone have a solution? What should be the function of a Mennonite Church in relation to senior persons seeking fellowship in their congregation. To "shop around" is not as easy to some as it appears to be for others.

Is this a frequent area of need? Or am I the only one who has had this experience?

Name withheld by request

What will we do with the new

It took courage and resolve to admit we in North America were a minority voice in Mennonite World Conference. Will we have the same resolve to accept our eventual minority status in the U.S.?

by Steven Nolt

In late July 1990, some 17,000 Mennonites descended on Winnipeg, Man., for the Mennonite World Conference Assembly, held every six years. World Conference was and is a celebration of many things—not the least of which is the international church. Mennonites have always known *about* their sisters and brothers in other lands, but World Conference meetings are times to truly enjoy the fellowship of Christians from other cultures. Never mind that 87 percent of Winnipeg registrants were from Canada and the United States—1990 was an especially different gathering.

For in 1990 it finally became official. After years of blood, toil, tears, and sweat, North American Mennonites had finally done it—we had finally achieved minority status. Didn't the statistics on the world membership map, passed out to conference participants, proclaim that to all who looked at the new continental totals? North America was home to only 44.4 percent of all Mennonites and Brethren in Christ.

When our spiritual forebears had met in World Assembly in 1952 in Basel, Switzerland, under the presidency of North American Harold Bender, we had constituted some 60 percent of our fellowship around the globe. A drop of 16 shares in a generation was certainly something worth noting at Winnipeg.

North Americans more than noted the fact, however; they *enjoyed* it. Canadian and American Mennonites thoroughly like thinking of themselves as minority church members. Many Mennonites with whom I've spoken are downright proud that Mennonite World Conference is a two-thirds world-majority group.

But while all this celebrating is going on, another Mennonite eclipse is silently taking place. This one not so far from home. And maybe—if we are really honest—not so welcome.

With each passing year, the Anabaptist community of churches in the United States shifts its make-up and membership. And each year the shift is the same. Self-consciously conservative and Old Order Mennonites, along with Amish groups and the Hutterites, make up a larger and larger share of the American Anabaptist pie.

Mainline Mennonite groups (the familiar MC-GC-MB-BIC gang of four) are becoming an increasingly smaller part of the whole Mennonite picture. Mainliners still hold an absolute majority, to be sure, but it is ever shrinking.

In 1936 mainline Mennonites constituted 86 percent of all those in the United States who claimed descent from Konrad, Felix, Menno, and Jakob. By 1966 our share had dropped to 77 percent. Today we represent only 62 percent.

It was fun becoming outnumbered by our international fellow believers, but many mainline Mennonites aren't so sure they want to become the smaller voice within their own country's constituency. We don't like to admit that these conservative groups are growing at a considerably more rapid rate than we mainliners.

"But wait," we protest. "Old Order and conservative Mennonites and Amish have large families. On top of that, social and communal pressure helps—at times seems to force—conservative and Old Order young people to decide in favor of church membership as they grow older. It's not fair to compare them with those of us who have 2.3 children and live at some distance from other members of our congregations and don't have time to go to church *every* Sunday."

Ah, but that is not the point. The point is simply that—for whatever reasons—tradition-minded peoples are in fact on their way to becoming the majority of our American Mennonite family of faith. Mainline groups, in spite of our mission activities to others and our Sunday schools and Christian education programs for our own kids, are in many cases barely maintaining our own numbers.

Consider those numbers. During a recent 15-year period (1974-1989), the Old Order Amish church doubled its membership. The Beachy Amish increased their size some 76 percent, and independent and unaffiliated conservative Mennonite bodies grew by 59 percent. At the same time, the Old Order Mennonites have 51 percent more members and the eastern Pennsylvania Mennonite Church added to its rolls by 42 percent. During the same period the Hutterites grew by 37 percent and 31 percent more persons identified themselves as Church of God in Christ—Holdeman Mennonite members.

American Mennonite eclipse?

Meanwhile, back on the mainline Mennonite front, Mennonite Church (MC) membership inched up a mere 9 points in those 15 years, the Mennonite Brethren (MB) grew by 6 percent, and the General Conference (GC) Mennonite Church experienced a 3 percent decline in membership. An exception, the Brethren in Christ, have grown some 63 percent during the period.

A specific example from my home community highlights the shifting reality. In 1968 a group of conservative congregations withdrew from the Mennonite Church—or, more specifically, from the MC's Lancaster Conference—and formed the Eastern Pennsylvania Mennonite Church. At that time they represented 4 percent of the Lancaster Conference membership. If the separation were taking place today, the Eastern Pennsylvania Mennonites would represent, not 4, but 15 percent of Lancaster Conference. That is how much faster they have grown than the MC conference from which they withdrew.

I am not proposing a new numbers game. Bigger is not necessarily better in the world of discipleship and faithfulness, and it would be wrong to suggest that Mennonite groups should compete with one another for a larger share of the membership pie.

This is a call for mainline Mennonite honesty and integrity. Most mainline Mennonites, it seems, only see part of their family of faith. Too often we mainliners think only of ourselves when we hear or use the term "Mennonite." We have conveniently patented the term "Anabaptist" as our own private label. Unaware that other Mennonite, Amish, and Hutterite groups are slowly eclipsing us, we mainliners continue to see ourselves as the definition of North American Mennonitism. In so doing, we cheat ourselves out of half the truth.

Half the truth? Consider reading a statement in a mainline publication—a Faith & Life book, for example, or a *Mennonite Weekly Review* editorial. The author will likely offer the modern Anabaptist or Mennonite position on the issue at hand—and, chances are, the reader will only get about half the truth!

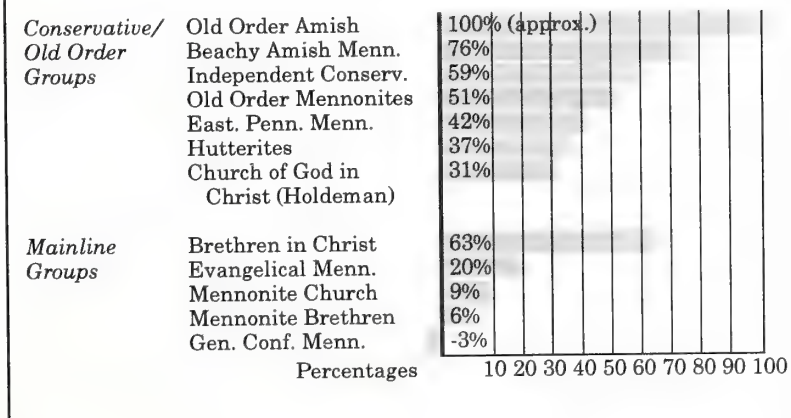
What we read in our Mennonite books and church periodicals is, in almost every case, solely the opinions or assumptions of mainline Mennonite thought. Occasionally an international perspective will accidentally slip in, but virtually never will a mainline Mennonite publication admit that there might be another Mennonite perspective, one which is found right here in North America, and one which is adhered to by a growing number of persons. Whatever the topic—church and state, commercial insurance, education, or consumer spending patterns—the perspectives of nearly 40 percent of our people go unacknowledged.

This is not to say that mainline Mennonites need to adopt all of the opinions, positions, and practices of conservative and Old Order Mennonite and Amish groups. It is to say that a church fellowship with any integrity must admit the diversity within its ranks. No longer may we make the excuse—often heard in the past and sometimes even today—that conservative and Old Order people are simply a "marginal," tiny segment of our church—an embarrassing fringe which will eventually dissolve, given time. The very opposite is true. And that fact makes us mainliners all the more arrogant in our continued pretending that they aren't really there.

How will the coming Mennonite eclipse affect us mainliners? Take a rather mundane, everyday example: how does a mainline Mennonite answer a non-Mennonite neighbor who asks if Mennonites drive horse-drawn vehicles? "No," the quick mainline response is. "Mennonites don't drive buggies. Years ago that was true, but not anymore."

Really? That certainly would be news to several thousand adults who call themselves Mennonites (not Amish, but Mennonite) and *do* use

Membership growth in Mennonite groups 1974-1989



Calculations are based on figures from the *Mennonite Yearbook*, 1975 and 1990-91, except for the Old Order Amish and the 1974 Hutterite numbers. According to the Amish-published periodical, *Family Life*, the number of Old Order Amish church districts more than doubled from 1974 to 1991 (the growth of church districts roughly equals the growth of membership). The Hutterite membership figures were calculated by Stephen E. Scott.

Too often we mainliners think only of ourselves when we hear or use the term 'Mennonite.' We have conveniently patterned 'Anabaptist' as our private label.

horse-drawn transportation. A more accurate response to the neighbor's query would include an acknowledgment that some Mennonites do drive carriages—in fact, every year more Mennonites drive horse-drawn vehicles than the year before. And every decade they make up a slightly larger percentage of those who call ourselves Mennonite!

If such an answer sounds strange to us, perhaps that indicates how narrowly self-focused we mainline Mennonites have become—and how woefully ignorant we are of our co-believers.

Or what about plain clothes? There are an ever growing number of North American Anabaptists who dress according to traditional clothing standards. It is common for mainline Mennonites (especially "old" Mennonites) to sum up the issue of dress something like this: "Mennonites used to dress plainly in my grandparents' generation, but we don't now." A more honest answer would be: "Most Mennonites in my grandparents' day dressed plainly. Most do not today. But probably most will dress plainly again in my great-grandchildren's generation." Sound strange? It sounds honest.

There are many other, perhaps more profound, issues which will be (or should be) affected by the coming American Mennonite eclipse. For example, what will we do when an inter-Mennonite group like Mennonite Central Committee has a board of directors made up of persons representing only a minority of its constituency? What do we mean when we talk about "education in the Mennonite tradition"? How arrogant is a book on "Mennonite theology" if it only includes the views of mainline Mennonites?

Or, what will we write in articles and editorials claiming to be "the contemporary Anabaptist understanding" of church organization, or group discernment, or political involvement? Will we be honest enough to say that, at points, this statement is only about 60 percent of our understanding of a particular topic?

It took courage and resolve to admit that we in North America were becoming a minority voice in Mennonite World Conference. Having relinquished our majority status within that body, we have—to a certain degree—learned to enjoy and even relish the diversity which the larger Mennonite world is. We are now able to draw from many international streams, freeing ourselves from our mental habits and imprisoning assumptions to be challenged by Zairian, Indian, or Nicaraguan believers.

Now comes the second test. Do we have the courage and resolve to accept our (apparently) eventual minority status within the United States Anabaptist community? Are we willing to drink from different streams here at home? Listening to Old Order and conservative points of view would be a *very* different discipline and exercise, indeed, for most of us mainline Mennonites. In fact it would be as different as it was for a past generation of our church who first listened to Indonesian and Japanese perspectives.

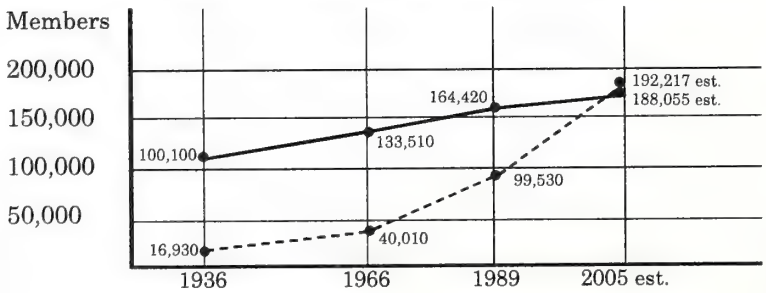
As we enter the twenty-first century, will we mainline Mennonites have the courage to consider an Old Order Mennonite perspective on church construction and building expansion? Would we include a Hutterite viewpoint in a book on the meaning of ordination or baptism? Could we listen, openly and humbly, to a Holdeman Mennonite minister share his convictions about dress standards or appropriate recreation? Would we allow an Old Order Amish member to critique our Washington and Ottawa position papers?

If we are to be honest, we must. It won't be easy. It wasn't easy to hear Latin American Mennonites first talk to us about our defense dollars at work in their communities. It won't be easy to listen to a Beachy Amish appraisal of that home entertainment center we just bought either.

Steven Nolt, Willow Street, Pa., is a staff person for The People's Place and a part-time seminary student. He is also the author of A History of the Amish *(Good Books, 1992).*

This article first appeared in Festival Quarterly © *1992. Reprinted by permission.*

U.S. Mennonite numerical growth, 1936-2005



—— Mainline Mennonite Groups
- - - Conservative/Old Order Mennonite Groups

Sources for total figures: 1936—James Juhnke, *Vision, Doctrine, War: Mennonite Identity and Organization in America, 1890-1930* (Scottdale, PA and Waterloo, ON: Herald Press, 1989), p. 304; 1966—*Mennonite Yearbook* 1967; 1989—*Mennonite Yearbook* 1990-91; Brethren in Christ memberships for 1936 and 1966 estimated from Carlton O. Wittlinger, *Quest for Piety and Obedience: The Story of the Brethren in Christ* (Nappanee, IN: Evangel Press, 1978), p. 557.

Cambodians hope their votes will end violence after two decades of turmoil

Phnom Penh, Cambodia (MCC)—Shielded from the rain by brightly colored umbrellas, Cambodians dressed in their best traveled by foot, bicycle, and vehicle to cast their votes May 23, the first of six days of national elections.

The atmosphere was "almost festive" as Cambodians went to the polls, most for the first time in their lives, report Jonathan and Ruth Keidel Clemens, Mennonite Central Committee (MCC) Cambodia country representatives. Keidel Clemens are members of Community Mennonite Church in Lancaster, Pa.

"It was as if, after many years of often brutal suppression, and despite the fear that clouded the previous weeks, the people were determined to send a loud, clear, and nonviolent message that their right to be heard could not be denied," the Keidel Clemens note.

About 90 percent of Cambodia's eligible voters cast ballots during the elections, 40 percent of them on the first day.

The UN and international observers pronounced the elections "as free and fair as possible under the circumstances," and the international community seems prepared to accept the results as valid.

"The Cambodian people's hopes have been raised that perhaps there is a chance of a legitimate government, elected by the people, being put into place, and that their international isolation will end," say the Keidel Clemens.

Beginning with the carpet bombing of the Vietnam War, followed by the terror-filled years of Pol Pot and his Khmer Rouge in the late 1970s, to a continuing civil war since 1979, Cambodians had no reprieve in the past 20 years.

During the last decade, because of the presence of a Vietnamese-installed government, Cambodia endured a severe Western-imposed embargo on aid and commerce. This reduced Cambodia's 8 million people to some of the world's poorest.

In 1991 all the warring factions, including the Khmer Rouge, signed a peace accord, agreeing to a cease-fire and allowing the United Nations to conduct elections in Cambodia for a new government.

During the months leading up to the elections, the Khmer Rouge proved unwilling to give up their violent struggle for power, and fighting continued in the north and northwest parts of the country.

This spring was filled with considerable anxiety for the Cambodian people. According to the Keidel Clemens, the ruling Cambodian People's Party used "every form of coercion and intimidation, including murder, to discourage active campaigning by opposition parties."

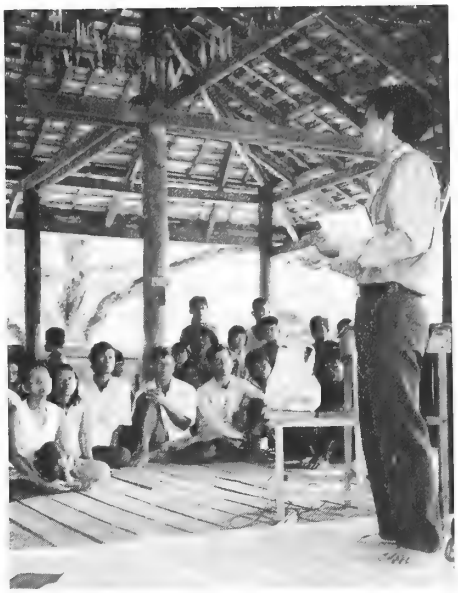
Rumors that the Khmer Rouge would disrupt the election process abounded. Just weeks prior to the elections, the Khmer Rouge launched a full-scale attack on a northern city.

An abundance of weapons is one of Cambodia's worst legacies of two decades of turmoil. MCC surgeon John Martens treated people injured in violence in Prey Veng Province, including several victims of bandit attacks, bandits themselves, and one man who was wounded in a grenade attack by an opposing political party. Martens is a member of Kern Road Mennonite Church in South Bend, Ind.

In the midst of this uncertainty, about 350 people, including Buddhist monks, religious women, and civilians, joined in a "March for Peace." The march began several weeks before the elections in a city in northwest Cambodia and arrived in Phnom Penh, the capital, the day before the elections began.

Cambodians quote a Khmer proverb, "Boat goes, port stays," frequently these days as the United Nations' stay in Cambodia winds down. The UN is scheduled to leave in August or September.

Cambodia's struggle will continue as government leaders negotiate power sharing and the writing of a national constitution. Despite these difficulties, the Keidel Clemens say the electoral process was "a remarkable victory for the voice of the Cambodian people."



Ung Sam Ath of Cambodia's Central Department of Forestry discusses with villagers the links between deforestation and problems they face such as poor soil fertility, irregular water supply, and low rice yield. Through a forestry pilot program Ath and MCC began last year, villagers bought low-cost tree seedlings and MCC trained workers who demonstrate the benefits of growing trees.

Prior to the recent elections in Cambodia, an MCC-supported nursery provided tree seedlings that peace march participants planted along the route as a symbol of hope.

Confusion reigns in turbulent Guatemala

Guatemala City, Guatemala (MCC/EMBM)—Mennonite Central Committee (MCC) workers in Guatemala, Elaine and Nathan Zook Barge, in a June 2 phone call, reported "incredible confusion" there regarding government leadership and the future.

Under severe pressure from civilian sectors of Guatemalan society and international diplomatic pressure, the military wavered in its support for President Serrano, forcing his ouster June 1. On May 25 Serrano has suspended the Guatemalan constitution and dissolved the country's Congress and Supreme Court, in concert with the military.

In the phone conversation, Zook Barges also reemphasized their call "for prayer and a concerted effort to encourage a truly democratic process in Guatemala" [see the June 8 *Gospel Herald*].

Zook Barges quoted one of the Anabaptist church leaders who said, "The civilian sectors want representation in the new government and institutions, and only with democratic participation will there be the kind of change acceptable to the people."

In light of the uncertain future, Mennonite workers encourage keeping a "watchful and prayerful eye on the unfolding situation in Guatemala." Within the country workers consider themselves reasonably safe and are meeting with and praying with others.

Zook Barges are members of Beth-el Mennonite Church in Colorado Springs, Colo.

Lancaster Conference suspends credentials of Eastern Board president

Lancaster, Pa.—In a statement released to *Gospel Herald*, the bishop board of the Lancaster Mennonite Conference announced that the ministerial and bishop credentials of Paul G. Landis, Salunga, Pa., have been suspended for "unprofessional and inappropriate behavior" toward women.

The same statement, issued jointly with Eastern Mennonite Board of Missions (EMBM), reported Landis is no longer president of EMBM. He served in this position for 13 years.

According to the June 1 statement, the bishop board's executive committee suspended Landis' ministerial and bishop credentials on Jan. 27. In a related action, EMBM's executive committee granted Landis a leave of absence from his responsibilities while allegations of inappropriate conduct were being investigated.

In its March 18 meeting, the Lancaster Conference assembly received a report from a Hearing and Resolution Committee which had been asked to evaluate the allegations. The nine-member committee included professional therapists and churchwide leaders as well as leaders from neighboring conferences.

The Hearing and Resolution Committee reported "a clear sense of the Lord's leading in coming to a solid consensus," according to the June 1 release. After hearing the charges concerning Landis and meeting with him, the committee determined that "these stories had credibility and that unprofessional and sexual misconduct were evident."

The group also named persons to continue any needed contact with the women who were affected by Landis' behavior.

The release included a statement by Landis which follows:

"I recognize an ongoing personal need in my life that has resulted in developing inappropriate relationships and expressions with persons of the opposite sex that were not consistent with my own convictions of Christian propriety and purity. . . .

"I voluntarily acknowledge, confess, repent and seek healing and forgiveness from all who have been hurt or offended by my actions. . . .

"I have experienced God's grace and forgiveness and renew my commitment to faithfulness in these areas. . . .

"I ask for the prayers and support of the church as I continue to seek professional and spiritual healing in my journey from harmful patterns."

The joint bishop board-EMBM statement continues:

"An accountability group of three persons has been formed to relate closely to Paul during this time of treatment and recovery. They will advise concerning appropriate timing to consider reentry into church ministry assignments.

"In the meantime, Paul's ministerial credentials remain suspended. His work as president of Eastern Board officially ended on April 7, although salary and benefits will continue through June 30. . . . Norman Shenk serves as the acting president.

"While these have been difficult days, and we recognize that the process was not without flaws, we have also sensed anew the grace of God. We covet your prayers for continued healing for Paul, his wife Ann, and all who have been affected in this experience," the statement concludes.

240 graduate at AMBS, Rosedale, and Hesston

Scottdale, Pa. (AMBS/HC/RBI)—Commencement exercises in three Mennonite schools took place during the May 20-23 weekend. Some 240 students received degrees from Rosedale Bible Institute, Associated Mennonite Biblical Seminaries (AMBS), and Hesston College.

Rosedale Bible Institute. "You must learn to be relevant in your generation without adjusting the foundation of truth," Mel Shetler told the class of 1993 at Rosedale's commencement exercises May 20 at the institute in Irwin, Ohio.

Some 22 people, the second largest class in the Conservative Conference school's history, received degrees in pastoral ministries, Bible and theology, Christian ministries, and biblical studies.

Shetler, pastor of Maple City Chapel in Goshen, Ind., spoke from the parable of the shrewd steward in Luke 16.

"The children of this world are in their generation wiser than the children of light," he quoted, challenging the graduates to turn that around. He urged the class to share the light of the gospel with zeal and relevant techniques than surpass those of the business world.

AMBS. Before they stepped across the commencement platform May 21, the 41 graduates of AMBS were told to keep on walking—in time with their inner sense of call.

"Begin the long walk with God," said speaker Mary Campbell Cosby, pastor and co-founder of Church of the Saviour, Washington, D.C. "Once you have begun walking with God, all you need to do is keep on walking, and all of life will become one long stroll."

Along the way, Cosby encouraged the graduates to develop "intimate relatedness with the person of Jesus Christ" and from that relationship to listen for God's call.

AMBS graduated 32 students with the Master of Divinity (M.Div.) degree, five with the Master of Arts in Theological Studies degree, one with the Master of Arts in Peace Studies degree, and one with the Certificate in Theological Studies.

Cosby's address was followed by a charge to the graduates given by Gary Martin, instructor in evangelism and church planting. "Remember that the source of your competence in ministry is God, not the piece of paper you received tonight," Martin said. "Value highly your theological training . . . but proclaim only Jesus Christ as Lord."

Hesston College. Some 177 graduates received Associate of Arts degrees during commencement exercises May 23.

Kirk Alliman, former Hesston College president, addressed the class on the theme, "The Heart of the Answer Is the Question." He used the text in Matthew 7—"for everyone who asks, receives"—to validate the need for questions.

"I pray that in the graduating class of 1993," Alliman said, "there are members who will devote their lives to challenging the normal ways of doing and thinking while presenting to the rest of us alternatives that bring the world closer together and make God's presence more understandable and powerful.

"In this day when popular answers are given to superficial questions, we desperately need people who keep us focused on the Lord Jesus Christ."

Yugoslav church leaders gather to restore ties

Vienna, Austria (MCC)—"Factories of fear" have been working overtime in the former Yugoslavia, setting former friends and neighbors upon each other in hatred, say religious leaders in the war-torn region.

Empowering the religious community to continue working to dismantle these "factories" was the goal of a recent gathering in Vienna, Austria.

Sponsored jointly by the Swedish Life and Peace Institute and Mennonite Central Committee (MCC), the May 16-18 gathering brought together 11 Catholic, Protestant, and Serbian-Orthodox religious leaders from various parts of the Yugoslav republics.

The leaders, trying to work for peace in their own communities, have been overwhelmed by pastoral duties and cut off from one another for almost two years. Communication lines among the republics are broken and travel is dangerous, if not impossible.

By bringing the church leaders together, seminar organizers Gerald Shenk and David Steele hoped to restore war-ruptured communications and relationships, as well as empower faith communities to take further steps in peacemaking tasks.

Besides the many tragic stories shared, the religious leaders related positive acts of heroic compassion that either are not reported or go unnoticed among the glaring atrocities highlighted in international media coverage.

Franciscan theologian Ivo Markovic of Bosnia told of heroic actions that took place in a Bosnian town one day in June 1992. Tensions suddenly broke out into open hostilities between Muslim and Croatian friends and neighbors who had known one another and lived side by side for generations.

The two groups' forces hastily threw up defenses, fired warning shots, and halted traffic between the two sides.

Markovic and other Franciscan leaders, in full habit, set out across the dividing lines. First, to their own Croatian people, they said, "We'll stand between the two lines; you'll have to shoot us first."

Then the priests approached the Muslim fighters, men they knew by name. When these soldiers threatened to shoot them, Markovic replied, "Go ahead! Shame on you!"

The Franciscans crossed the line and headed straight to the Muslim religious leader. Together they gathered the military leaders and set off to a cafe. At one table, three Christian and three Muslim religious leaders brainstormed ways to reduce the tensions. At another table, the military commanders agreed to a truce.

Similar accounts of refusals to engage in violence, of hospitality to refugees, of shelter provided to "enemies," reconfirmed in participants the desire and need for faith communities to actively take a role in restoring peace.

Participants from Serbia invited the entire group to a follow-up session in the near future in Serbia.

"This first meeting allowed religious leaders from different sides of the war to renew friendships and to affirm they are one in the spirit. They discovered, to their great joy, that they have not become enemies, despite the formidable propaganda, half-truths, and manipulation that have fueled this conflict," says Hansulrich Gerber, MCC Europe secretary.

"Restored trust among leaders is vital if the people in the pew are to start seeing those on the other side as sisters and brothers, rather than as enemies."

Auto accident claims five lives in Tanzania

Dar es Salaam, Tanzania (MEDA)—Five Tanzanian pedestrians were killed May 28 in an auto mishap involving an employee of Mennonite Economic Development Associates (MEDA).

The lone occupant of the vehicle was the driver, Peter Graham, director of MEDA's Mbeya Oxenization Project. He suffered neck injuries and was flown to Johannesburg, South Africa, a week later for a medical evaluation.

The accident occurred when Graham was driving back to his home in the town of Mbeya after meetings in Dar es Salaam, the capital.

About an hour outside of Mbeya a child, believed to have been about eight, darted onto the highway and Graham attempted to swerve to avoid a collision. His truck went off the road and flipped several times, killing the child and four other pedestrians.

He has been charged by local police with a driving offense.

Mbeya Oxenization Project staff and other members of the development community assisted in filing official reports and ministering to the families of the victims.

I'm Your Employee and I would like to show you what I do.

Photo by Mike Hostetler

That's right. If you are a member of the Mennonite Church, then I'm your employee. I'm Ben Anderson; I work at Mennonite Publishing House. I'm assembling student lift-off pieces for the Foundation Series. I would enjoy showing you how it's done. That's the inserter-stitcher-trimmer I operate that you see in the background.

If you live west of Pennsylvania and are attending Philadelphia 93, you will probably go within 10 miles of Scottdale where I work for you.

Why not take an hour or so on your way to or from Assembly and see what I do. You can stop for less than an hour, but others who have tried almost always find their visit too interesting to cut it short.

Of course, you don't have to stop in connection with Assembly. MPH is an interesting vacation stop as well.

We're here from 7:30 a.m.-12:00 noon and 12:30-4:00 p.m., Monday through Friday, but on Friday we usually need to start cleaning up our machines by about 3:30 p.m.

We have some nice scrap paper right now that you may be able to use.

If there are more than eight in your group, please give us a call ahead of time so we can have enough guides ready to show you around. Our number is 412 887-8500. We're located at 616 Walnut Avenue, Scottdale, Pa., 45 miles southeast of Pittsburgh and just 10 miles south of the New Stanton and 15 miles west of the Donegal interchanges on the Pennsylvania Turnpike.

Goshen church shares building fund monies with Ethiopian church

Goshen, Ind.—In its first Pentecost and World Church Sunday in its recently-refurbished building, Assembly Mennonite Church here dedicated a financial gift so that Ethiopian congregations may enjoy facilities of their own.

The Goshen congregation is channeling $5,000 (U.S.) through Eastern Mennonite Board of Missions to build facilities for the Meserete Kristos Church, which has undergone massive growth in Ethiopia.

The gift stems from 2 percent of building project funds set aside by the congregation for the east African church.

"In the beginning, somebody said, 'Let's save at least 2 percent,'" said Assembly elder Nancy Lapp, who visited the country with her husband, Jim—general secretary of Mennonite Church General Board—a year ago. "I think 10 percent had been recommended by someone and we ended up doing 2 percent."

The meetinghouse was dedicated in January. Walnut Hill Day Care also uses the building.

The Ethiopian church has only been allowed to come out of hiding since 1991 after nearly 10 years of government oppression. During its time in hiding, the Meserete Kristos Church grew from 5,000 members to 50,000. Since 1991, another 10,000 have been added to its ranks.

"When you think about how much their church has grown and how much we spent on our building, it's really not that much," Lapp said.—*Marshall V. King*

Mary-Martha House, a new service-learning center in San Antonio, Tex., celebrated with an open house March 28. Pictured here are (left to right): John Lichty, current resident manager; Ethel and Maria Pedraza, neighbors; Wes Hare, voluntary service worker; and house committee members Joe Rivera and Anita Yoder Kehr.

Texas house offers cross-cultural learning

San Antonio, Tex. (MBM)—On a shady street near the San Antonio River and central San Antonio's tourist attractions, La Casa de Maria y Marta (the Mary-Martha House) offers a new resource to individuals and groups interested in mission and cross-cultural experience.

What had been a Mennonite Board of Missions (MBM) voluntary service (VS) residence is now a place for short-term service assignments, workshops, group meetings, family reunions, or overnight lodging.

The Mary-Martha House celebrated its beginning with an open house March 28.

Suzanne Lind, MBM Service Ministries director, sees the house as "a short-term home for groups wishing to study and participate in service work in the Mexican-American context, engage in action and reflection on peace and justice in the Mennonite Church traditions, or visit friends who are active in service projects."

"We have a truly unique mission option now ready for visiting groups of any age," says resident manager John Lichty. This summer he is responsible for service placements and reflections with seven groups of high schoolers. Seven volunteers with MBM's SOOP (Service Opportunities for Older People) program helped fix up the house earlier this year.

"San Antonio has areas of great need, but also many fascinating ministries, cultural activities, and diverse people," Lichty adds. "The Mary-Martha House is a few blocks from the famous Paseo del Rio (river walk), a delightful outing into downtown San Antonio."

The Mary-Martha House is also two blocks from the San Antonio Mennonite Fellowship. The work of the house is being developed by a committee of fellowship members and several community residents. Jane Hare, VS local program coordinator, represents MBM.

The mission board hopes this committee and those who use the Mary-Martha House will provide the necessary financial and program resources.—*Wes Hare*

Nomadic congregation finds a new home in an old bank

Goshen, Ind.—After over a decade of a challenging nomadic congregational life, Communion Fellowship purchased a rather unusual church facility this spring: an old bank data processing center in downtown Goshen, Ind. Dedication services were held May 9.

An old office building is a bit unusual for a Mennonite meetinghouse—but then Communion Fellowship is a bit unusual itself.

The congregation started as a group of eight Goshen College students who began meeting on campus in 1977. By 1981, the prayer meeting had grown to 90 people.

Since that time, the group has worshipped in various homes, at Berkey Avenue Mennonite Church, and at Bethany Christian High School. Most recently the members, who number around 100, had been renting space at Peddlers Auction since 1988. Services attract up to 175 people.

What do they find? A blend of Anabaptist and charismatic traditions. Communion Fellowship's emotionally expressive worship "celebrations" include various spiritual gifts—words of prophecy, spiritual or emotional healing, and speaking in tongues. This from a church affiliated with the Mennonite Church and the Church of the Brethren.

It's enough to remind elder Bill Frisbie of a fruit punch commercial which jokes about flavors that never occur together naturally.

All the elders (there is no pastor) seek to equip other members for ministry and discipleship, particularly in linking their Anabaptist-Charismatic heritage. They view them not as separate traditions but as complementary streams working at reforming and renewing the wider Christian church.

The congregation is not "a cut above or on the cutting edge of the move of God," says lead elder Charles Buller. "There are many valid expressions of faith and of church life. We're seeking to be faithful to the vision and the calling God has placed on us."—*Tom Price*

• **Bikathalon raises $26,000.** An enthusiastic group of bikers, walkers, runners, and volleyball players raised nearly $26,000 (U.S.) at the 1993 annual fundraiser for Eastern Mennonite Board of Missions, Salunga, Pa. This year's event was held May 16 at Lancaster (Pa.) Mennonite High School. Funds will provide international, Hispanic, and African-American scholarships for participants in Discipleship Ministries programs, support voluntary service home repair programs, and support voluntary service workers serving in low-income areas.

• **Peacemakers meet.** Twenty Brethren, Friends, and Mennonites discussed the relationship between evangelism and peacemaking in Chicago May 18-19. One of the speakers, Lon Fendall, displayed a small wooden bell from Haiti inscribed with the words, "No one listens to the cry of the poor or the sound of a wooden bell." "These are plaintive words," Fendall said, "but also words of hope—hope that it will not always be so." He suggested that the interface between peacemaking and evangelism should be discussed by peace church groups on the local level, where united action can grow out of the discernment process.

• **Leadership sought.** Trinidad Mennonite Fellowship is seeking a retired pastor/couple with community and peacemaking emphasis, interested in volunteering their leadership skills during the summer months. The group is hoping to establish a Mennonite church in northern California. Free RV area is available. Information available from Carol or John Wiebe, 707 677-0969.

• **New appointments:**
Timothy J. Burkholder, associate executive secretary, Mennonite Board of Education, Elkhart, Ind. Burkholder has served as executive secretary for the Northwest Conference of the Mennonite Church for the past nine years and has represented the conference on the MC General Board since 1985. He begins his MBE position on Aug. 1.
Clark Roth, director of admissions, Hesston (Kan.) College. Roth replaces Diane Yoder. Since 1987 he has taught marketing and management at the college.

• **Pastor transitions:**
Rosemary Widner was ordained May 9 at College Mennonite Church, Goshen, Ind. Galen Johns, Indiana-Michigan Conference minister, officiated. Widner has served on the pastoral team at College Mennonite for 10 years.

• **Missionary transitions:**
Heidi Hershey returned from Peru May 27 after serving a three-year term as a teacher through EMBM. Her address is c/o Noah and Alta Hershey, 398 B Moxcow Rd., Parkesburg, PA 19365.
Amzie and Fanny Ellen Yoder returned in May from Guatemala where they served 29 years in leadership training. Their address is 2112 E. Lincoln Ave., Goshen, IN 46526.

• **Coming events:**
Peace conference, Concord Mennonite Church, Knoxville, Tenn., June 19. The theme of this second interdenominational conference is "Peace Within, Peace Without"; participants include persons from Mennonite, Church of the Brethren, and Friends churches. Information from Matt Matteson, 615 691-5347.
Medical workers convention, Mount Conference Center, Atchison, Kan., June 24-27. "Health Care Access: How Do We Serve" is the theme the Mennonite Medical Association and Mennonite Nurses Association will consider at their joint convention. Keynote speaker will be Willard M. Swartley. Register by calling 219 534-2664.
Urban Anabaptist gathering, Philadelphia (Pa.) Theological Seminary, July 23-25. The event, sponsored by Mennonite Board of Missions, is an opportunity for urban Anabaptists to build relationships and share experiences. Resource person will be Jude Tiersma. Information from Melba Martin, 219 294-7523.
Peace bike trip, Aug. 1-6. "Bikes Not Bombers" participants will begin in Olympia, Wash., and end with a public peace witness at the Abbotsford (B.C.) International Airshow. Information from Christian Peacemaker Teams, 312 455-1199, or from Ruth Buxman at 503 623-2080.
Anabaptist gathering for all New England, Bethany Birches Camp, Plymouth, Vt., Sept. 4-6. Lynn Miller will speak on "Firstfruits Living." Information from the camp at 802 672-3488.
Shalom Connections, Reba Place Fellowship, Evanston, Ill., Oct. 1-3. This conference on Christian community includes workshops on peace witness, community and healing, and common businesses. Sponsored by Shalom Mission Communities. Information from David Janzen, 708 475-8715.
Amish Mennonite conference, Mennonite Heritage Center, Metamora, Ill., Oct. 14-16. "Tradition and Transition: An Amish Mennonite Heritage of Obedience, 1693-1993" will commemorate the tricentennial of the Amish movement, and includes speakers, dramatic presentations, and tours. Information from the Illinois historical library, phone 309 367-2551.

• **New books:**
Colossians, Philemon by Ernest D. Martin, is the fourth volume of the Believers Church Bible Commentary—a joint effort of the Church of the Brethren, Mennonite Church, General Conference Mennonite Church, Brethren in Christ Church, and Brethren Church. Available from Herald Press, 800 245-7894.
Reclaiming Friendship by Ajith Fernando explores, as stated in its subtitle, "Relating to Each Other in a Frenzied World." Recommended to individuals as well as members of team ministries and organizations searching for ways their work relationships can become more satisfying. Available from Herald Press, 800 245-7894.
Seniors' Ministry Manual by Norma Rudy is designed to assist congregations in their ministry with the elderly. Includes information on how to organize the congregation and practical "how-to" steps required to develop support services. Available from the Canadian Conference Brethren in Christ Church, phone 416 871-9991.

• **New resources:**
Forgive and Remember, a 22-minute video, is subtitled, "Ted Risingsun's Story of Fort Robinson." Risingsun, longtime Mennonite leader among the Northern Cheyenne in Montana, tells about how his grandmother and other Cheyenne were attacked by the U.S. cavalry when they attempted to return home after they had been forcibly moved to the Oklahoma Territory in the 1870s. Available on loan from the Commission on Home Ministries of the General Conference Mennonite Church, phone 316 283-5100.

• **Job openings:**
Administrator, Freeman (S.D.) Academy. Applicants must have secondary principal certificate or be willing to pursue this endorsement. Full-time position begins Aug. 1, 1993, or Aug. 1, 1994. Freeman Academy is a Mennonite-related school offering grades 5-12. Information from Everett Waltner, chair, Freeman Academy Search Committee, R. 3, Box 32A, Freeman, SD 57029; phone 605 925-7766.
Social worker to manage a new residential program for adolescents, Oaklawn Psychiatric Center, Goshen, Ind. Applicants should have a minimum of five years clinical experience serving adolescents and families and three years post-masters experience in residential care of adolescents. Contact Ray Hunsberger, Oaklawn, 330 Lakeview Dr., Goshen, IN 46526; phone 800 282-0809.

Director of Marketing–Herald Press Products

An opportunity to give leadership to the distribution of Christian literature. Responsibilities include working with editors and division director to select products, developing and executing marketing plans, budget responsibilities. About one-third travel. Current opening. Contact Nelson Waybill, Personnel Office, Mennonite Publishing House, 616 Walnut Avenue, Scottdale, PA 15683; Phone 412 887-8500.

Teachers, Academia Menonita, Caparra Heights, P.R. Openings available for a high school science teacher and a junior high mathematics teacher. Contact Bryan J. Stauffer at 809 783-1295.

NEW MEMBERS

Beth-El, Milford, Neb.: James Davenport, Judy Davenport, and Michelle Yoder.
Dayton, Harrisonburg, Va.: Kendra Marie Heatwole and Anita Leann Rhodes.
Deep Creek, Chesapeake, Va.: Jennifer Bergey, April Bergey, Rachel Bergey, Damon Miller, and Malena Miller.
Deep Run East, Perkasie, Pa.: Margaret Morse.
First, Indianapolis, Ind.: Christina Derstine, Mark Fontaine, Gretchen Liechty, Christen Sauder, Kevin Schloneger, Lisa Schloneger, and Sarah Slabach.
Followers of Jesus, Brooklyn, N.Y.: Weibe Luba.
Gilead, Chesterville, Ohio: Tim Krabill, Kathy Swartzentruber, and Vince Swartzentruber.
Locust Grove, Belleville, Pa.: Alan Miller, John, Connie, Christopher, and Heather Hartzler.
Oak Grove, Smithville, Ohio: Matt Amstutz, Kenneth Arner, Amanda Horrisberger, Erin Kurtz, Paula Moore, and Becky Ramseyer.
Portland, Ore.: Chris Harder, Aaron Histand, Jon Oyer, Tim Roupp, and Maya Solano.
Raleigh, N.C.: Grant Liscum-Moore and Beverly Moore.
South Union, West Liberty, Ohio: Jonathan Reminder, Adam Carter, Masatoshi "Mark" Tokita, and Mikiko Tokita.

BIRTHS

Hostetler, Brian and Lynn Meier, Phoenix, Ariz., Nathan Bjorn (first child), Feb. 14.
Hostetler, Richard and Kathy Shackleton, Colon, Mich., Rachel Leigh (second child), May 20.
Mather, Jim and Martha Fisher, State College, Pa., Nathan Christopher (first child), May 8.
Varghese, George and Gina, Brooklyn, N.Y., Joel George (first child), born March 3, 1992, legally adopted from Cochin, India, Oct. 29, 1992, received May 18, 1993.

MARRIAGES

Beiler-Raymock: Daniel M. Beiler, Frederick, Pa. (Frederick), and Elizabeth Ann Raymock, Perkiomenville, Pa. (Catholic), May 22, by James Bectel and Ben F. Lapp.
Delp-Cooper: Todd Delp, Harleysville, Pa. (Finland), and Rebecca Cooper, Upper Black Eddy, Pa. (Doylestown), April 24, by Phillip Freed (uncle of groom).
Feenstra-Fennell: Gregory Feenstra, Annandale, N.J. (Baptist), and Rachel Fennell, Easton, Pa. (Doylestown), May 22, by Steven Landis (uncle of bride).
Imchen-Rice: Ramoktoshi Imchen, Warsaw, Ind. (Church of God), and Beth Rice, Goshen, Ind. (Deep Run East), May 23, by Arnold C. Roth and Jerry Yoder.
Kuhns-Peck: Tim Kuhns, Chambersburg, Pa. (Pleasant View), and Lita Peck, Mercersburg, Pa. (Pleasant View), May 15, by J. Allen Lehman and Lee Ebersole.
Landis-Bergey: Alvin R. Landis, Telford, Pa. (Frederick), and Dawn J. Bergey, Hatfield, Pa. (Frederick), May 8, by Ben F. Lapp.
Lehman-Kurtz: Gary Lehman, West Liberty, Ohio (Bethel), and Kathy Kurtz, West Liberty, Ohio (Bethel), May 8, by Ben Eberly.
Miller-Bachmann: Troy Miller, Louisville, Ohio (Stoner Heights), and Kimberly Bachmann, Ohio, April 19, by Gerry J. Vandeworp.
VanBeekum-Geiser: Robert VanBeekum, Mesa, Ariz. (Koinonia), and Meredith Geiser, Gilbert, Ariz. (Koinonia), March 20, by Donald E. Yoder.
Wanker-Troyer: Donald Wanker, Meadville, Pa., and Kristal Troyer, Centerville, Pa. (Valley View), May 22, by Carl L. Smeltzer.
Wilhite-Hershberger: Hal Wilhite, Chandle, Ariz. (Koinonia), and Jill Hershberger, Sleeman, Ont. (Morson Community Bible Fellowship), Dec. 25, by Donald E. Yoder.

DEATHS

Albrecht, Harold John, 80, Tiskilwa, Ill. Born: Sept. 21, 1912, Tiskilwa, Ill., to John and Leah Litwiller Albrecht. Died: May 21, 1993, Peoria, Ill. Survivors—wife: Evelyn Sharp Albrecht; children: Helen Hettinger, Lita Tuner, John; brothers and sister: Wilbur, Weldon, Marcella Detwiler; 2 grandchildren. Funeral and burial: May 24, Willow Springs Mennonite Church, by Calvin D. Zehr.
Apger, Douglas C., 22, Archbold, Ohio. Born: Oct. 18, 1970, Toledo, Ohio, to Robert and Lorabel Tolles Apger. Died: May 19, 1993, Archbold, Ohio. Survivors—wife: Jum Ballmer Apger; brothers and sisters: Robert, Jr., David, Debora Potter, Teresa Wyse, Patricia Roberts, Lori Ostrander. Funeral: May 22, Central Mennonite Church, by Robert Watson and Charles Gautsche. Burial: Archbold Cemetery.
Basinger, Agnes Anna Schmucker, 72, Hesston, Kan. Born: April 4, 1921, Louisville, Ohio, to Elmer and Ada Maurer Schmucker. Died: May 21, 1993, Hesston, Kan. Survivors—husband: Leonard Basinger; children: J. Paul, Edwin, Kathryn Detrow, Norma Diller; brothers: Eldon, Lorin, Leonard; 10 grandchildren. Funeral: May 24, Hesston Mennonite Church, by David Mann and Wesley Jantz. Memorial service and burial: May 26, North Lima (Ohio) Mennonite Church.
Deer, Kenneth E., 66, Champaign, Ill. Born: March 3, 1927, Bellefontaine, Ohio, to Charles M. and Louise Deer. Died: May 19, 1993, Urbana, Ill., of cancer. Survivors—wife: Jannette Rice Deer; children: Terry, Ricky, Rodney, Brenda Spitz, Susie Bright, Wendy Landrum; stepchildren: Robbie Henry, Becky Rusher, Jamie Barker; 19 grandchildren, one great-grandchild, 7 stepgrandchildren. Predeceased by: Betty Reber Deer (first wife). Funeral: May 21, East Bend Mennonite Church, by Millard Osborne. Burial: East Bend Memorial Gardens.

After sexual abuse

In a 52-minute video, Vicki Dyck, a storyteller and actress from Saskatchewan, tells two stories about an incest survivor's struggles to deal with her abuse. Looks at the survivor's view of God and at forgiveness.

___Send **After sexual abuse** for free loan for _____ (date).
___Send personal copy for $20 U.S./$25 Cdn. Enclosed $ _____

Your name _____

Church/school/organization _____

Street address _____

City, province/state, postal/zip code _____

Daytime telephone # _____

Mennonite Central Committee

Mennonite Central Committee and MCC U.S.
21 South 12th Street, PO Box 500, Akron, PA 17501-0500
(717) 859-1151 (717) 859-3889

Mennonite Central Committee Canada
134 Plaza Drive, Winnipeg, MB R3T 5K9
(204) 261-6381

Derstine, Isaac T., 83, Bedminster, Pa. Born: June 25, 1909, to Samuel and Lizzie Trauger Derstine. Died: May 16, 1993, of a stroke. Survivors—wife: Kathryn Derstine Derstine; children: Earl, Jean Kelly, Alice Menstemacher; brothers and sister: Chester, Noah, Harold, Martha Landis; 7 grandchildren, one great-grandchild. Funeral and burial: May 20, Deep Run Mennonite Church East, by Tim Weaver and Arnold C. Roth.

Hoylman, Esther LaVina Schrock, 79, Whitefish, Mont. Born: March 28, 1914, Parnell, Iowa, to Norman and Ida Yoder Schrock. Died: May 13, 1993, Whitefish, Mont. Survivors—daughter: Charlotte Erickson; 3 grandchildren, one great-grandchild. Predeceased by: Daniel W. Hoylman (husband). Congregational membership: Mountain View Mennonite Church. Funeral: May 19, Johnson Mortuary, by Dwight E. Hooley. Burial: Fairview Cemetery.

Johnson, Harry Allen, 54, New Carlisle, Ohio. Born: March 5, 1939, New Carlisle, Ohio, to Joseph and Mary Cook Johnson. Died: May 23, 1993, Ann Arbor, Mich. Survivors—wife: Sharon Kuhns Johnson; children: Jill Renee Borhorst, Joi Lynn, Jennifer Ann Ulrich, Jared Allen; brothers and sister: Gary Lee, Mary Jo Fowler, Clarence Edward; one grandchild. Funeral: May 27, Trostel Chapman and Christmas Funeral Home, by Paul Conrad and Joe Wood. Burial: Maple Grove Mennonite Cemetery.

Kasermann, Hilda L., 88, Pekin, Ill. Born: June 12, 1904, Tremont, Ill., to Jacob and Elisa Mauerhofer Kasermann. Died: May 23, 1993, Pekin, Ill. Survivor—sister: Leah. Congregational membership: First Mennonite Church of Morton. Funeral: May 25, Woosley Funeral Home, by Glen A. Horner. Burial: Mount Hope Cemetery.

Landis, Louis C., 78, Lebanon, Ore. Born: July 30, 1914, Plainview, Tex., to George and Fannie Landes Landis. Died: May 17, 1993, Lebanon, Ore. Survivors—wife: Ruth Shank Landis; children: Rosalee McElmurry, Lois Justus, Esther Hofer, Howard, Glen, George; sister and brother: Mary, Floyd; 14 grandchildren, 9 great-grandchildren. Funeral: May 20, Lebanon Mennonite Church, by Leo Schlegel. Burial: Fairview Mennonite Cemetery.

Workshop features wedding traditions. *Akron, Pa. (MCC U.S.)*—Judy Boogaart, left, and Chris Hostetter wrap Carol Schrantz in the traditional bridal costume of the Nadka people (Cameroon) during an international wedding traditions show. The event highlighted Selfhelp Crafts' annual workshops for U.S. shop volunteers, staff, and board members, held here May 12-15 and 19-22. More than 190 people participated in the workshops.

He was ordained in 1948 and pastored for 30 years in Oregon and Idaho.

Miller, Mahlon Edward, 70, Wauseon, Ohio. Born: June 4, 1922, Wauseon, Ohio, to Gideon and Lena Nofziger Miller. Died: May 2, 1993, Toledo, Ohio, of respiratory failure. Survivors—wife: Irene Liechty Miller; children: Edward L., Sharon Evers, Kathleen Grieser, Bev; brothers and sister: Lester, Cletus, Lewis, Annagene Evers; 7 grandchildren. Funeral: May 5, North Clinton Mennonite Church, by Roy Bucher and Earl Stuckey. Burial: Pettisville Cemetery.

Miller, Sarah Ann Burkhalter, 74, Smithville, Ohio. Born: July 6, 1918, Apple Creek, Ohio, to Louis and Anna Lehman Burkhalter. Died: April 12, 1993, Orrville, Ohio. Survivors—husband: Jacob S. Miller; children: Wesley, Steven, Rosanna Hersh, Rebecca King; sister: Emma Burkhalter; 12 grandchildren. Funeral: April 16, Oak Grove Mennonite Church, by James Schrag. Burial: Maple Grove Cemetery.

Mullet, Luella B. Gascho, 76, Sarasota, Fla. Born: Sept. 1, 1916, Imlay City, Mich., to Jacob and Mattie Bechler Gascho. Died: May 22, 1993, Sarasota, Fla., of cancer. Survivors—husband: Henry "Hank" Mullet; children: Mary Lois Mast, Barbara Alderfer, Shirley Taber, John and Stanley Adams; brother and sisters: Simon, Salena and Lillian Gascho, Edna Hershberger, Leona Plank; 11 grandchildren. Funeral: May 25, Bay Shore Mennonite Church, by Howard S. Schmitt. Burial: Palms Memorial Park.

Pettiford, Chester E., 73, Louisville, Ohio. Born: July 17, 1919, Marion, Ind., to William Edgar and Daisy Smith Pettiford. Died: May 16, 1993, Louisville, Ohio, of cancer. Survivors—wife: Lena Smeltzer Byler Pettiford; children: Lorene Byler Miller, Lorin Byler; sisters: Irene Beck, Marilyn Morse, Norma and Anita Kenney. Funeral: May 19, Stoner Heights Mennonite Church, by Gerry J. Vandeworp. Burial: Beech Mennonite Cemetery.

Reiff, Gladys Virginia, 80, Goshen, Ind. Born: Feb. 27, 1913, Newton, Kan., to Vernon and Zaidee Reiff. Died: April 23, 1993, Goshen, Ind. Survivor—sister: Marianna Stutzman. Memorial service: May 1, Belmont Mennonite Church, by David Brunner. Burial: Prairie Street Cemetery.

Rembold, Nettie Livengood, 94, Salisbury, Pa. Born: Feb. 15, 1899, Grantsville, Md., to Wilson and Lizzie Otto Livengood. Died: May 15, 1993, Meyersdale, Pa. Survivors—husband: Homer Rembold; children: Edgar, Olin, Thelma Shoemaker, Cleo Saylor; 12 grandchildren, 23 great-grandchildren, 2 great-great-grandchildren. Funeral and burial: May 17, Springs Mennonite Church, by Steven Heatwole and Earl Yoder.

Roth, Earl E., 68, Chappell, Neb. Born: May 18, 1924, Deuel County, Neb., to John and Rosa Schrock Roth. Died: May 13, 1993, Sidney, Neb., of cancer. Survivors—wife: Dorothy Stutzman Roth; children: Edward Earl, Robert Lee, Donnie Lynn; 7 grandchildren. Congregational membership: Julesburg Mennonite Church. Funeral: May 17, Assembly of God Church, by Arthur Roth, Dale Williams, and Pat Gray. Burial: Mennonite Cemetery, Chappell, Neb.

Shantz, Lincoln Roy, 76, Kitchener, Ont. Born: March 18, 1917, High River, Alta., to Cyrenus and Angelene Snyder Shantz. Died: May 17, 1993, Kitchener, Ont. Survivors—wife: Violet Bowman Good Shantz; daughter: Yvonne Stapleton; stepchildren: Orval and Earl Bowman, Shirley Karpenci; 8 grandchildren, one great-grandchild. Funeral and burial: May 20, First Mennonite Church, by Rudy Baergen.

Shay, Paul Curtis, 90, Morton, Ill. Born: Nov. 15, 1902, Delavan, Ill., to Roy and Louena Belle Curtis Shay. Died: May 22, 1993, Peoria, Ill. Survivors—son: Norman; 4 grandchildren, 9 great-grandchildren. Predeceased by: Alma Weiland Shay (wife) and Louis (son). Funeral: May 26, First Mennonite Church of Morton, by Glen A. Horner and Ric Thompson. Burial: Roberts Cemetery.

Yoder, William Keeler, 79, Sarasota, Fla. Born: Sept. 9, 1913, Souderton, Pa., to William K. and Cora A. Keeler Yoder. Died: May 18, 1993, Quakertown, Pa. Survivors—wife: Ruth B. Benner Yoder; children: Lester B., Gladys B. Alderfer, Marie B. Leatherman, Ruth B. Scott, William B.; brother and sisters: Kathryn Lewis, Grace Hinkle; John, foster sister: Grace Christy; 15 grandchildren, 12 great-grandchildren. Memorial service and burial: May 22, Plains Mennonite Church, by Richard J. Lichty.

Newspaper

**********CAR-RT-SORT** CR-23
390200 51H 5113 285
MENNONITE BIBLICAL SEMINARY
LIBRARY
3003 BENHAM AVE
ELKHART IN 46517-1947

THE LAST WORD

How many Mennonite churches are there in Philadelphia, anyway?

It should have been an easy assignment. When *Gospel Herald* learned that this summer's Mennonite General Assembly had been moved from York, Pa., to Philadelphia, we decided to do an article featuring the Mennonite churches of this city.

"How many are there?" I asked. The answer I thought I got was eight. Then I found a writer: David Greiser, pastor of West Philadelphia Mennonite Fellowship. "No," he said, "there are 12."

David's assignment was to write about all these churches—not just highlight a representative four or five. We thought it important to learn about all of the Mennonites in Philadelphia. "If we have to do the article in two parts, we will," I said.

It was sometime in February that I got this panic call from David. "Lorne," he said, "I can't do your article in two parts. I've found 14 churches—maybe even 15."

"Don't worry about it," I replied. "Just write about all the Mennonite churches in Philadelphia you can find." This was getting interesting enough to take that risk.

David did. By the time he got the article finished, he had found 17 Mennonite-related congregations. (His series is in three parts, beginning this issue.) We think we have them all. The count was accurate, as far as we know, when the series was written this past March. But who knows what the number might be today?

What gives here? Faulty planning? Lack of communication? There may be some of that. But it seems the Holy Spirit is working among the Mennonites of Philadelphia almost faster than anyone can keep up.

Not that these churches are alike. In fact, you'd have to look far to find a more diverse group. Philadelphia Mennonites worship in eight languages and relate to four district conferences. Three of them use the same building—at different times. One has a leader and a meeting place but still hasn't held its first worship service (at least it hadn't when the series was written).

Some of the congregations are developing around distinct ethnic groups; others are deliberately multicultural. Some provide a weekly focus for scattered believers throughout the city; others are tight-knit communities that provide education, health care, and jobs in addition to worship gatherings. Some churches are havens for the poor and the "broken"; others are assemblies of professionals and entrepreneurs.

Most of Philadelphia's Mennonite churches relate to established conferences. One, however, is a relatively new mission work by a group that left the Mennonite Church because of what they see as our "liberal leanings."

If anything, the Mennonite congregations of Philadelphia appear to illustrate that God's Spirit can work in many ways to create new communities of believers. As the churches of Philadelphia grow, they seem to spawn new groups, which become the foundation for yet more fellowships.

What better locale for a Mennonite Church General Assembly than a place so diverse—and so alive? Here are concrete examples of what we talk much about: outreach and evangelism. But to take advantage of what Philadelphia Mennonites have to teach us, we will need to get our noses out of our business agenda and out of our preoccupations.

That's one reason for this series in the next three issues of *Gospel Herald*. General Assembly participants will also have a chance to learn more about Philadelphia Mennonites on Thursday of Assembly week. No business sessions are scheduled for that day to allow this to happen.

The Mennonites of Philadelphia give us at least 17 examples of God's vision taking hold in the city. As we read and listen, may we catch a vision that will make for 17 more churches in each of 17 additional urban centers. For starters, at least.

Who knows what God may have in store for us? Some day we may even have to ask, "How many Mennonite churches are there in the world, anyway?"—*jlp*

June 22, 1993

Gospel Herald

THE WEEKLY MAGAZINE OF THE MENNONITE CHURCH

ASSOCIATED MENNONITE SEMINARIES ELKHART LIBRARY JUN 22 '93

The tendency to say "thank you" for what we enjoy and then hold on to the goodies runs throughout the Bible. But if we receive and do not give, we will die!

God's grace is not for hoarding

'Our coffers are empty,' North Americans have told Mennonite World Conference. This from a church which knows the grace of our Lord Jesus Christ?

by Alan Kreider

In the past year, two *Gospel Herald* articles have lingered in my mind. One is Stephen Dintaman's "The Spiritual Poverty of the Anabaptist Vision" (Feb. 23, 1993). The other, written by J. Lorne Peachey, is a news report: " 'Our coffers are empty,' North Americans tell world conference' " (Dec. 22, 1992).

In both articles I hear pleas for grace. Dintaman, a North American Mennonite theologian, longs for a wider sharing of his passion about God's gracious work in Jesus Christ and the Holy Spirit. Raul Garcia, a South American Mennonite leader who is president of Mennonite World Conference, longs for North American Mennonites to be gracious: "It's good to fund local programs," he says, "but please don't lose the global vision."

I propose that these appeals need each other; one without the other is theologically and practically incomplete. Paul's correspondence with Christians in Corinth can show us why.

In the 50s A.D., Paul was keenly aware that the original Christian community in Jerusalem was going through hard times, not the least be-

ALSO IN THIS ISSUE

Mennonites of Philadelphia (2): Worship as diverse as the city in which it is held 6

MCC personnel finish work in Honduran refugee camp . . . 10

Couple slashes at red tape to rebuild Homestead houses . . 11

Grace which is passed on can turn our congregations into places of forgiveness and mutual aid. But it can also impact the economics of the global church.

cause of famine (Acts 11:27-28). To help meet their needs, Paul set out to raise funds among his Gentile congregations to share with "the poor among the saints in Jerusalem" (Rom. 15:26, NIV). This wasn't, he kept emphasizing, to be anything coerced or forced; the setting aside of weekly installments was to be voluntary, even "cheerful" (2 Cor. 9:7).

But Paul wouldn't stop talking about it. He reminded the Roman congregation of this concern (Rom. 15:26-29). He urged the Macedonian Christians not to forget it (2 Cor. 9:2). And in both Corinthian letters, he tried to fire the Christians in that city with his concern as well (1 Cor. 16:1-3). In fact, in 2 Corinthians Paul's passion for global economic sharing fills two entire chapters (8-9).

What I find striking is this: Paul's appeal grows out of God's grace. No fewer than 10 times in these two chapters he uses the word *charis*, or grace.

Paul had experienced God's grace in his own life; a gracious intervention had liberated him from narrow-sighted legalism and freed him from his addiction to religious correctness. God had provided him with every material need and helped him cope with intractable physical suffering. But God had done this through Christ Jesus, through whom God had poured out grace on many others, including Paul's friends in Corinth (2 Cor. 8:9).

Because the Corinthians knew the reality of grace in their own lives, Paul could ask them to participate in a "gracious work" by aiding the poorer Christians in Palestine (8:7). He wasn't asking them to be "radical Christians" with furrowed brows; he was approaching them as ordinary, normal Christians.

Paul's vision was enormous. He pictured an interdependent global church, linked together by grace, in which Christian communities respond to each others' physical and spiritual needs. The Gentile churches were the spiritual debtors of the Jerusalemites (Rom. 15:27). Now the Gentile churches could share their present abundance with the needy in Jerusalem. And the time would come, Paul was sure, when the grace would flow in the other direction.

Because the Corinthians knew the realities of God's grace, Paul could ask them to participate in a 'gracious work' by giving aid to poorer believers.

Paul's aim? Equality. "At the present time your plenty will supply what they need, so that in turn their plenty will supply what you need. Then there will be equality" (2 Cor. 8:14, NIV).

In saying this, Paul was gratefully aware of the liberation which he had experienced through Jesus' gracious self-giving. But he also knew that he was in the grand tradition of the Hebrew Scriptures.

He showed this by appealing immediately to the Exodus, in which God by grace had both liberated his people and fed them. The manna which Paul cites as a sign of grace was God's material gift, unmerited, unearned. It had significant properties: it was sufficient (everyone had enough) and it was equal (no one could hoard it).

Paul knew God's grace; he never tired telling how he had been freed and liberated by God's gracious acts. But Paul knew that grace could not be hoarded or treated as an end in itself. The whole of his Jewish tradition affirmed that if grace is not shared and passed on, it will rot and attract maggots!

Is this relevant to us as Mennonite Christians in the 1990s? I sense that it is in three ways.

1. Christians today have an immense need for grace. All of us do. From personal experience and from conversations with pastors and retreat leaders, I know how hungry we are today for God's acceptance.

God loves us—each one of us. We are all planned for and desired members of God's family. God sent Jesus to forgive and liberate us. Then the Holy Spirit came among us to enable us to do more than we can ask or imagine. By grace God protects us and provides for us. When God searches us and knows us, God does so with love and commitment.

This realization is liberating. And it triggers testimony among us of God's ongoing grace in our lives. These stories are life-giving. They ignite praise and build up the faith and expectancy of God's people. To grow in graceful living, we need to find ways of expressing our testimonies to God's grace within the normal worshiping life of our congregations.

2. Grace must be passed on. The tendency to say a polite "thank you" for the gifts we enjoy and then to hold on to the goodies runs throughout the Bible. The Israelites wanted to be liberated from slavery but not to liberate others. Jesus knew so well that his disciples would be crippled by this temptation. And we only need

to look at the history of Western theology, or of hymnody, to realize how persistent this sin is. All of us can hum hymns about God's grace; very few of us can think of hymns that talk about God's children passing grace on to others. Our hymns are strong, but most of them need another verse!

If we receive grace and don't pass it on, our experience of grace will dry up. Either it will become stifling and we in our airlessness will gasp for grace, or it will become oozily pious and attract maggots. In a consumer society, it's not surprising that we are tempted to be consumers in church as well as at the mall. But God's grace is not for hoarding. We are to be channels of grace, receiving and passing on living water. We are not to be spiritual equivalents of the Dead Sea! If we receive and do not give, we will die.

3. Grace passed on has transforming power. Yes, it can give us joy. It can also turn our congregations into places of welcome, forgiveness, and mutual aid. But imagine this: grace can even impact the economics of the global church.

Harold Bender's "Anabaptist Vision" is especially useful in providing an agenda for a gracious people. Discipleship is important because Jesus has graciously called us to be his followers and friends; his teachings are the only way to live abundantly. The church as community is important because grace is meant to express itself in alternative folkways and authentic relationships. Nonresistant love is important because God, who has graciously loved us, his enemies, has called us to be gracious to our enemies.

Of course, Bender's Anabaptist Vision does not exhaust the concerns of the early Anabaptists or of biblical people today. But note well: all of these Anabaptist concerns are responses to God's grace. None of them can survive as good ideas or ethical obligations. But without these outflowing rivers, no matter how much we talk about grace, our seas will be brackish and dead.

To Dintaman and Garcia. Dintaman calls us to be passionate about grace, about the work of Christ, about the empowering presence of the Holy Spirit. How important is his invitation to us to *be* as well as to *do*—and especially to know Jesus not only as Teacher and Lord but as Friend.

Yet could it be that the way to Dintaman's goals may be through fellowship with Garcia? For well-established Christian groups, the way to renewal is likely to come from the edges. This, I believe, is true for North American Mennonites in the 1990s. The traditional Mennonite "heartlands" need the global Mennonite family. We need to receive their teaching, their spiritual ministry, their joy. We need to reflect on their faith and their discipleship. We need to listen to their testimonies and their concerns. The global Mennonite family similarly needs our wisdom and resources.

How can this happen if we, the affluent, close our hands to the wider family? We have money for new church buildings which, to foreign observers, appear luxurious. We also have money for our own domestic comfort and for worldly-wise retirement plans. But our giving to agencies with global ministries is stagnant. And as far as Mennonite World Conference is concerned, "our coffers are empty." This from a church which knows "the grace of our Lord Jesus Christ"?

Garcia seems to be listening to North American concerns. In Peachey's article, he speaks compassionately about our spiritual and economic difficulties: "I'm sorry about the situation in North America."

Are we listening to Garcia? He might, following the pattern of 2 Cor. 8-9, ask us how we are moving toward sufficiency and equality: do we have resources to share with third-world Mennonite projects? More likely, he might ask us what we are doing to urge our governments to foster just commodity prices through trade negotiations and fair terms for debt repayment.

But his main concern emerges clearly: he longs for us to do our part to help keep the Mennonite family together. As he commented, "We hope to be in heaven together with you. To get to that point, we have to start working together here."

By grace all of us—Dintaman, Garcia, and the rest of us—have been saved. We can never repay God for this indescribable gift. We can only, out of "overflowing joy" and the empowering of God's Spirit, allow ourselves to well up "in rich generosity" (2 Cor. 8:2, NIV). Yet our self-preoccupation can stop this process.

Let us pray that God will so renew us that nothing, nothing at all, will stand in the way of the interdependence of the global body of Christ, linked together by grace.

Alan Kreider is a "theologian-in-residence" at Northern Baptist College and a Mennonite Board of Missions worker in Manchester, England. He is also the author of Journey Towards Holiness *(Herald Press, 1987).*

If we receive grace and do not pass it on, our experience will dry up. Or it will become oozily pious and attract maggots!

READERS SAY

In response to J. Denny Weaver's article, ***We Must Continue to Reject Just War Thinking*** (Apr. 27), I have nothing but praise. We need to stick to the teachings of Jesus, demonstrating them to be practical for today. A nonresistant stance should apply to all wars. Any compromise leads to loss of ideal.

One would think that by now many American people would have lost faith in so-called "humanitarian efforts." It can almost be taken for granted that the U.S. always has key political reasons for any military action.

Weaver's call to activism is especially noteworthy. Marx said that all change is economic. Many other leaders have promoted change through military force. Why don't we show that true change comes through love, peace, and Jesus?

Of course, success will not be the norm. But faith can move mountains. How many of us still believe and practice this?

Steven P. Miller
Stuarts Draft, Va.

I imagine by this time someone else has called attention to the error regarding Bender's Anabaptist Vision in Clayton Swartzentruber's letter (May 11). If not. . . .

Harold S. Bender delivered the address known as the Anabaptist Vision to the American Society of Church History in December 1943. The document was then published in *Church History* in March 1944. (See Hershberger, *The Recovery of the Anabaptist Vision*, page 29, footnote 1.)

Admittedly, I doubt that it matters much to the average reader, but historical matters of time, place, group, etc., do have about them a precision that needs to be guarded. Otherwise our understanding and action upon history misdirect us.

Ellis Croyle
Archbold, Ohio

In his letter (May 25), Simon Schrock missed the point of Cathleen Hockman's editorial, ***I Wish We Looked Like Mennonites*** (Apr. 20). Hockman's editorial was one of the most candid, balanced, and challenging critiques of the direction of the mainstream Mennonite church and culture that I have read recently in the Mennonite press. I would invite anyone who wonders why so many young people become confused and disillusioned by the Mennonite church to go back and reread that editorial.

When a church's theology holds up a vision for swimming upstream—and most of that church's members are floating downstream on their yachts—something's got to give. Unfortunately, it seems that it's the theology that gets sold away, not the yachts.

Keep them coming, cmh. I just hope we have the ears to hear.

Steve Mullet
Elkhart, Ind.

Why Is the Simple Life So Very Complicated? (Apr. 20). This is an issue we affluent Americans need to work at. Possess as though you possess not is a good proverb to remember. Keeping our hearts and minds tuned to those who have less than we do—which is most of the world—is helpful.

Missionaries to third world countries have great opportunities to live the simple life as well as those who live in the poorer sections of the cities in our own country. The more we try to simplify our lives, the more money and time we will have to give for the Lord's work. In this way we will also testify that we are strangers and pilgrims here.

Betty Denlinger
Strasburg, Pa.

The *Gospel Herald* is on my list of a few must-read-from-cover-to-cover publications. You are not only a provider of information to me, but you are a major contributor to my spiritual growth.

Sometimes I like to take the time to pray for you—to say thank you Lord for the *Gospel Herald*. Lift up and equip those people that contribute and put the *Gospel Herald* together.

This is one of those times.

Paul C. Thompson
Gallup, N.M.

P.S. Here's $2. Have a couple of doughnuts or something on break for me.

Thanks, Paul. We bought doughnuts for a Monday-morning coffee break. Plus a bran muffin for the health conscious. Your prayers are appreciated too.

***"I am the Lord, the God of Abraham . . . and the God of Isaac. . . . Know that I am with you and will keep you wherever you go . . . for I will not leave you until I have done what I have promised you."*—Gen. 28:13b, 15**

Gospel Herald

Editor: J. Lorne Peachey

Assistant Editor: Cathleen Hockman

Editorial consultants: George R. Brunk III, Richard A. Kauffman, Martha Kolb-Wyckoff, Stuart Showalter, Diane Zaerr

Gospel Herald (ISSN 0017-2340) is published weekly, except for the third week of August and the first week of December, for the Mennonite Church by the Mennonite Publishing House. Subscription rate (in U.S. dollars): $27.50 per year; outside U.S. and Canada (air mail delivery): $47.50 per year. Group and bulk rates available. Call 1 800 245-7894.

Editorial and subscription address: *Gospel Herald,* 616 Walnut Avenue, Scottdale, PA 15683-1999. Telephone: 412 887-8500. FAX: 412 887-3111.

Second-class postage paid at Scottdale, PA 15683-1999. Lithographed in the United States.

Copyright © 1993 by Mennonite Publishing House.
Canadian subscriptions: second-class postage paid at Kitchener, Ont., publication mail registration no. 128562.

Gospel Herald is a member of the Associated Church Press and of Meetinghouse, an association of Mennonite and Brethren in Christ editors.

Postmaster: send form 3576 to 616 Walnut Ave., Scottdale, PA 15683-1999.

Vol. 86, No. 25: June 22, 1993

Recycled paper

Credits: cover and p. 2 by Marilyn Nolt, p. 4, p. 6 and 8 by Melvin Esh, p. 7 (map) by Jim Butti, p. 9 and 13 by Dynamic Graphics, p. 10 by John Leckie, p. 11 by Al Friesen, p. 15 by Susan Balzer.

21 hours of business for 273 delegates

Every two years one event offers a close-up view of the Mennonite Church at work: Mennonite General Assembly. Meeting in Philadelphia this year, the General Assembly will bring together 273 delegates from 20 conferences and four associate groups to do the business of the church.

Some 21 hours of business are scheduled during Philadelphia 93. Chairing the Assembly will be moderator David Mann, Hesston, Kan., and moderator-elect Donella Clemens, Souderton, Pa. The Council on Faith, Life, and Strategy will serve as a listening committee.

Four statements will be before the Assembly for discussion and possible adoption: (1) "A Resolution on Health Care in the United States"; (2) "Peace in Our Time" (a response to humanitarian military efforts); (3) "A Resolution on Male Violence Against Women"; and (4) "A Commitment to Christ's Way of Peace."

Mennonite Church ministries will be focused in a number of ways during Assembly 93. On Wednesday morning, the program boards—Mennonite Board of Congregational Ministries, Mennonite Board of Education, Mennonite Board of Missions, Mennonite Publication Board, and Mennonite Mutual Aid—will present their report. It will be a 75-minute, live, interview-style, joint report.

The schedule also calls for three 50-minutes "round-robin" sessions during which delegates and others can ask questions and talk with persons from each of these program boards. "The role of the program boards will be to listen, interpret, promote, and respond as questions arise," says James E. Lapp, general secretary of the Assembly.

The Saturday-morning schedule calls for delegates to think specifically about Mennonite Board of Missions and its priorities. This focus is on the agenda "in light of the changes going on in the church, new funding patterns and the stresses these bring, and the way in which MBM is seeking to give creative leadership to these kinds of adjustments," Lapp says.

Other parts of the Assembly include reports—some oral, some written—by the Mennonite Church General Board; Nominating Committee; Finance Office; Vision 95; Council on Faith, Life, and Strategy; Mennonite Central Committee; Mennonite World Conference; and the associate groups: African-American Mennonite Association, Hispanic Mennonite Convention, United Native Ministries, and Women's Missionary and Service Commission.

Also included in the 21 hours of business will be reports from various *ad hoc* committees, including the MC/GC Integration Exploration Committee, the Confession of Faith Committee, the Vision and Goals Committee, and the Peace and Social Concerns Committee. Assembly planners say there will also be time for comments and questions from the delegates.

As has been the practice in the last several Assemblies, delegates will be seated at tables to facilitate interaction with each other and with those presenting reports. In addition, the size of the Pennsylvania Convention Center, where the sessions will be held, allows more than 800 additional seats for interested observers of the General Assembly business.

"What sounds like business can be engaging and stretch one's mind and spirit," says Lapp.

"Amidst all the other activities of the convention, give the General Assembly a chance to broaden your perspective on the Mennonite Church," Lapp says to persons planning to participate in Philadelphia 93. To the entire church Lapp says, "Pray that God will guide the Assembly in addressing the key concerns of our church."

A workbook outlining General Assembly business in detail will be included in the registration packet for adults at Philadelphia. Delegates will receive a copy before the Assembly. Copies are available to others who are interested at $10 (postpaid) from Mennonite Church General Board, 421 S. Second St., Elkhart, IN 46516.

PHILADELPHIA 93

The Mennonites of Philadelphia (part 2):

Worship as diverse as the city

Enthusiastic witness plus readiness for the gospel has led to dramatic numeric growth for Mennonite congregations ministering to various ethnic groups.

by David Greiser

Five Mennonite churches in Philadelphia are Asian—including the largest and perhaps the fastest growing Mennonite fellowship in the city. And a Spanish-speaking group is one of Philadelphia's oldest Mennonite churches.

Arca de Salvacion. A north Philadelphia church with roots dating back to the 1880s, Arca de Salvacion (Ark of Salvation) was originally known as Norris Square Mennonite Church. When the neighborhood became primarily Puerto Rican, the fellowship decided to change the language of worship to Spanish, and Arca de Salvacion was created. The church occupies a Howard Street building which was once two row houses.

Arcadio Tolentino has served as Arca's pastor for 18 years. Tolentino is strongly influenced by the Hispanic Pentecostal tradition, and Arca's worship bears the marks of this. Worship services, held on Tuesday and Thursday evenings, are enthusiastic and emotional. Sunday school is on Sunday morning and—following a common Hispanic custom—worship is in the evening. Attendance is about 100.

The church has a team which does evangelistic visitation throughout the week. Persons who profess faith are immediately enrolled in a home Bible study. Another outreach is the church's youth program, which is directed by Matilde, Arcadio's wife.

Philadelphia Cambodian Mennonite Church. The fastest growing of the Asian churches is the Philadelphia Cambodian Mennonite Church in south Philly.

Chinese church planter, Ted Yao, began the church in 1989. At first Yao envisioned a Chinese church in west Philly, but he moved the fledgling group to the Cambodian neighborhood in south Philly when the church started attracting more Cambodians than Chinese.

When Yao resigned as pastor in 1990, Bishop Luke Stoltzfus became interim pastor. In this role Stoltzfus began discipling a Cambodian factory worker named Sarin Lay.

Lay had experienced a dramatic conversion as a young man living in Cambodia. Along with thousands of others, Lay fled the approaching Khmer Rouge revolutionary army. Separated from his family, lost in the jungle, and nearing starvation, he had a vision of a man telling him to go to a nearby town for help. Upon reaching the town, Lay found it evacuated. In an empty house he discovered a gospel tract bearing the likeness of the man in his vision: Jesus. Upon reaching safety in a refugee camp in Thailand, Lay was baptized by some Seventh-Day Adventists.

In Philadelphia, Lay is well connected to the

Leona So teaches Chinese to the children of Love Truth Mennonite Church. A part of the church's mission is to keep alive its ethnic tradition. "It is especially important to families that their children learn Chinese language and culture," says So.

in which it is held

Cambodian community. His enthusiastic witness, plus the inherent readiness of Cambodians for the gospel, have led to dramatic numeric growth. It is not unusual for the church to baptize 20 adults into membership at a time. Worship attendance averages 110.

Love Truth Chinese Mennonite Church. Two churches in the Asian mosaic are Chinese. Love Truth Chinese Mennonite Church (the name is derived from a Chinese figure of speech which translates as "loving the truth") is located in north Philadelphia.

Ted Yao started the church with a handful of people in 1987. Within a year, Eastern Mennonite Board of Missions (EMBM) called Lemuel So, an articulate young seminary graduate originally from Hong Kong, to be the long-term pastor. So inherited a group of 10 people and a meeting place on a street with a high instance of crime. He located a meeting place in a safer neighborhood, which also had a sizable Chinese population.

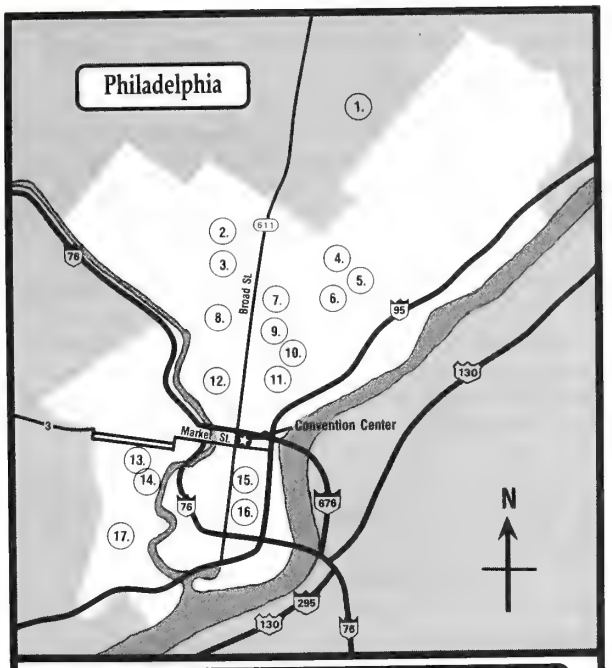
Since the city already had Chinese churches for people from Taiwan and Hong Kong, Love Truth focused on the Indochinese—ethnic Chinese who have lived most of their lives in Southeast Asia. "It is especially important to these families that their children learn Chinese language and culture," So explains.

To aid in this ministry and also to evangelize, the congregation holds Chinese language classes geared to several age levels. The Chinese Bible is the text for instruction. The church also publishes a community newsletter, "Good Tidings," as a neighborhood witness.

In 1991 the growing congregation (60-70 people in attendance) purchased a large house as a worship and outreach center. The basement serves as the meeting place, and the upper floors contain an office and classrooms. Because of already cramped quarters, the group is contemplating knocking out a wall to enlarge the worship space.

Abundant Life Chinese Mennonite Church. Soon after Love Truth began, Abundant Life Chinese Mennonite Church started as a sister church in south Philly. Philip Dich was licensed by Lancaster Conference in 1988 and has served as pastor since.

Dich, his wife, Shirley, and their five daughters held services in their row house until the congregation purchased a storefront in 1991. The present group of 40 adults and 20 children is almost exclusively Indochinese. Worship is in Cantonese and English.



The Mennonite Churches of Philadelphia

1. First Mennonite Church
   1407 Huntingdon Pike
   Huntingdon Valley
2. Christian Life Mennonite Fellowship
   6841 Ardleigh St. at Gorgas Ln.
   Mt. Airy
3. Germantown Mennonite Church
   6121 Germantown Ave.
4. Bethany House of Worship
5. Comunidad de Amor
6. Oxford Circle
   All three meet at:
   Howell and Langdom Streets
7. Love Truth Chinese Mennonite Church
   600 W. Chew Ave.
8. New Mercies Mennonite Church
   East Falls
9. Second Mennonite Church
   Franklin St. and Indiana Ave.
10. Arca de Salvacion
    2149 N. Howard St.
11. Sixth Street Mennonite Mission
    1336 N. Sixth St.
12. Diamond Street Mennonite Fellowship
    3 blks west of Broad and Diamond Streets
13. West Philadelphia Mennonite Fellowship
    4225 Chestnut St.
    (Philadelphia Theological Seminary)
14. Ethiopia Evangelical Fellowship
    (close to West Philadelphia Menn. Fellowship)
15. Abundant Life Chinese Mennonite Church
    1631 S. Broad St.
16. Philadelphia Cambodian Mennonite Church
    5th and Snyder Aves.
17. Vietnamese Mennonite Fellowship
    6237 Woodland Ave.

This map shows the location of the 17 churches in which Mennonites worship each week in Philadelphia.

The Dichs grew up in Vietnam. Philip came to faith in Christ in high school. When he entered the United States as a refugee, he held factory jobs for a time. For two years he pastored bi-vocationally, working part time as a caseworker for a Lutheran social service agency while pastoring. Now he combines pastoral work with part-time theological study.

Dich, a soft-spoken man in his 40s, says he faces three great challenges in developing a congregation. The largest of these is the commonly

For Asian Mennonite churches, ancestor worship presents a complex challenge. "We don't force people to forget their ancestors. We encourage ancestor respect but not worship."

held belief that Christianity is not a culturally appropriate option for a Chinese person. Chinese people are Buddhist, not Christian!

A second challenge is the pervasive presence of ancestor worship. For a Chinese church, this takes the form of a complex question: How do we affirm respect for one's ancestors while reserving veneration for God and for Jesus Christ?

A third challenge is the epidemic of recreational gambling. Chinese people gamble in one another's homes as a form of socializing. In many cases, however, the gambling becomes addictive, costing its victims their food and rent money. Despite the challenges, Dich and Abundant Life remain committed to building a strong church.

Vietnamese Mennonite Church. The largest Mennonite church in Philadelphia is the Vietnamese Mennonite Church in the southwest part of the city. Some 150-200 people attend worship at the 10-year-old fellowship.

In 1982 EMBM noted that between 10,000 and 15,000 Vietnamese people were living in Philadelphia. Quang and Tammy Tran, veteran Mennonite church leaders, were asked to explore the possibility of a new Vietnamese work in the city. The couple found an apartment and began holding services in a nearby Episcopal church in 1983.

Quang had been turned off by high pressure evangelism tactics and stadium crusades in South Vietnam. He and Tammy took a low-key servant approach to their work. They held English language classes, ferried people to medical appointments, helped cut through immigration red tape, and studied Scripture with those who were open to the gospel. As their network of friends grew, so did the church.

For many years, the church was the only non-Catholic Vietnamese witness in Philadelphia. People came from all over the city as well as from the suburbs and neighboring New Jersey and Delaware. The congregation outgrew several meeting places (in its history it shared two with West Philadelphia Mennonite Fellowship) until finally it purchased and renovated an old bar in 1988.

The Vietnamese culture observes a strong work ethic. Despite coming to this country with little or nothing, a sizable number of Vietnamese have finished college and now work in professions. The Vietnamese Church has doctors, teachers, and engineers in addition to people holding blue collar jobs and those on public assistance. Twenty percent of the adults are college educated.

Pastor Quang Tran is the leader of the Vietnamese Mennonite Church, the largest Mennonite congregation in Philadelphia.

Why has the Vietnamese church grown so well? Colleagues say that Quang Tran is part of the reason. Age is esteemed in Vietnamese culture. As a man in his 60s with a distinguished head of white hair, Quang is viewed as a leader not only in his church but also in the broader Vietnamese community.

In addition, Quang seems adept at contextualizing the gospel for Vietnamese culture. An example of this is the way he approaches the sensitive subject of ancestor worship. "We don't force people to forget their ancestors when they come to Jesus," he says. "We encourage 'remembrance meals' to respect ancestors without worshiping them."

David Greiser is pastor of the West Philadelphia Mennonite Fellowship. He also recently completed a term as assistant moderator of Franconia Conference.

Next week this series on the Mennonite churches of Philadelphia will conclude with a look at a fifth Asian congregation plus seven additional churches which add to the Mennonite presence in that city.

Author reclaims rights to "Footprints in the Sand"

To some, Margaret Powers' assertion—that she is the author of "Footprints," a poem that has been reprinted more than a million times—is like saying she had invented chocolate chip cookies. Oh, sure.

But some publishing companies, including Hallmark Cards, found her claim believable and now pay her an annual fee.

In her new book, Powers describes how boxes of her poems, including "Footprints," vanished like footprints in the sand, stolen in 1980 from a moving truck. She was devastated by the loss, but her anguish increased when she began seeing the poem everywhere, accredited to another author or to "Unknown."

Long gone was her proof that she had written it for her wedding in 1964: a sealed, postmarked envelope containing the poem and mailed to herself, a procedure sometimes used to establish copyright. (RNS)

Ignorance of peacemaking cripples the nation, says Catholic writer

"Imagine you knew of a faraway country where citizens insisted 2 + 2 = 9 or 10 x 10 = 6," writes Colman McCarthy in the *National Catholic Reporter*. "Social costs were large. Taxes couldn't be collected because few could fill in the forms. . . . Workers never knew the amounts of their next paychecks. At sporting events, winners and losers were never known because the score couldn't be kept.

"When you inquired, you were told: Math wasn't taught in the schools. A few citizens picked it up on their own, but they were a minority and tended to be eccentrics anyway. Reformers were rare. No politician ever ran for office on a pledge to get math courses in schools. Teachers who tried to get across the idea that 2 x 2 = 4 were reported to the school board as radicals.

"That's about where we are regarding the teaching of nonviolent conflict resolution and peacemaking," McCarthy notes. *(Salt)*

Ministries help city youth use street smarts to start their own businesses

Inner-city youth are turning their street smarts into their own businesses, and some religious groups are helping.

The National Foundation for Teaching Entrepreneurship (NFTE) uses courses to equip urban teens to start and maintain new businesses. A NFTE program in Detroit has joined with an African-American church and a Jewish business coalition to revitalize the economy through youth entrepreneurship.

Some 50 students learn from a biblical perspective about negotiation, the economic system, and how to read and apply information in *The Wall Street Journal*. The church says neighborhood crime is down 42 percent since the program began.

"Many inner-city youth possess the qualities of successful entrepreneurs: mental toughness, ability to take risks, resiliency, and a natural sales ability," says director Murray MacTavish. "We're just giving them positive tools to help the dreams they already have." (NIRR)

Korean church doubles membership in six years

In the past six years, the number of Christians in Korea has grown from 6.1 million to more than 12.5 million.

The 1992 *Yearbook of the Korean Christian Church* also noted that since 1985 the number of congregations had grown from 25,000 to 37,000 and the number of pastors from 37,800 to 67,400.

The yearbook observed that growth has been accompanied by many splits. (REC/MWC)

Mother Teresa speaks out on celibacy in new book

Pope John Paul II has recruited Mother Teresa as a spokesperson for celibacy. The 1979 Nobel Peace Prize winner helped promote a new Vatican-sponsored book on theology and the tradition of Catholic clergy abstaining from sex.

Mother Teresa's chapter describes celibacy as "a gift from God." Temptations of the flesh to break the vow are called "a chance to participate in the passion of Christ." (NIRR)

Methodist homosexual caucus may form its own denomination

Affirmation, the United Methodist Church's homosexual caucus, may form its own denomination. This winter the group's 19-member board issued "A New Beginning," a resolution decrying the 8.9-million-member denomination as "a moribund institution drained by its idolatry of heterosexual norms."

Affirmation disapproves of the UMC's refusal to ordain gays and lesbians, and strongly disapproves of plans to hold the 1996 denominational legislative meeting, the General Conference, in Colorado, despite a tourism boycott by many homosexual rights supporters. (NIRR)

Baptist congregation donates organ fund to world hunger relief

Central Baptist Church in Jonesboro, Ariz., met to pray for rain in drought-stricken Africa and to consider what it could do to help.

At the meeting, the members decided to postpone buying an organ and donate $100,000 to the world hunger and relief fund of the Southern Baptist Mission Board.

One member commented, "Doing this is what it's all about to be a church." (EPNS)

Jewish liturgies use neutral language for God

"Merciful One." "Spirit of the World." "Wellspring of Life."

All these terms for God are being used in Jewish liturgies as a way of avoiding traditional masculine language for the deity.

As Christian churches move toward more gender-neutral language in texts of prayers and creeds, a similar development is underway in U.S. Judaism.

Rabbi Joanna Katz explained how she and other advocates of gender-neutral terms for God have developed expressions based on Hebrew terms to emphasize God's love.

For example, "Rachamema," which means "Merciful One," comes from the Hebrew word "rechem," which means "womb" and which is also the linguistic root of "rachmanut," or "mercy." (RNS)

Church honoring the Virgin Mary unearthed outside Jerusalem

The Virgin Mary sat here? Maybe, Israeli archaeologists said upon unearthing a rare octagonal church outside Jerusalem. Experts say fifth-century Christians likely built the structure where they believed the pregnant Mary rested on her way to Bethlehem.

Tradition holds that Mary blessed the rock on which she sat. A sixth-century life of historian Theodosius mentions a church built with funds from a rich woman named Iqilia that commemorates the location.

The "Ancient Seat," as the shrine is known, has an elaborate mosaic floor of imported Italian stones. It is the largest (50 yards wide) and most impressive discovery of its type in Israel or abroad, according to a spokesperson.

Archaeologists hope to substantiate their beliefs by finding the actual rock within the ruins. (NIRR)

After 12 years, last MCC workers serve in Honduran refugee camp

Akron, Pa. (MCC)—Mennonite Central Committee's (MCC) personnel presence with Salvadoran war refugees in Honduran camps ended this May, after 12 years.

The refugee camp population, which once numbered around 22,000, is down to less than 50 people. Starting in 1987, large groups of refugees began to return to El Salvador. Now the few remaining refugees hope for resettlement in other countries, especially Canada or Australia, says Andy Larson.

Larson and his wife, Jodie, who recently returned to their home in Minneapolis, Minn., were the last MCC workers in the Honduran refugee camps.

The local Mennonite church will continue relating to the remaining refugees.

The work provided a passageway through which MCC personnel and Honduran Mennonites tread into the anguish and suffering of Salvadorans ensnared in a bloody civil war.

It proved "an arduous, yet transforming, walk of faith," says Linda Shelly, MCC secretary for Latin America. Shelly worked as MCC Honduras country representative from 1983-87 and lived seven miles from one of the camps.

Mennonite involvement began largely because of the location of a Honduran Mennonite church near the Salvadoran border and due to church members' interest in responding to refugee needs. Local Mennonite Luis Flores coordinated the work for many years.

"Honduran Mennonite church people came face to face with Salvadoran refugees, many of whom had fled their homes and swam across the river to Honduras with basically nothing but the clothes on their backs. Honduran Mennonites shared food and clothing with them," Shelly relates.

The Honduran Mennonites' decision to assist Salvadoran refugees was risky, Shelly says. The Honduran government, its military, and many Honduran people viewed the refugees as subversives because they fled from government soldiers.

But the Mennonites heard the refugees' stories of repression, killing, and torture in their homeland and felt called to work with them.

Refugees began fleeing El Salvador in 1980. Because Mennonites were involved from the outset in responding to refugee needs, the Honduran Mennonite Church was one of the organizations chosen by the United Nations High Commission on Refugees to administer work in the long-term camps when they were formed in 1981.

MCC did not have personnel in Honduras at the time but, because of earlier hurricane relief work, was well-known by the Honduran Mennonite Church and the ecumenical organization CEDAN. Therefore MCC was invited to participate in long-term work in the camps.

The Mennonites' primary responsibility was housing construction and road work. At times they also administered the areas of agriculture, water, and radio communication.

In addition to the interagency work within the camps, many churches and agencies sent delegations to visit. For the refugees the presence of international workers and visitors was significant, as it gave them a chance to share their perspectives and provided a sense of security amidst military action.

A Salvadoran father cuddles his daughter.

Now in El Salvador two MCC workers—Phil Borkholder and Susan Classen—continue working in communities where repatriated refugees live. Borkholder is a member of Locust Grove Mennonite Church in Burr Oak, Mich. Classen, author of *Vultures and Butterflies* (Herald Press), is a member of Northridge Christian Fellowship in Springfield, Ohio.

"People in these communities are highly determined to build a life for themselves," Shelly says. "Yet obstacles remain. The economy is in poor shape and land issues—at the core of the conflict in the first place—have not been settled. Many repatriates settled on land owned by people who had left the area due to violence. Now, as some of them return as well, land ownership questions remain complex.

"Many challenges remain and we want to continue to support and pray for each other," she concludes.

Agencies debate question of offering sanctuary to refugees

Winnipeg, Man. (MCC Canada)—A Mennonite church in British Columbia decided to offer sanctuary to a Somali family ordered deported from Canada this spring.

That decision has prompted Mennonite agencies which work with refugees to take a serious look at the issue.

The issue dominated a mid-April meeting of Mennonite refugee workers from across Canada.

Many of these agency representatives said they understand why the Langley (General Conference) Mennonite Church felt compelled to offer sanctuary to the family, but agreed that they needed to examine the matter further before they can officially express support for the action.

The Somali family—a mother and four children—was offered sanctuary at the church on March 22 after her final appeal to stay in Canada was denied.

The woman, Amina Mohamed, fled Somalia to the United States with her sons two years ago because of fears that her former husband's political involvement had put her and her family at risk. She voluntarily left the church April 26 and returned to the U.S.

In Canada, "it's not illegal for a church to offer sanctuary," explains Marv Frey of Mennonite Central Committee (MCC) Canada, "but it has the perception of being illegal since it could bring a congregation into conflict with the government."

Frey adds that helping a refugee to "disappear" to go into hiding, as opposed to publicly sheltering them in a church building, "does raise legal questions," however.

According to Frey, who coordinated

Volunteer couple slashes at red tape to rebuild houses in Homestead

MCC volunteers Mary and Ernie Pries administer a project that buys and renovates hurricane-devastated houses which are then sold to low-income families.

Homestead, Fla. (MCC U.S.)—When Ernie and Mary Pries applied for service with Mennonite Central Committee (MCC), no immediate position was available for them.

"God was saving them for us," says Walter Sawatsky, copastor of Homestead (Fla.) Mennonite Church.

The Pries are administering the Nehemiah Project, a program to turn homes ravaged by Hurricane Andrew into affordable housing for people with low incomes.

The project is sponsored by Homestead Mennonite Church, with support from MCC U.S. and Mennonite Disaster Service. The Pries are members of United Niagara Mennonite Church of Niagara-on-the-Lake, Ont.

The couple, first overwhelmed by their job description, are somehow doing all it asked: solicit funds, locate and purchase abandoned houses with sound structures, work with a board of directors to establish guidelines, obtain building permits, and select families who will become homeowners.

Since November 1992, Nehemiah Housing has purchased 10 houses and is repairing them. The first family is due to move in at the end of July.

Ernie finds helpful some of his learnings from years as a school principal in St. Catherines, Ont. He recounts how he handled unnecessary paperwork supervisors required yearly:

"Ernie, why haven't you filled out this form?" the director of education demanded over the phone.

"Because you don't read it," Ernie replied. The director disagreed vehemently.

"Well, you didn't read it last year," Ernie said. Again the director disagreed.

"Maybe you just forgot what it said," Ernie concluded. When the director called back an hour later, he was laughing.

Ernie had enlisted his staff's cooperation in an experiment, asking them to fill in "something ridiculous" on a form soliciting professional goals. One staff person wrote she would like to "marry the handsome guy who works at the corner store." Ernie's goal was to improve his tennis game.

The ministry of education has since eliminated that section of its statistical report.

But does Ernie believe he can "slash and burn" some of the jungle of red tape that chokes rebuilding efforts in devastated South Dade County?

Recently he substituted a concise proposal for a cumbersome grant application. Of 172 applications, Nehemiah Housing received one of the four grants.

Why? Ernie couldn't help but ask.

"Because your proposal was only three pages," administrators said.

Having been granted the money, Ernie is now supposed to fill out a 1,500-page form detailing Nehemiah's objectives. Some 400 pages are outdated and irrelevant. Ernie is working at getting them eliminated.

Folks who apply for Nehemiah Housing usually meet Mary first. While Ernie is in government offices courteously challenging the system, Mary is in her office at Homestead Mennonite Church, explaining Nehemiah guidelines to prospective homeowners.

As Ernie describes their teamwork, "Mary is more the brains and I'm the hands."

Ernie and Mary alone cannot provide the strong minds, hands, and heart to help heal the Homestead community. Fortunately, they don't have to. Nehemiah—a church-born ministry in which church members, community leaders, and volunteers are participating—is a meeting of minds, a joining of hands and hearts to rebuild a city.

But Homestead church members are grateful that, as in the biblical account of Nehemiah, who rebuilt Jerusalem's walls, God sent leadership that could speak boldly to authorities while touching the brokenness of those devastated by Hurricane Andrew.

—Joyce Moyer Hostetter

MCC Canada's Overseas Services department, changes in the way people apply for refugee status in Canada will mean that more and more churches will have to face the issue.

"It used to be that people applied for refugee status in Canada from other countries, as happened when the southeast Asian boat people came to Canada," he says.

"But today most of the applications are made from inside Canada. This means that churches may come into contact with people who are applying for refugee status, and develop relationships with them. What happens if at the end of the application process they are refused refugee status and ordered to leave the country?"

Just such a scenario has occurred at least once in a Mennonite church in Canada already.

First Mennonite Church in Kitchener, Ont., has seen four members—two couples and their families—deported. According to copastor Rudy Baergen, the church began offering sanctuary to the two families, one of which had been connected to the church for four years, and the other for a year and a half.

Although they felt the two families had strong cases, in the end the church decided against it. "We just didn't have the resources to put it all together," Baergen says.

One of the families returned home to Mexico while the other family, originally from Guatemala, is living in the United States.

—John Longhurst

Historical society to publish translation of Jakob Ammann letters

Goshen, Ind.—Correspondence relating to the 17th-century Amish split from the Swiss Brethren will soon be available in an accessible English version, announced the Historical Committee of the Mennonite Church, which met May 21-22 here.

John D. Roth, associate professor of history at Goshen (Ind.) College, reported on his work with 21 Swiss-German documents which relate to the division of Jakob Ammann and his followers from the Swiss Brethren 300 years ago.

Roth is translating Isaac Zuercher's transcription of the documents, first published in 1987 by the Swiss-Mennonite Historical Society. The Mennonite Historical Society in Goshen will publish Roth's book in time for the July 22-25 international conference on the Amish at Elizabethtown (Pa.) College.

Roth said he has been struck by several aspects of the letters during his study. He said they are immersed with Scripture references. Roth was also impressed with the way the letters give a "highly personal" understanding to the origins of the Amish division.

After Roth's update, the committee heard a report on the efforts of Steve Ainlay, a sociology professor at Holy Cross (Mass.) College, to compile a history of Goshen Biblical Seminary between 1934 and 1960. Ainlay is studying both the sociological and historical implications of the establishment of the seminary as it pertains to the professionalization of the ministry in the Mennonite Church.

In his three years of work, Ainlay has interviewed 90 of the 164 graduates from 1934-60. "This part of the study is to hear voices of those people who became the first professional ministers," he said. Some of his questions deal with the role of women in ministry following graduation, and how the professional ministers faced issues of modernization, community, and deviation from past patterns.

The historical committee agreed to publish a limited-edition commemorative autobiography by J. C. Wenger to recognize his work in the church and earn funds for the Mennonite Church Archives and Historical Committee.

A task force of committee members Sam Steiner, Steve Reschly, and Arlin Lapp was established to consider either purchasing compact shelving for the archives in Goshen College's Newcomer Center or establishing a joint facility with the college's Mennonite Historical Library.

At the present rate of contributions to the archives, available space in the facility will be filled within five years. The purchase of compact shelving would cost at least $100,000 (U.S.).

The task force will explore the options and make a recommendation to the committee at its next meeting in October.
—*Marshall V. King*

Mennonite teen's essay on peace wins contest

Knightville, N.B. (Mennonite Reporter)—No one was more surprised than Cara Dettweiler when she was named national winner in the Royal Canadian Legion Remembrance Day contest. Especially since her essay was a witness to peace and nonviolence.

"Remembrance Day means many different things," wrote the New Brunswick 14-year-old in her prize-winning essay. "Some remember the days of war, some people remember the day their father left, some people wish they could have met their grandparents, and some don't even care.

"For me, none of this is true. I am a Mennonite and feel strongly that peace is important. My ancestors also believed in peace and practiced it."

Dettweiler, who attends Petitcodiac Mennonite Church (Mennonite Conference of Eastern Canada), received her award at a presentation May 4.

In her essay she acknowledged those who "risked their future to save innocent people," but emphasized the different ways of doing that. Her great-grandfather, for example, hid Jews in his barn during World War II.

"I would love to think that I am so loving towards others that I would risk everything to save them," she said. "In trying to be loving and respectful to others we can prevent another war from starting. I believe that living out peace in my life is a very important part of being a Christian."

Dettweiler defined living peacefully as "talking our problems over with others instead of being quick to say harsh words or use physical force," as treating people of other races and religions with care and understanding, and as encouraging children to cooperate instead of following television's glorification of violence.

On Remembrance Day, she concluded, "we should pray for families to make peaceful decisions, the nation leaders to avoid violent solutions, and global powers to consider the lives for which they are responsible."

A framed copy of the essay will be put on display in the Canadian War Museum in Ottawa.—*from* Kings County Record

We're closer than you think!

From Portland to Pandora, from Sarasota to Shipshewana ... caring, professional help with MMA plans and services is usually just around the corner, and never more than a phone call away.

In Illinois, contact these MMA counselors:

Lowell Birkey
Birkey Insurance
204 N. Jackson
Flanagan
(815) 796-2708

John N. Grieder
Grieder Agency
R.R. 1
Carlock
(309) 376-4312

Kenneth J. Hieser
741 C.R. 3450 N.
Foosland
(217) 897-6349

Jim Morris
Morris Insurance
701 N. Minier Ave.
Minier
(309) 392-2662

Loren Shoemaker
108 N. Main St.
Rock City
(815) 865-5131

Emanuel Ulrich, Jr.
Ulrich Insurance
114 S. Main St.
Eureka
(309) 467-2396

Retirement Plans • Life Insurance • Health Insurance
Group Health and Employee Benefits • Financial Planning
Annuities • Long-Term Care Insurance

Mennonite Mutual Aid

Conference minister takes to the skies

Hesston, Kan.—As a little boy, Richard Headings once had a dream. In his sleep, he saw himself sitting in his mother's wash tub holding onto its handles. Leaning backward, his tub plane lifted him into the air. Leaning to the sides turned his "tub-craft" to the right or the left. Leaning forward, the plane glided to the ground.

Headings' longing to fly, which began at the age of four, now finds expression as part of his present work as conference minister of South Central Conference.

His aviation experience includes part-time flight instruction and corporate flying. In 1985 the peak of his hopes was realized when he was offered a full-time job flying for an Oregon lumber company. He first accepted the offer.

But after much prayer and wrestling with God, Headings could not find peace and satisfaction leaving the pastoral ministry. He declined the position.

In August 1991 Headings and his wife, Dorothy, moved to Hesston where Headings began his work with South Central Conference—which includes the states of Oklahoma, Texas, Arkansas, Missouri, and Kansas.

Meanwhile, Bernice and Dewey Hostetler of Harper, Kan., donated the use of an airplane to the conference. Headings now flies a Piper Comanche 250 as he ministers to the 28 congregations in what is the Mennonite Church's largest—geographically speaking—U.S. conference. The only cost to the conference is the fuel for the flight.

Instead of driving for hours on crowded highways between Kansas and the Dallas-Ft. Worth area, now Headings can make the trip in two hours. He says that sometimes when he has been working with a church and people in conflict, his spirit finds peace, alone, up in the air.

He cites Ps. 36:5—"Your love, O Lord, reaches to the heavens, your faithfulness to the skies."—*Chester Osborne, Hesston Mennonite Church "Link"*

Schwartzentruber wins the 1993 Lark Award

Souderton, Pa. (MBM)—St. Louis had terrible slums in the 1950s, but James Lark invited Hubert and June Schwartzentruber to a "honeymoon" on the ninth floor of a housing project, surrounded by violence, to live out Christ's love among strangers.

Almost 40 years later, Mennonite Board of Missions (MBM) presented the James and Rowena Lark Award to Hubert for his longtime work and advocacy in urban ministries. He received the award during the Franconia Mennonite Conference spring assembly May 1 at Souderton (Pa.) Mennonite Church.

Schwartzentruber is pastor of Spring Mount Mennonite Church and staff person for the conference's peace and social concerns committee. He is also overseer for a Philadelphia urban cluster which includes Germantown, West Philadelphia, Ambler, New Beginnings, and Norristown New Life congregations.

"I have many fond memories of Reverend and Mrs. Lark, for whom the award is named," Schwartzentruber said. "I don't think Franconia Conference will be all it can be until our arms are long enough to reach into the city, and until we let the city reach out to us."

Presenting the award was Allan Yoder, MBM Evangelism and Church Development director.

"Some of the heroes and prophets I recall from my youth are those like Hubert, who ventured into the city with a new vision," Yoder said. "With Hubert, community development was always closely connected with congregational development."

Program aims to renew residents' quality of life in inner-city Los Angeles

Los Angeles, Calif. (MBM)—A Mennonite Board of Missions voluntary service worker is part of a program here that intends to revolutionize the meaning of "inner-city life."

Ryan Lehman, a member of Southside Fellowship in Elkhart, Ind., works with the L.A. Eco-Village—a project which is transforming an inner-city neighborhood into a sustainable community in which economic, social, and physical systems are integrated for high quality, low impact living.

Housing, jobs, recreation, and civic activities will be available within a well-defined neighborhood where people can walk or bicycle to most needed activities, raise their own food, feel safe, and be known, Lehman says.

"We are developing a new paradigm in which physical, social, and economic problems are intertwined, and change in one area can benefit the others," he explains.

"It is difficult to introduce new ideas because so many people are just trying to survive day-to-day life in the old paradigm.

"I see some hope in the project because it addresses society's problems in a wholistic manner," Lehman continues. "It will serve as a much-needed model of how to live sustainably in the city."

Looking for life insurance?

This gift has your name on it.

It's true. Now, when you sign up for MMA's life insurance, you get an extra benefit without paying a penny more in premiums. It's a gift of up to $5,000 for the charity of your choice. And it's a benefit only MMA can offer *absolutely free.* (If you like, you may give the gift anonymously.)

To learn more, contact your MMA counselor or call us at **1-800-348-7468.**

Mennonite Mutual Aid

930203

• **EMBM changes name.** Directors of Eastern Mennonite Board of Missions adopted a new name and logo at their March and May board meetings. " 'Eastern Mennonite Missions' was chosen to focus on the mission rather than the government board of the organization," says church relations director Allen Brubaker. As for the new logo, "we feel [it] symbolizes the renewing power of Christ at work in the world today," says Norman Shenk, acting president of the mission agency.

Eastern Mennonite Missions

• **TV spots, videos awarded.** Mennonite Board of Missions Media Ministries was named a winner in the 1993 DeRose-Hinkhouse competition for two television spots, "Invisible" and "Colorful World." The 30-second public service announcements produced by Jerry Holsopple earned awards of merit in the broadcast and cable division of the Religious Public Relations Council annual competition. Two videos produced by Holsopple, *LA—Out of the Ashes* and *Sexual Abuse—Beyond the News*, won recognition in the 14th annual Telly Awards. "These awards reflect our recognition as a quality video producer by religious and secular media professionals," says marketing manager Allen Angell. "This recognition is both an honor and a challenge."

• **College builds character.** The John Templeton Foundation has named Goshen (Ind.) College to its Honor Roll of Character Building Colleges for the fifth consecutive year. This year the list honors 111 colleges and universities; they were selected from more than 900 candidates nominated by presidents and development directors of the United States' 1,450 accredited, four-year institutions.

• **Young adults to serve.** On May 30, 80 young adults were commissioned for service with Eastern Mennonite Missions, formerly Eastern Mennonite Board of Missions. Some 33 of these will participate in Summer Training and Action Teams in Florida, France, Germany, Puerto Rico, and Venezuela. Another 25 will serve on eight-month Youth Evangelism Service (YES) teams in Guatemala, Mexico, Tanzania, the United States, and Trinidad. A dozen will serve one-year School of Witness internships, and 11 are beginning one-year voluntary service assignments in the U.S.

• **President visits hospital.** Taiwan's President Lee Tunghui toured the Mennonite Christian Hospital during his second visit April 10. Started in 1954, this 200-bed hospital is administered by the Fellowship of Mennonite Churches in Taiwan.

• **King James preferred.** During the past quarter, Adult Bible Study Guide, published by the Mennonite Publishing House, experimented with using the New Revised Standard Version text in place of the King James Version. Of 75 respondents, the majority objected to the loss of the KJV. Editor David Hiebert says the Adult Bible Study Guide will continue to print the KJV parallel to the New International Version.

• **Retired persons meet.** Some 48 people attended the spring meeting of the Northern Indiana/Michigan Mennonite Association of Retired Persons (MARP) at Camp Amigo, Sturgis, Mich. The first annual national MARP members meeting was also held. Members elected the following officers to serve for the coming year: H. Ernest Bennett, chair; Donita Brookmyer, vice-chair; Kenneth Schmidt, secretary-treasurer. Some 38 people attended the Kansas MARP gathering held this spring at the Bethel College Church in North Newton, Kan.

• **New appointments:**
John M. Bomberger, development manager, Choice Books, Harrisonburg, Va. Bomberger worked as divisional manager for Bomberger Stores, Inc., for 15 years. He graduated this spring from Eastern Mennonite Seminary.

• **Coming events:**
125th anniversary, Eicher Emmanuel Mennonite Church, Wayland, Iowa, July 10-11. Celebration includes special music, a fellowship meal, and participation by several former pastors. Persons unable to attend are encouraged to send letters, pictures, or other remembrances of the church's history. Information from Melvin Koehn, RR 2, Wayland, IA 52654.
Deaf retreat, Laurelville Mennonite Church Center, Mt. Pleasant, Pa., July 16-18. Featured speaker will be Gary Barrett. Information from Anabaptist Deaf Ministries, PO Box 202, Riverdale, MD 20738; phone 301 699-1597; TTY 301 699-1596.
Eastern District CPS reunion, Cove Valley Camp, Mercersburg, Pa., Aug. 1. Information from Paul E. Bender, 717 935-2598.
New pastors' orientation, Oct. 4-6. Orientation for pastors new to the Mennonite Church is held annually in Scottdale, Pa., and Elkhart, Ind. Information available from Kathy Harshbarger, Mennonite Board of Congregational Ministries, phone 219 294-7523.

• **Job openings:**
Counselor, Mennonite Mutual Aid, Goshen, Ind. Position will promote the vision of mutual aid and stewardship and serve as a sales representative among Mennonites and other denominations. Qualifications include: B.A. or B.S., excellent interpersonal skills; ability to function independently, life insurance experience (helpful but not essential). Send résumé to the Sales and Field Development Manager, MMA, PO Box 483, Goshen, IN 46526.
Project manager, Mennonite Mutual Aid, Goshen, Ind. Person will lead system development projects and develop information systems. Requires bachelor's degree, leadership/planning/organizational skills, 3-5 years experience in systems development plus experience in project leadership. Send résumé to MMA, Human Resources Dept., PO Box 483, Goshen, IN 46526.

• **Change of address:**
Calico Rock Mennonite Fellowship from PO Box 312 to PO Box 459, Calico Rock, AR 72519.

NEW MEMBERS

Beech, Louisville, Ohio: Leah Marie Emery, Lesha Marie Hostetler, Kyle Dayton Miller, Brandon Louis Mottice, Monica Christina Schmucker, Benjamin James Schneider, and Ryan Ross Smith.
Belmont, Elkhart, Ind.: Monica Kaufman, Mark Graybill, and Jill Graybill.
Carpenter Park, Hollsopple, Pa.: David Felton, Johanna Felton, Betty Inscho, John Inscho III, Sarah Inscho, Rickey Inscho, Jerry Inscho, Patsy Inscho, and Peggy Schultz.
Cornerstone, Broadway, Va.: Andrew Doolan, Karen Sager, Mary McDonald, Alicia Horst, Steven Horst, Richard Carper, Karen Miller, Ashley Miller, Mark Hill, Sondra Eby, Matt Davis, Ken and Sue Horst, and Jim and Rita Eby.
First Mennonite of New Bremen, Lowville, N.Y.: Jacqueline Boshart, Timothy Boshart, Joseph Kuhl, Heather Bush, and George Zehr.

Director of Marketing–Herald Press Products

An opportunity to give leadership to the distribution of Christian literature. Responsibilities include working with editors and division director to select products, developing and executing marketing plans, budget responsibilities. About one-third travel. Current opening. Contact Nelson Waybill, Personnel Office, Mennonite Publishing House, 616 Walnut Avenue, Scottdale, PA 15683; Phone 412 887-8500.

Missionary explains tea ceremony. *Hesston, Kan.*—"I can be a better missionary because of tea ceremony," said Mary Beyler as she demonstrated the ritual at Schowalter Villa here. Beyler has served with Mennonite Board of Missions in Japan since 1974. At right, she pours ice water into the green tea.

"Tea ceremony taught me to slow down. Tea ceremony taught me manners," she said.

Beyler will be visiting churches across the northwestern and midwestern states before returning to Hokkaido Sept. 1.
—*Susan Balzer*

Lakeview, Wolford, N.D.: Carl Kauffman, Sara Kauffman, Riley Zavada, Erin Hochstetler, and Trina Hochstetler.

West Philadelphia, Pa.: Marti Campolo, Keri Bryant, William Foronda, Kevin Kummer, Maria Ortega Kummer, Eric Kurtz, Kim Bontrager Kurtz, and Mary Rodriguez.

Wooster, Ohio: Bruce Headings, Emmanuel Johnson, and Matthew Chupp.

Zion, Hubbard, Ore.: Sara Beachy, Erin Dinsmore, Megan Dinsmore, Rachel Dinsmore, Jennifer Jeli, and Roger Oakes.

BIRTHS

Bland, Paul and Verity, Newport News, Va., Matthew Adam (third child), April 3.

Claar, John and Jessica, Newport News, Va., Kelsey Payne (second child), April 21.

Erb, Murray and Sandy Lennox, Tavistock, Ont., Colin Daniel (second child), May 19.

Hochstedler, Greg and Dana, Amboy, Ind., Rebekah Joy (third child), May 13.

Kasch, Mike and Janell Sape, Toledo, Ohio, Brandon Michael (second child), May 26.

Keim, Robert and Deborah, Shreve, Ohio, Christina Marie (fourth child), May 7.

Lengacher, Jeff and Lisa, Wakarusa, Ind., Cassandra Rene (second child), May 24.

Nussbaum, Gene and Marcia Wiebe, Phoenix, Ariz., Micah Joel (third child), May 27.

Martin, Ronald and Ginger Albrecht, Clarence Center, N.Y., Luke Daniel (second child), May 13.

Mast, Brian and Jane Mohler, Kokomo, Ind., Alan Christopher (second child), April 2.

Miller, Victor and Ann Fries, Chesapeake, Va., Paxton Ray (second child), April 23.

Shears, Tim and Kelly Malone, Constantine, Mich., Zachary Ryan (second child), May 18.

Wagler, Paul and Angela Ramseyer, Shakespeare, Ont., Samantha Joy (third child), June 2.

Witmer, Lamar and Barbara Lenhert, Mount Joy, Pa., Sophia Rose (third child), May 6.

Yarinich, Yurie and Violetta Sulyma, Akron, N.Y., David Yurie (second child), April 5.

Zehr, Greg and Dawn Schumm, Tavistock, Ont., Alanna Dawn (second child), April 2.

MARRIAGES

Bernard-Stuckey: Steven Bernard, Mt. Pelier, Ohio, and Sara Stuckey, Bellefontaine, Ohio (South Union), May 1, by Randy Reminder and Don Ramsey.

Gongwer-Anderson: Michael Gongwer, Anderson, Ind. (Yellow Creek), and Sallie Anderson, Anderson, Ind. (Bethany), May 22.

Hasbrouck-Schwartz: James Hasbrouck, Centreville, Mich. (Locust Grove), and Katrina Schwartz, Sturgis, Mich. (Locust Grove), May 15, by J. Michael Loss.

Roth-Erb: Tony Roth, Lincoln, Neb. (Milford), and Jodi Erb, Milford, Neb. (Bellwood), May 22, by Noah Kolb and Cloy Roth.

Sengvixay-Saovongxay: Bounneth Sengvixay, Fort Worth, Tex., and Hatsady Saovongxay, Leesburg, Ind. (Yellow Creek), May 29, by Clare Schumm.

Vetter-Zook: John Vetter and Pam Zook, Hesston, Kan. (Hesston Inter-Mennonite), May 21, by Duane Yoder.

Yoder-Metzler: Darren J. Yoder, Belleville, Pa. (Maple Grove), and Debra J. Metzler, Belleville, Pa. (Allensville), May 29, by Philip Barr.

DEATHS

Cook, Paul Sullivan, 77, Haven, Kan. Born: Feb. 20, 1916, Haven, Kan., to William Perry and Ida Mae Sullivan Cook. Died: May 26, 1993, Hutchinson, Kan., of heart failure. Survivors—wife: Margaret E. Thach Cook; children: William D., Jimmy C., Delores Jordan, Darlene Hart, Deanna Robertson, Jean; brother and sisters: Kenneth, Donna Wagner, Ruth Johnson; 12 grandchildren, 6 great-grandchildren. Funeral: May 30, Yoder Mennonite Church, by Peter E. Hartman. Burial: Mt. Hope Cemetery.

Gerber, Leo F., 75, Kidron, Ohio. Born: Jan. 16, 1918, Kidron, Ohio, to Jacob and Lina Sommer Gerber. Died: May 30, 1993, Kidron, Ohio. Survivors—wife: Pauline Nussbaum Gerber; children: Jean Steffen, Connie Zuercher, Linda Miller, Sharon Millins, Renee Himes; siblings: Elmer, Willis, Hilda Lehman; 12 grandchildren, 5 great-grandchildren. Predeceased by: Margaret (daughter). Funeral and burial: June 2, Sonnenberg Mennonite Church, by Dennis R. Kuhns and Richard Ross.

Hammontree, Charles Irvin, 71, Pekin, Ill. Born: Oct. 31, 1921, McNabb, Ill., to Thomas M. and Estella Clark Hammontree. Died: May 29, 1993, Pekin, Ill., of cancer. Survivors—wife: Bonnie Jean Oswald Coggins Hammontree; children: Charles Bradley, Deborah Lynn Dancey, Susan Seckman, Jerome Coggins, Timothy Coggins, Paula Pope, Lori Byars; mother: Estella Stewart; brothers and sisters: Don, Herman, Alfred, Val, James, Doris Summers, JoAnn Johnson, Patsy Schenck, Sue McDonald; 17 grandchildren, 2 great-grandchildren. Funeral: June 1, First Mennonite Church of Morton, by Glen A. and Thelma Horner. Burial: War Veterans Memorial Cemetery.

Huber, Arthur S., 78, Doylestown, Pa. Born: July 16, 1914, Lebanon Co., Pa., to Henry and Elizabeth Huber. Died: May 25, 1993, Doylestown, Pa. Survivors—wife: Doris Myers Huber; children: Marian E., Ruth A. Walter, Melvin G., Harold E., Glenn A.; brothers and sister: Walter Spang, Eugene Landes, Helen Wentling; 9 grandchildren, 8 great-grandchildren, 5 stepgrandchildren. Predeceased by: Mabel K. Harnish Huber (first wife) and Arlene H. Weaver (daughter). Funeral and burial: May 29, Doylestown Mennonite Church, by Duane Bishop and Ray K. Yoder.

Kanagy, Huldah E., 72, Belleville, Pa. Born: Jan. 14, 1921, Belleville, Pa., to Amos H. and Emma Yoder Kanagy. Died: May 21, 1993, Belleville, Pa., of heart failure. Survivors—brothers and sister: Effie E., Irvin H., Sherman M. Funeral and burial: May 24, Allensville Mennonite Church, by Phil Barr and Paul Bender.

Schrock, Mabel, 90, Sugarcreek, Ohio. Born: May 30, 1902, Holmes County, Ohio, to Alexander and Melinda Miller Schrock. Died: May 29, 1993, Walnut Creek, Ohio. Survivors—sisters: Emma Miller, Alma. Funeral and burial: June 2, Walnut Creek Mennonite Church, by Ross A. Miller.

Newspaper

**********CAR-RT-SORT** CR-23
390200 51H S113 285
MENNONITE BIBLICAL SEMINARY
LIBRARY
3003 BENHAM AVE
ELKHART IN 46517-1947

THE LAST WORD

What a motley bunch we are!

How would you describe the congregation or district conference to which you belong?

During the past year, I've sat in on numerous meetings in which Mennonites have tried to do just that. From Arizona to Pennsylvania, Alberta to Mississippi, one answer surfaces so often it's repetitious: "We are a diverse group."

Most of us say it with just a touch of pride. *Diversity* is a relatively new word in the Mennonite vocabulary. For the most part, we like what it says about who we are.

1. We are no longer a monolithic community of like vocations and similar experiences. Mennonites today find themselves in many professions and occupations. We live in every state and province in North America. We work and play side by side with people we never knew existed before.

2. Our diversity also tells us our outreach has worked. Vision 95 and Living in Faithful Evangelism (LIFE) have brought new people into our fellowships. "The Mennonite Game" has become gauche (oh, we still play it, but in secret now) as new names and new ethnic groups become part of who Mennonites are.

But at the same time that we celebrate diversity, I sense a note of uneasiness among us. For with new experiences and new people come new ideas and new beliefs. More often than not, some of these clash with traditional understandings of who we are.

So the list of questions facing the Mennonite church grows ever longer. Take, for example, just those raised in the pages of this magazine the past several months:

- Does one have to believe in peace to become a member of a Mennonite church?
- How much should a disciple of Jesus Christ be involved in the affairs of the state?
- What do we do about practicing gays and lesbians who want to be Mennonite?
- Does God call women to be ministers of the gospel?

Answers to these and other questions do not come easily. For if Mennonites are diverse, we also feel strongly about what we believe. Our disagreements can become intense and our arguments passionate.

We must be careful, however, in our intensity and our passion that we do not define differences only as problems. They can also be opportunities. The Holy Spirit can use new people with different backgrounds and a variety of experiences to bring us fresh insights into how we, as a Mennonite church, can be more faithful as disciples of Jesus Christ.

It appears Mennonites are learning to celebrate the fact that we are diverse. Will we also come to see the differences this diversity brings as a cause for joy? Until we do, we can take little satisfaction in describing ourselves as the motley bunch we have come to be.—*jlp*

That they may be one

Can there be unity in diversity? Should there be? Is unity a goal toward which the church should strive?

These were questions Levi Smoker, pastor of the Salem Mennonite Church, put to the members of Mennonite Church General Board when his congregation hosted the board's meeting this past April in Tofield, Alberta.

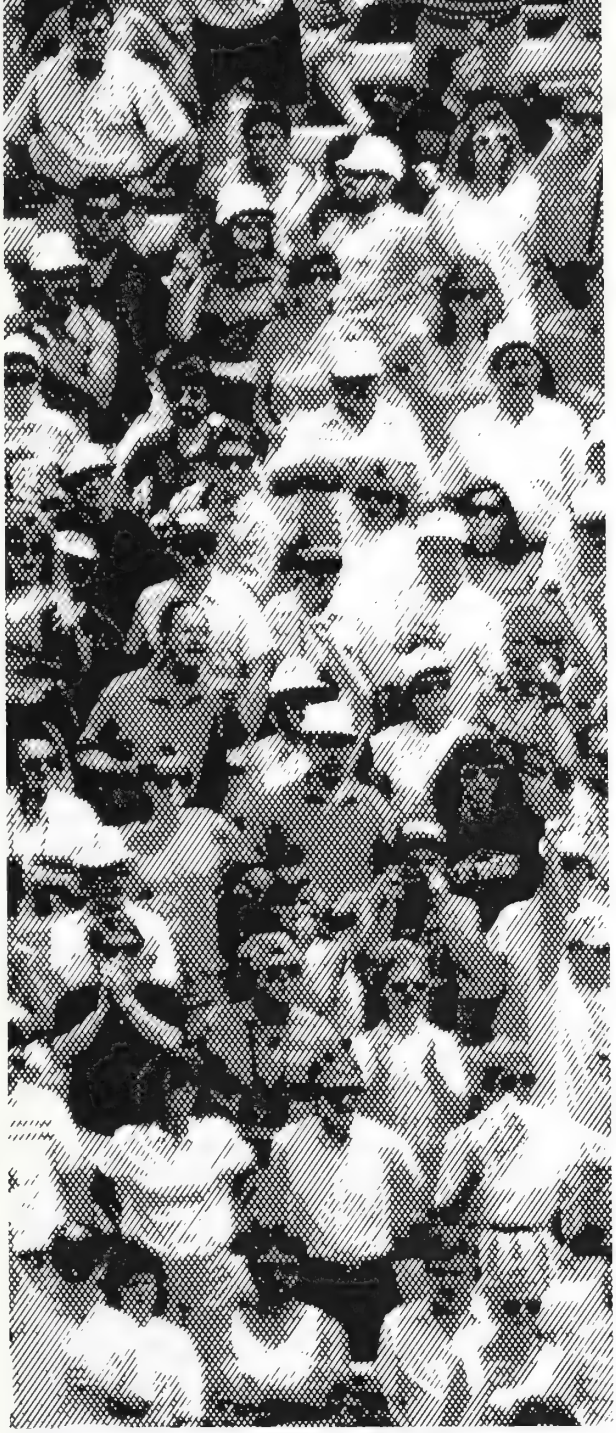
Levi asked his questions in a devotional based on John 17. Here, in one of the longest of Jesus' prayers recorded in the Bible, not once but four times Jesus uses the phrase, "That they may be one."

Unity of the church was a major concern for Jesus. Why? "So that the world may know." Jesus uses that phrase almost as often. The united church is a church that has a clear message for the world.

Yet for how many of us in the church today is unity a major concern? I hear more about purity, about right doctrine, about keeping the boundaries clear.

All these are necessary and important. Yet Jesus had very little to say about them. Indeed, his parable of the wheat and the weeds (Matt. 13) can make us wonder if boundary definitions and determining who is in and who is out should take major energy and time in the church.

Is unity a goal for the church? At what price? When? Today? Or not until the life to come? Those are questions that will continue to confront us as we become yet more diverse as a Mennonite people.—*jlp*



Participating in the vision of the new family of God around the world—and encouraging others to join it—these have become my principal passions of life.

ASSOCIATED MENNONITE BIBLICAL SEMINARIES
JUN 28 '93
ELKHART LIBRARY

June 29, 1993

Gospel Herald

THE WEEKLY MAGAZINE OF THE MENNONITE CHURCH

Why I hang in there with something as messy as mission

A question I have to ask is how, in a world like ours, I can be committed to anything but God's mission, made clear to us in the life and work of Christ.

by James R. Krabill

The first thing I recall wanting to be was a garbage collector. The sight of those men sailing down Middlebury Street in front of my house, clutching bravely onto the back of the truck—sometimes with only one hand!—was almost more thrill and adventure than a little guy like me could handle. Admittedly, the after-draft of the passing truck was always a bit of a let down; but, hey, what are a few nasty odors when you've got a dream?

For most of my life, though, I thought I'd be a preacher. My father was a preacher. Two of my uncles were preachers. Many of the visitors in our home were preachers. J. C. Wenger, Paul Mininger, H. S. Bender—mid-Western Menno-monuments of the 1950s and '60s. These were people my parents clearly admired—people whose full-time love of the Lord translated into full-time service for the church.

I don't recall any particular blockbusting moments in my childhood when God bellowed forth from the heavens declaring that I should become

ALSO IN THIS ISSUE

Mennonites of Philadelphia (3): Though the presence is old, the congregations are new 7

Mission workers caught up in post-election confusion . . . 11

Canadian conference explores temptations of nationalism . . . 12

It is God's mission which alone is worthy of our time and energies. For it is this that will produce true peace in our hearts, in the nation, and in the world.

a preacher. Over the years, though, through the quiet nudging of the Spirit, I came somehow to "assume" it. I would finish high school, I always thought, then proceed on to college and seminary before slipping comfortably into some pastorate not too far from home.

This was, however, before meeting up with two other gentlemen who would so greatly influence—and ultimately alter—the course of my life. Introducing: Richard M. Nixon and J. Edgar Hoover. A word of explanation is probably in order.

In the fall of 1969 I entered Eastern Mennonite College as a first-year student. "King Richard's War," as we called it, was raging endlessly in southeast Asia. It is impossible to recreate, 20 years later, what was then happening inside this teenager's mind as I found myself suddenly awakened to the world around me.

By the following March, more U.S. troops had been killed in combat in the Vietnam War than in the Korean War. Many people were becoming impatient for it all to end. Then on Nov. 15, 1970, over 300,000 persons marched in an antiwar protest in Washington, D.C. I was there.

But Richard Nixon chose not to attend. On the news that evening, the president informed the nation that he had not so much as looked out of his White House window all day. He had no time, he said, for persons who were not really true-blooded Americans anyway. He had instead been enjoying himself watching football.

I suppose Nixon thought he was being cute in making these off-hand remarks. For me, though, they represented something much more profound: the end of an age of innocence.

I had just been told by the president of my country that I was not in the best sense an American—that my true identity could, and henceforth should, be sought elsewhere.

I had been told that peace—so central to my understanding of the gospel—was not a high priority on my nation's agenda. Football apparently was, but not peace.

And I had been told that disagreeing with official government policy was an inappropriate response for a U.S. citizen. This was the scariest learning of all because it sounded so much like the totalitarianism that U.S. soldiers were, at that very moment, giving their lives to eradicate. The nations of this world, my president was teaching me, were potentially the same everywhere: by nature jealous and self-serving and requiring absolute allegiance, right or wrong.

When the draft began calling up young men on the EMC campus, vigorous debates explored how best to respond. Most draftees were considering the option of doing several years of alternative service to military assignment. But a few students challenged us to be even more prophetic, refusing to associate in any way with a system responsible for so much violence. We didn't all agree on the matter, but we respected the choices each had to make in order to be faithful to Christ's way of peace.

I remember feeling a bit smug through it all, somewhat distanced from the whole discussion. For "God's Personal Plan for My Life" landed me safely in seminary. And seminary students could apply for a 4D (divinity) exemption from draft consideration.

That option soon evaporated for me when, one day during morning chapel, an FBI agent entered the EMC auditorium where the campus was assembled and arrested one of the students who had chosen to resist the draft.

I have found hope in meeting with brothers and sisters inspired by a vision for the world that God has so loved.

The willingness of some of my friends to risk all for conscience' sake left a deep impression on me. I began to question—as a member of the believers' church tradition—on what grounds I could justify a "ministerial exemption" while others in my faith community were being asked to make choices of life-changing significance. I made the decision in the wake of these events to set aside at least two years of my life for voluntary service to the church, whether or not I pursued seminary studies in preparation for the pastorate.

Little did I anticipate that the harmless discussion I initiated with Mennonite Board of Missions on this matter would lead to new life directions altogether. MBM had just received a request for secondary school teachers from the Harrist Church, an African independent movement in Ivory Coast, West Africa. Did I have any interest, along with my fiancée, Jeanette, in considering a longer term commitment of ministry in an overseas context?

Our eventual decision as a couple to accept

this offer was far more significant for our future than anything we envisioned at that moment. The decision would, in fact, delightfully derange our tidy lives and plans . . . forever.

Seventeen years of living with God's people in six work locations and on three continents have enriched my life beyond imagination. They have helped me to move from the anger and cynicism of the 1960s to the quiet, confident joy of seeing God at work, gathering together from around the world a new family in Christ. Participating in the life of this family and encouraging others to join it have become my principal passions in life. All other preoccupations appear to me as insignificant, of little lasting value, and ultimately unworthy of the time and energies God has generously placed at my disposal.

It has taken me many years to arrive at such convictions. When I began my overseas experience in 1976 on the heels of Vietnam and in the heat of the U.S. bicentennial hoopla, I was more than ready to leave behind the cultural arrogance and ethnocentricism my country had come to represent. I was ready to embrace what I hoped might be more laudable cultural patterns and values found elsewhere in God's world.

At one level, my expectations have been more than met. For in each place I have been privileged to live, my life has been richly blessed by aspects of local culture sadly missing in my own.

At another level, however, I have been witness in each of these same places to the backside of human existence, to mischief and greed, to abuse and injustice, to suffering brought on by individual and collective egotism of every insidious variety possible. With time, I have come to accept the rather pessimistic assessment of one observer who unmasks for us the true nature of our world and its cultural values. "The difference between Western culture and other cultures," he says, "is that in the West human beings exploit other human beings, whereas elsewhere in the world, it is the other way around."

And yet . . . and yet, in the midst of what sometimes seems a helpless situation, I have found hope. This is the hope that comes from meeting men and women, brothers and sisters in Christ, inspired and driven by a larger vision for the world God has so loved. In this vision, lives are transformed, slaves to oppression and obsession find liberating release, and ancient walls of prejudice and hate are trampled under foot as people encounter the crucified-resurrected Lord.

I am sometimes asked by people my age and younger how in this world I can still be committed to something as messy as mission. I believe it is time we ask how in a place as messy as this world we can legitimately be committed to anything but mission.

Not our own personal mission, you understand. Nor some kind of narrow tribal or nationalistic mission. (We know well enough what distortions result from such initiatives.) But *God's* mission, God's "Cosmic Project," veiled in mystery since the beginning of time, but now made clear to us in the life and work of Christ.

It is this mission alone, I believe, which is worthy of our time and energies. For it is this alone—in the words of a popular tune by an African Christian composer—that can and will produce true "peace in our hearts, peace in our homes, peace in the nation and the world."

James R. Krabill has served as a Bible teacher and mission educator for Mennonite Board of Missions since 1976. As a part of his current assignment in Abidjan, Cote d'Ivoire, he is helping to set up Goshen College's first Study-Service Term (SST) in West Africa.

I find hope in God's vision, where lives are transformed, slaves to oppression find release, and ancient walls of prejudice and hate are trampled under foot.

"I call upon you, for you will answer me, O God; incline your ear to me, hear my words. Wondrously show your steadfast love, O savior of those who seek refuge from their adversaries at your right hand."—**Psalm 17:6-7**

Gospel Herald

Editor: J. Lorne Peachey

Assistant Editor: Cathleen Hockman

Editorial consultants: George R. Brunk III, Richard A. Kauffman, Martha Kolb-Wyckoff, Stuart Showalter, Diane Zaerr

Gospel Herald (ISSN 0017-2340) is published weekly, except for the third week of August and the first week of December, for the Mennonite Church by the Mennonite Publishing House. Subscription rate (in U.S. dollars): $27.50 per year; outside U.S. and Canada (air mail delivery): $47.50 per year. Group and bulk rates available. Call 1 800 245-7894.

Editorial and subscription address: *Gospel Herald*, 616 Walnut Avenue, Scottdale, PA 15683-1999. Telephone: 412 887-8500. FAX: 412 887-3111.

Second-class postage paid at Scottdale, PA 15683-1999. Lithographed in the United States. Copyright © 1993 by Mennonite Publishing House. Canadian subscriptions: second-class postage paid at Kitchener, Ont., publication mail registration no. 128562.

Gospel Herald is a member of the Associated Church Press and of Meetinghouse, an association of Mennonite and Brethren in Christ editors.

Postmaster: send form 3576 to 616 Walnut Ave., Scottdale, PA 15683-1999.

Vol. 86, No. 26: June 29, 1993

Recycled paper

Credits: cover and p. 3 by Dynamic Graphics, p. 8 by Dale Gehman/EMM, p. 9 (map) by Jim Butti, p. 10 by Gwen Stamm, p. 11 by Ruth Keidel Clemens, p. 12 by Emily Will, p. 13 by Barb Lenards, p. 17 by Honore Akakpo.

An open letter to the readers of Gospel Herald

Dear Friends:

Every year or two for the past decade, *Gospel Herald* has taken surveys of our readers to find out who you are, what you like to read, and how well the magazine is meeting your expectations.

To keep the survey manageable, we don't contact all of you but do a random sample instead. This year we mailed 659 surveys; 417 (63%) were returned. That's a respectable result for a mail survey and allows us to generalize from our sample about our entire 20,500 subscribers.

"We filled out your survey, now tell us the results," several of you said. Hence this letter.

The statistics.

• ***Age.*** *Gospel Herald's* readers are getting younger. Some 35% of you are between the ages of 25 and 34; that figure was 31% last year. Other ages: 31% of you are between ages 45 and 64, and 31% of you 65 and older.

• ***Loyalty.*** 71% of you have been reading *Gospel Herald* for more than 10 years. We translate that into reader loyalty. Some of you told us you began when you were in high school.

• ***Sex and occupation.*** More men (55%) read *Gospel Herald* than women (45%). As for occupations: 26% are retired, 11% are in jobs connected with health, and 11% are homemakers. Next on the list are pastors (9%), businesspersons (8%), and managers (7%).

• ***Education.*** Our biggest surprise came with the education question. A full 63% of our readers have attended college or beyond. That compares to 59% for last year.

• ***Top-rated material.*** Consistently throughout 10 years of surveys, you've identified four things in which you have the most interest: feature articles, "Readers Say," "Church News," and editorials. This year they were rated in that order; some years the order has been rearranged.

Questions and comments. We left space on the questionnaire for comments. We got 357 of them (that's handwritten or typed comments from 86% of you who filled out the survey). And, yes, we did read every one of them. At least twice.

They gave us a lot of good ideas. We also got a lot of questions I'd like to answer. But since the questionnaires were anonymous, I can't reply in person. I've picked out those comments and questions which showed up most often (not necessarily in the order of how often they were asked).

• ***I used to hear your father preach.*** No, you didn't; my father was a farmer. Nor am I a brother to Laban or Paul or Urbane. That's another branch of the Peachey family. I do consider it an honor when people try to put me into that family. I also continue to realize connections are important to *Gospel Herald* readers.

• ***You can easily tell that all your writers have gone to college.*** That's how one of you cautioned me about the difficulty of the language in *Gospel Herald* articles. Someone else told me to *dumb them down.* Said others: *Get off the intellectual kick and deal with spiritual issues. . . . This should not be a publication for college graduates.*

But you don't agree. Wrote another reader: *I especially appreciate thought-provoking, scholarly articles from individuals in our colleges and seminaries.*

• **Gospel Herald *feels like a Mennonite version of Phil Donahue.*** *Sometimes I get the impression you go for sensationalism. . . . Decide whether you want to build the church or be a voice for new ideas. . . . It seems you enjoy printing controversial issues just to see how many letters are generated.*

That's one side of the issue of whether *Gospel Herald* should print different viewpoints. The other goes like this: *I appreciate a challenging feature article, not just ones to which we can all nod our heads. . . . I appreciate that a considerable amount of the contents is controversial. . . . Let the controversy continue!*

No, I don't intentionally try to be controversial. Nor do I choose articles with a view to generating letters.

I do try to reflect the church. The fact that 90% of what I print comes to me unsolicited tells me *Gospel Herald* is at least partially succeeding at that.

Why does this reflection produce controversy? *We're a theologically diverse, argumentative denomination,* one of you wrote.

Another of you caught well my reason

for presenting different sides of an issue: *The function of a church paper in a denomination that does not believe the pope speaks for everyone is 'community.' Diversity should lead to love and tolerance in Christ.*

• ***Is the Mennonite Church really in as sad shape as portrayed in "Readers Say"?*** *Gospel Herald's* letters do reflect the church, I hope, but whether or not that church is in "sad shape" depends on your viewpoint. *Give more room to "Readers Say,"* one of you writes. *"Readers Say" is taking up too much space,* says another.

Disagreement about letters to the editor even showed up in families: *I weary of the arguing in "Readers Say," but that's what my spouse appreciates. Who was to fill out this form in each household, anyway?*

Noting that much of the controversy that shows up in *Gospel Herald* comes in the letters, several of you asked me to choose and limit letters. I've resisted that, feeling it gives me too much opportunity to slant what readers are allowed to say.

• ***You appear to have a liberal approach to most issues.*** Comments on liberalism from some of you included the charge, *articles display liberal-minded, naturalistic reasoning.*

For those readers who commented on this issue, most defined liberalism today around two issues: (1) homosexuality and (2) women in leadership.

You choose to print so many articles and letters that are pro-homosexual, it leaves me upset and frustrated, one of you wrote. *I do not agree that women should be in church leadership, and I feel the issue is too sensitive for* Gospel Herald *to be advocating.*

Those comments I set alongside these: *Be real—don't be afraid of tackling sensitive issues. . . . Keep covering the issues about which we disagree; that helps keep us growing.*

For the record: *Gospel Herald* takes its cues from the Mennonite Church on both these issues. The church has said that homosexual activity is sin, and that relating to homosexuals should be dealt with on the congregational and conference level. For this reason *Gospel Herald* does not carry articles on homosexuality but will report actions of conferences and congregations.

On women in leadership we also get our cues from the church. The Mennonite Church has affirmed women in leadership; *Gospel Herald* does also.We will try to do so kindly, however, recognizing that not everyone agrees.

• ***Make sure what is in your magazine agrees with what is in the Bible.*** I try. I'm listening when you write, *Tell us what God says.*

But how do we do that? One of you suggested that we *require authors to verify they personally experience what they write about.*

The gospel is important to me. I won't change the name, as one of you suggested, to *Mennonite Herald—there sure isn't any sound gospel content.* Another of you, however, complimented *Gospel Herald* on *sound* articles.

• Sound or not, ***the word "gospel" might as well be deleted as long as you have Pontius Puddle; I hate it.*** But another reader wrote: *Is there any way I could just subscribe to Pontius Puddle?*

Another thing you could do without? The editor's picture, for one of you. *Doesn't that illustrate "a proud look"?*

I've don't feel particularly proud when I look at it every week. But people tell me it makes for "reader identification," whatever that is.

✓• ***Please, no more sex scandals. We've had enough.*** Oh, how I agree. I hope *Gospel Herald* doesn't have to print any more reports of misconduct by church leaders.

Whether or not we should has you divided about fifty-fifty. *We need to be open and up front when our leaders abuse others. . . . Keep opening our eyes and ears—even if it's not what we want to hear. . . . Bringing this out into the open allows healing to continue.*

That's one side. The other: *Is this discussion building or fragmenting the body?. . . I do not appreciate the amount of attention given to sex and sexual misconduct. . . .* Gospel Herald *has become the "Mennonite Enquirer.'*

• On integration: ***I'll sure be glad when the GC/MC merger is over; that's the only part of your magazine that is boring.*** Another reader says, *Prepare all of us for the prospect of integration, trying to minimize the pain and disruption that is inevitable.*

• ***The* Gospel Herald *is my window to the Mennonite Church; keep the glass as clear as you can.*** Many of you wrote similar comments, particularly if you live in areas where there is no Mennonite church. And another reader writes: *I am happy to be Mennonite. Your paper has helped me to affirm that.*

• ***The format for "deaths" looks very professional, but I miss the more newsy obituaries.*** Several of you wrote similar comments. We'll look at our obituary format again. Balancing space, information, and the record of one's life that *Gospel Herald's* obituaries have come to be is becoming a real challenge.

Miscellaneous. And then there's this whole host of comments that don't group themselves around any issue:

• *Thank you for using recycled paper.*

• *I can't see how you'd make* Gospel Herald *better.*

• *You can't please everyone, so do what the Lord is asking of you.*

• *Thanks for neither limiting what readers can discuss nor taking an "anything goes" attitude in your editorials and articles.*

• *Don't neglect your bike rides!*

• *Don't get too fancy; plainness is okay.*

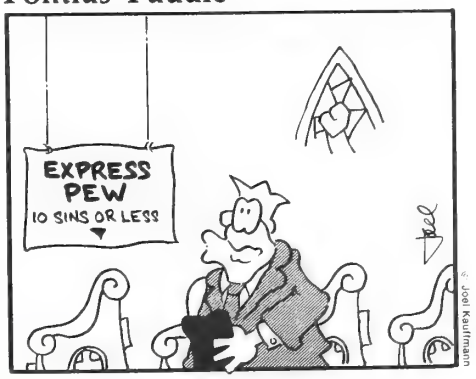
• *I keep praying that wisdom will be yours and kingdom growth will be the final outcome.*

Thanks for the affirmations. I balance them against the fact that three people used their survey forms to cancel their subscriptions.

To those of you who wrote, ***I wouldn't take your job for the world!*** thanks. At least I don't have to look over my shoulder all the time. Not one of you volunteered to do so either. But it's not always *difficult, thankless, no-win,* as one of you wrote.

And to all who wrote, ***Keep up the good work*** (the comment I read most often), I will. With God's help. And interested, responsive readers like you.
—J. Lorne Peachey

Pontius' Puddle



I agree with Larry Newswanger's letter (Mar. 16) expressing concern about Mennonite Mutual Aid getting into mutual funds. I understand the decision has already been made to launch MMA mutual funds.

My concern is that Pax World Fund, a balanced fund (investing in both stocks and bonds) has been endorsed by MMA and has been successfully dealing with the same Christian-based ethical investment questions as the new MMA funds. For many years, my husband and I have had our IRA and Keogh funds with Pax World. The fund has often been a leader in returns.

This is a very specialized undertaking, in which Pax World has had over two decades of professional experience. I can really not understand the stewardship in MMA spending their time and our dollars on developing a specifically Mennonite mutual fund or funds which work ground already well cultivated.

Ruth Eitzen
Barto, Pa.

In response to the letter by Brethren/Mennonite Parents of Lesbian/Gay Children (May 25) urging acceptance of persons with same-sex orientation "without expecting them to change the very essence of who they are":

To change or not to change. That seems to be a central issue in this discussion.

Perhaps I've missed the message of the Bible. Is it not that "all have sinned and come short of God's glory"? And the cure: "As in Adam all die, so in Christ all will be made alive." Change seems to be a requirement.

And it's lifelong. Even at 65, lust is still a part of my orientation. But I have a choice. On the one hand, I am tempted to say, "This is the way I was born." On the other, I hear Jesus say, "You must be born again." And I hear Paul say, "Crucify the old self and put on the new self."

My old self is very prone to self-deception. I can easily justify all my desires as being good. (And most men I have talked with on the subject have an ongoing struggle with their fallen sexuality.)

If we buy into the pop psychology of "I'm O.K., you're O.K.," it won't be long until we'll need to ask God to apologize to Jesus for taking on a mistaken mission—"People aren't as fallen as I thought they were."

But I'm ready to identify with Paul who acknowledged both his fallenness and his healing: "What a wretched man I am: Who will rescue me from this body of death? Thanks be to God—through Jesus Christ our Lord."

Eugene K. Souder
Grottoes, Va.

In his letter (Mar. 23), Hugh Phillips commented that the Mennonite Media Ministries ad in *Newsweek* (Feb. 8) "gave little or no recognition of the distinctiveness of being Mennonite." That is partially true. However, our purpose for running the ad was to provide visibility for the denomination and encourage readers to visit a Mennonite church.

Research shows that people visit a Mennonite church for the same reasons they visit churches of other denominations. Ken Weaver, director of Mennonite Media Ministries says, "In our current individualistic society, people are looking for friendship, acceptance, a place to belong. Our unique theology, lifestyle, and community are benefits people receive after they have become a part of us through friendship."

The *Newsweek* ad was based on extensive research. Another to appear in the July 26, 1993, issue of *Newsweek* will reflect the results of that research as well.

Allen P. Angell
Media Ministries
Harrisonburg, Va.

Thank you for printing the article, ***Pentecost Is the Divine Climax of God's Dealings with People*** by Bedru Hussein (May 25). The editorial, ***Have You Received the Holy Spirit?*** in the same issue was also very good.

I've noticed an increase in the number of articles that are spiritually upbuilding, and I want to express my appreciation. Keep them coming.

Mary Lahman Heatwole
Harrisonburg, Va.

Please do not print reports of a church leader's sins. Why?

1. *God's forgiveness does not require telling details of sins.* God wills that people spread the good news, not the bad news. God's people are to concentrate upon "whatsoever things are of good report." God did not want people's failures told in Gath, to the "uncircumcised."

Christ urged going secretly to "you and him alone" if you have been wronged. Christ urged seventy times seven forgivings, even if justice hadn't been experienced. Christ's way of helping "the abused" did not include listing the abuser's sins.

The Samaritan woman needed not confess details of "affairs" with men. The woman taken in adultery needed not tell whether it had been "abuse." The prodigal son didn't need to confess details of his mis-use of funds. The church is never told the name of the man at Corinth who was guilty of incest.

2. *Church media, under Christ's lordship, will refuse to publicize a leader's sins.* No matter how well church officials may think they have investigated, they may discover later on that they had added to gossip, scandal, partial truth, and hating of a sinner.

Christ's words, "He that is without sin cast the first stone," will guide the honest editor. Through editorial writings, editors can urge the church toward Christ's ideal. He promised that two or three believers can meet in Christ's name and can loose here on earth with heaven's loosing and forgiving.

You may, as editor, be guided by God in setting a model for sharing concerns in the churches. What does it mean that Paul never told the Colossee or Ephesus congregations about the carnality and sins of Corinth? He never told Corinth of the heresies at Colossee! He did it all in such a way that the eternal truth remains but the failures at Corinth are almost forgotten.

The New Testament writers were also fair to the victims of "abuse," the slave girl of Philipi, the Samaritan woman, and the woman in 1 Cor. 5:1—without needing details. May the New Testament model guide your editorial policies and not the methods of the modern media.

Paul M. Miller
Lititz, Pa.

I feel your magazine is a waste of the paper on which it is printed. Being a Mennonite who is interested in doing my part in using less of the world's resources, please remove my name from your mailing list. Thank you.

Lee Ehling
Eureka, Ill.

The Mennonites of Philadelphia (part 3)

Though the presence is old, the congregations are new

While Philadelphia's population is shrinking, its Mennonite churches are growing. They have found ways to work creatively without much space or money.

by David Greiser

Space limitations and economic realities have led many urban churches to share facilities. Three Mennonite congregations in working class, northeast Philadelphia do so by worshiping in the same modest building.

Oxford Circle Mennonite Church. The Oxford Circle congregation owns the facility. It worships at the traditional 11 a.m. hour on Sundays.

Oxford Circle has undergone a radical shift in its philosophy of ministry. Like many urban Mennonite churches from the World War II era, the church invested heavily in children's and youth ministries. At one time the church bused dozens of children to Sunday school from nearby housing projects. But when Jim Leaman, the present pastor, came in 1977, he brought a desire to redirect the focus of outreach toward adults and families.

"The decision to stop busing kids was painful for many people," Jim recalls. "Some of the older members had invested their lives in that approach. They could point to three or four kids who grew up to become church members."

When the bus ministry ended, worship attendance immediately dropped to 25. "It was quiet around here," Leaman remembers. Gradually, more adults began attending. A few voluntary service workers stayed on after their terms concluded, and families from the community started to appear.

Today attendance averages around 65, including about 40 persons from non-Mennonite backgrounds. Dealing with diversity is the church's foremost challenge.

"Some days I worry about all our differences," Leaman admits. "We are charismatic and non-charismatic, blue and white collar, Mennonite and Catholic background. What holds us together?" Members point to an accepting, family atmosphere that draws them in. Oxford Circle has survived a difficult shift in focus. It now appears well positioned to reach its working class neighborhood.

Bethany House of Worship. A small group of East Indians uses the Oxford Circle building in the afternoons. Bethany House of Worship is not affiliated with a Mennonite conference, but pastor Sanjeevarao Vangore is licensed by Lancaster Conference. Sanjeevarao had Mennonite Brethren connections in India, and would like Bethany to affiliate with the Mennonite Church, but members are hesitant. He serves the small fellowship bi-vocationally, working as a teacher in the Philadelphia public schools. Worship at Bethany is in English, but congregational prayers are in Hindi.

Communidad de Amor. The "evening church" at Oxford Circle is Communidad de Amor (Community of Love). Communidad is a General Conference Mennonite Church fellowship begun in 1986. Pastor Luis Naranjo and family are natives of Colombia. Prior to coming to Philadelphia, they served with the Presbyterians in Puerto Rico.

Naranjo began worship services in his home with his family and one other man. He evangelized by walking the streets and talking with people. Later he used a radio broadcast on a Spanish-language station. When the group outgrew the Naranjos' living room, it approached Oxford Circle about meeting there.

Communidad de Amor is a cultural mix. Members come from Colombia, Mexico, Puerto Rico, and several Central American countries. Naranjo emphasizes small-group discipling of new believers. People meet for discipleship training several nights a week at the church building, in addition to Sunday worship.

First Mennonite. Besides Communidad de Amor, there are two other General Conference Mennonite Church fellowships in Philadelphia (in addition to Germantown, which is dually affiliated).

Back in the 1880s, First Mennonite was the largest Mennonite congregation in the city—its membership numbered more than 470. Under N. B. Grubb's high energy leadership, First Mennonite reached hundreds of the first-generation German immigrants living around its north Philadelphia building. It also planted daughter churches—Second Mennonite, nearby, and Zion

Many churches have had to face a change in focus and style. While these have been painful and difficult, most appear well-positioned for new ministry.

Mennonite Church in far-flung Souderton, Pa.

After Grubb's death in 1921, membership dwindled. In the 1960s, with African Americans moving into the community, the remaining members fled to the suburb of Huntingdon Valley. By the time the present pastor, John Freed, came in 1983, attendance was less than 20.

"When I started here, it was unclear to me if I was birthing or burying a church," Freed says with a smile. "The people were all senior citizens, but they wanted to continue. There was no Sunday school, nothing but Sunday worship and the coffee hour. It was a very cohesive social club." Freed persisted, and some younger adults with children began to attend. Attendance is now about 35.

Will First Mennonite survive? "I'm hopeful," Freed says. "I've always been a pastor who takes churches through transitions. When the newcomers and the old-timers begin bonding, there is hope."

Second Mennonite Church. Second Mennonite began in 1893 as a daughter of First Mennonite. Carlton Minnis has served as pastor for 22 years—the longest tenure of a Mennonite pastor in Philadelphia. When Minnis came in 1971, he was the first African-American pastor in the church's history.

Minnis worked to make Second Church indigenous to its Hispanic and African-American neighborhood. "When I came, this church had Hispanic and black folks worshiping like Germans," he says with a chuckle. "People were so reserved. I tried to help them be expressive and affectionate."

Second Mennonite's building is in a drug-infested neighborhood known around the city as "The Badlands." The church has invested heavily in neighborhood youth through the Crossroads Community Center—which includes after-school clubs, a tutoring program, and even a 4-H club. The center employs social worker Ruth Hunsberger to follow up with youth and their families.

Over the years people have come to faith and to the church only to leave the neighborhood. Minnis is philosophical. "The neighborhood pulls you down. Sometimes the best hope of a drug addict is to leave and flee old friends. I used to complain that the church wasn't getting bigger. But take me to Jeremiah. He did God's work and died in Egypt, yet God accounted him a giant in faith."

Charles and Nadine Smith-Bulford (with daughter Rachel), below, are leaders of Philadelphia's newest Mennonite congregation.

Christian Life Fellowship. Lancaster Conference is responsible for most new church development in the city. Two of the newest churches are Christian Life in Mt. Airy, and New Mercies in nearby East Falls.

Christian Life Fellowship worships in a Seventh-Day Baptist church building in an integrated middle-class neighborhood. Parker Mavi, a South African, started the church in 1990. Recently he resigned to take a position with the Salvation Army. The interracial fellowship is now led by a three-person team. Joe Franczyk, a teacher, and Phil Stauffer, a thrift store manager, are white. James Dennis, a construction worker, is African-American.

Prior to his conversion, Dennis served a prison term for attempted murder. After he was paroled, he found his way to Diamond Street Church and eventually became an elder there. When Christian Life was formed, Dennis joined the new group. Many of the people who now attend Christian Life live not in Mt. Airy but in Dennis' neighborhood in north Philly. Because of this, the 52-member church is using its months without a pastor to reevaluate its location and mission.

New Mercies Mennonite Church. New Mercies Mennonite Church is so new it has yet to hold its first public worship service. Charles and Nadine Smith-Bulford, an

interracial couple, spent seven years helping to redevelop a Pentecostal church in Germantown. During that time, Charles discipled about 100 African-American men and developed a successful thrift store. Nadine ran unsuccessfully for Congress. Their backgrounds prepared them for planting an interracial church.

"I learned the black preaching style of call and response," says Charles. "And by the time Nadine's run for Congress was finished, we felt like we knew this city ward by ward."

The Bulfords' demographic research led them to East Falls, a very underchurched community. "East Falls has 20,000 people and a combined Protestant church attendance of 200. It has the very rich, the very poor, and the in-betweens. We think God has led us here because East Falls is ripe for the gospel," Charles concludes.

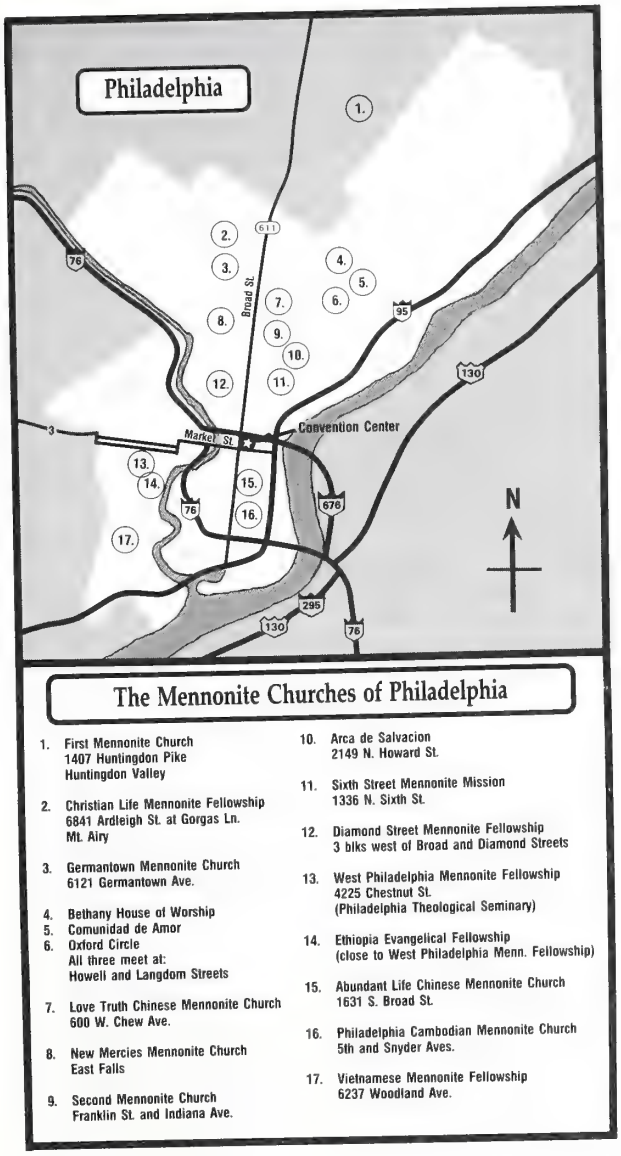
The Bulfords have already gathered a core group of 30, and they plan to begin public worship in a Lutheran church building soon.

Sixth Street Mennonite Mission. A final emerging congregation is Sixth Street Mennonite Mission, located midway between the city's Kensington and Fishtown neighborhoods. Sixth Street is an outreach of the Mid-Atlantic Mennonite Fellowship—an association of 13 churches that was once a part of the Eastern Pennsylvania Conference, itself a split from Lancaster Conference in the 1960s.

Mid-Atlantic Fellowship members are plain in dress and active in evangelism. In 1988 evangelist Glenn Martin began making trips to the city to distribute tracts and relate to homeless people. Eventually he gathered a group for a Tuesday night Bible study.

By late 1990 the conference purchased two adjacent row houses on Sixth Street. One of the buildings houses a chapel, classrooms, and living space for two worker couples. The second house is under renovation. Sunday services attract about 30 people from the community, which is very poor. The Tuesday Bible study, now geared mostly to children, fills the building with 50 or more.

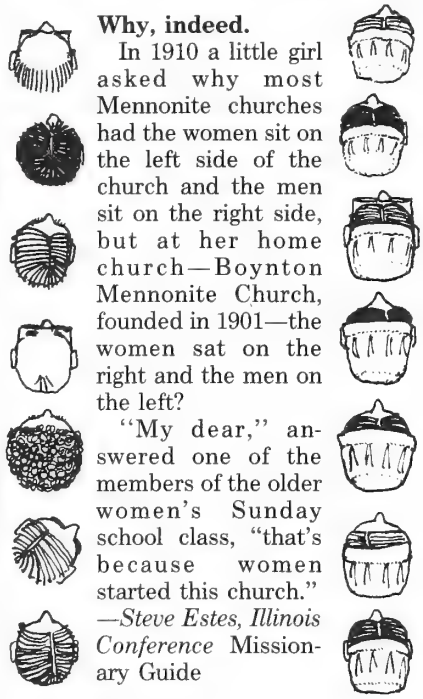
The mission has yet to baptize anyone or to establish a membership. When asked how much of Mid-Atlantic's dress and discipline standards the new group will need to adopt, worker Richard Boll muses, "I don't know. We're asking the conference questions they haven't had to deal with. Many of the people here are divorced more than once, and some[unmarried couples] live together. And what sort of prayer veiling do you think we should ask the women to put on?"



A map with the locations of the 17 Mennonite churches currently worshiping in Philadelphia, Pa.

How shall we characterize the Mennonites of Philadelphia? They are as diverse as the city itself. Though the Mennonite presence here is old, most of the congregations are new. Though the city's population is shrinking, its Mennonite churches are growing. Though space and money are limited, Mennonites are working creatively with both. If the Christian future is a New Jerusalem, Philly Mennonites offer an encouraging foretaste.

David Greiser has been pastor of West Philadelphia Mennonite Fellowship since 1984. In August he and his family will move to Louisville, Ky., where he will study homiletics at Southern Baptist Seminary.



Why, indeed.

In 1910 a little girl asked why most Mennonite churches had the women sit on the left side of the church and the men sit on the right side, but at her home church—Boynton Mennonite Church, founded in 1901—the women sat on the right and the men on the left?

"My dear," answered one of the members of the older women's Sunday school class, "that's because women started this church."

—*Steve Estes, Illinois Conference* Missionary Guide

Military bunkers in Austria to be turned into wine cellars

In the spirit of the prophetic call to beat swords into ploughshares, some fortified underground military bases in Austria could become wine cellars, according to the March edition of the *Transcontinental Peace Newsletter.*

Austria's military personnel were eager moles. Geographically squeezed in between the highly armed alliances of the Warsaw Pact and NATO, they strategically buried themselves underground. Some 200 military bunkers are spread across Austria.

Inquiries to use some of these bunkers for wine have already been made to the Vienna Defence Ministry. The main problem is that the military wants to keep the location of the bunkers secret in case of an eventual attack. The solution may be in leasing the secret bunkers only to local wine-producers, who already know the exact whereabouts of the underground bunkers anyway.

Guidebook helps Christians in Britain deal with debt

A survey by two Christian organizations in the United Kingdom shows that many Christians there are struggling with debt and has prompted the organizations to co-publish a step-by-step guidebook, "Escape from Debt."

"In the same way Victorians were reluctant to talk about sex, so are we when it comes to money," says Keith Tondeur, manager of Credit Action.

He says the survey shows that financial management is a big problem in the churches. "Last week a man told me the best solution to his debt problem would be his own death. And a woman who paid a rent bill by sleeping with her landlord says she is now unable to look at herself in the mirror."

"Churches need to encourage greater personal responsibility and budget skills from their members, and apply the virtues to mercy, hope and justice to those in financial difficulty," adds Martyn Eden of Evangelical Alliance. (WER)

United Church of Christ officials and Chief Wahoo on the warpath

For two years, United Church of Christ officials have been quietly fighting use of the "Chief Wahoo" logo by the Cleveland Indians baseball team, but the battle is picking up steam as church officials see the Indians moving toward a kind of "in your face" embrace of Wahoo.

From their windows at church headquarters in Cleveland, officials can watch progress on the construction of the new Gateway Center Stadium, and they are worried that one day they will look out at the offensive image of the grinning Indian chieftain staring back at them from the stadium walls.

In a letter to Cleveland Mayor Michael White, United Church president Paul Sherry asked for a guarantee that "tax dollars will not be spent to install a symbol of racism on a new public edifice." (RNS)

Catholics offer phone counsel to pregnant teens in Virginia

Catholic Charities in Virginia has launched a pilot program designed to help pregnant teenagers who might otherwise resort to abortion.

Centerpiece, as the new program is called, consists of a statewide toll-free number that links pregnant teens to an understanding listener. The goal is to provide young women with confidential access to information from hospital staff, social workers, teachers, counselors, and doctors. Officials says the program will seek to present adoption as a positive option for teens facing pregnancies.

If successful, Catholic Charities USA plans to expand the program to serve teens nationwide. (RNS)

Children from Christian homes more likely to keep the faith

Children raised in consistently Christian homes are most likely to keep the faith in later years, says a recent study.

Sociologists Merlin Brinkerhoff and Marlene Mackie polled university students in the mid-1980s and found that the more regular the church attendance, and the later the doubts about religion came, the more persistent their beliefs.

Most likely to dismiss religion were those raised as mainline Protestants. Some 40 percent of apostate college students cited hypocrisy as the cause of their disdain for religion. Those who abandoned their faith were reported to be less happy and dissatisfied with life, hold more liberal views, and exhibit lower self-esteem than their religious counterparts. (NIRR)

Statistician predicts explosive growth of urban poor by year 2025

Statistician David Barrett predicts that by the year 2000, there will be 2 billion urban poor—about 32 percent of the world's population. This compares with 1.5 billion today, or 27 percent of the world's population.

Not only will the people be poor, but two-thirds of them will live in urban slums, Barrett predicts in his Annual Statistical Table of Global Mission. In 2025 the urban poor will number 3 billion, 36 percent of the world's 8.5 billion people. (MWC)

Hebrew scholar translates Bible to modern-day street lingo

When besieged, I'm calm as a baby.
When all hell breaks loose, I'm cool.

This is not rap music nor folk hymn, but Psalms 27, translated by a Presbyterian pastor who wants to reach the masses with unvarnished gospel.

A former Hebrew/Greek teacher, Eugene Peterson, 58, is at work on a street-language translation of the New Testament and the book of Psalms.

His version of Matthew 23 has Jesus calling the Pharisees "manicured grave plots ... beneath the skin you're total frauds."

Peterson's version of Psalm 6 starts out like this:

I'm starved for affection.
Can't you see I'm black and blue,
beat up badly in bones and soul.
Yahweh, how long will it take
for you to show up?

(RNS)

Mennonite mission workers caught up in Cambodia's post-election confusion

Phnom Penh, Cambodia (MCC)—Mennonite Central Committee (MCC) workers in Cambodia were caught up in the confusing political events that followed last month's national elections. Five MCC workers live in Prey Veng Province, one of several provinces that, for several days, was prepared to secede from Cambodia.

The MCC workers serve in health and irrigation assignments in Prey Veng, a stronghold of the defeated Cambodian People's Party. Party leaders initially refused to accept the election results, saying "irregularities" invalidated them.

MCC workers Danile and John Martens and their children, Elijah and Anne, left the province and went to the capital city after Cambodian friends warned them that they could be mistaken for UN personnel and become targets for attack. The three other MCC workers in the province were on previously scheduled vacations.

By mid-June secessionists in Prey Veng conceded defeat, and MCC workers planned to returned to the province.

Jonathan Keidel Clemens, MCC Cambodia co-country representative, says Cambodians are "worried about the polarization that has taken place." The emphasis should not be on winners and losers, but on reconciliation, he says. Keidel Clemens is a member of Community Mennonite Church in Lancaster, Pa.

UN soldiers check Cambodian voters for weapons before allowing them into polling stations during last month's elections. Voter turnout was high but election euphoria has been dampened by continuing power struggles.

On June 14, to end the post-election feuding, Cambodia's newly-elected assembly named Prince Sihanouk as head of state.

Sihanouk, a major player in Cambodian politics for nearly 40 years, said he would try for the second time in two weeks to create an interim coalition government that includes leaders of the current government and of the victorious opposition party.

John Martens is the Prey Veng Provincial Hospital staff surgeon; Danile Martens oversees distribution of MCC-supplied medicines and hospital supplies. The Martens are members of Kern Road Mennonite Church, South Bend, Ind.

UN military strikes hinder reconstruction, peacemaking in Somalia

Mogadishu, Somalia (MCC/EMM)—Mennonite Central Committee (MCC) and Eastern Mennonite Missions (EMM, formerly Eastern Mennonite Board of Missions) workers call United Nations military strikes on Mogadishu, Somalia's capital, a "setback" to reconstruction and peacemaking efforts in that battered country.

Eric Olfert, MCC Africa co-secretary, says the action has generated an "anti-United States and anti-United Nations" mood that will make working and traveling in Somalia dangerous for Mennonite and other international aid agency workers.

"Many Somalis will not differentiate between UN personnel and other foreigners," he explains.

Two EMM nurses temporarily withdrew from Mogadishu to Nairobi on June 9. Tensions have been building in the city for some time, says Bonnie Bergey, MCC/EMM Somalia director. One EMM relief worker remains in Kismayo, a city in southern Somalia.

In a June 11 letter, MCC staff called on U.S. President Bill Clinton to "show utmost restraint." The United States has provided air power for the attacks that now pelt Mogadishu residential areas.

"We are deeply saddened by the killing of 23 UN personnel and the wounding of many others," they wrote. However, they said UN military action would only "work against the goal of bringing peace and security to Somalia."

What happened? To those who may not understand how the United States' noble goal of feeding starving people could have soured, Olfert says, "What North Americans saw on television—troops feeding starving people—was accurate, but not the whole picture of the international intervention."

Some aid experts say Somalia's famine peaked in February 1992. By last November agencies were suspending free food distribution in some areas. When U.S. troops reached Somalia in December, food was beginning to reach famine areas.

Although rarely seen in the North American media, Somalis themselves have been instrumental in feeding their own people, and have worked through the "direst conditions," Olfert adds.

"True, food was sometimes looted, but looting continued even after the tremendously expensive international military intervention."

Most international aid agency workers agree that the security situation actually worsened after the troops arrived. Somali gunmen sometimes randomly targeted foreigners who they assumed would have cash, vehicles, or other goods.

While foreign troops created some order in urban areas, especially around Mogadishu, general chaos continued in the countryside.

Olfert believes the international community has mistakenly depicted Mogadishu as representing Somalia as a whole. General Aidid, the target of the UN strike, has been a predominant military leader in Mogadishu. Because foreign troops were based in Mogadishu, aid agencies tended to open feeding stations there. This focused international attention on Aidid, who controlled this key location.

Many aid workers, and the United Nations in general, operated in an emergency mode, focusing on doing a job and not on the time-consuming task of forming relationships with Somalis. The UN's immense firepower created distances that made forming friendships difficult. Misunderstanding occurred as a result.

Harold Reed, EMM Africa director, reiterates MCC/EMM's position: that the Somali peace process must involve a wide spectrum of people who represent all parts of society, including women, elders, traders, and poets.

He says peacemaking will remain a top priority for MCC and EMM in Somalia since other reconstruction projects will be held up until the situation becomes more secure.

Mennonites not immune to temptations of nationalism, conference lecturers say

Winnipeg, Man. (Meetinghouse)—Mennonites, too, get caught up in an unhealthy nationalism, according to Peter Rempel, archivist at the Mennonite Heritage Centre here.

Two examples: "An almost militaristic patriotic sentiment during the Gulf War, and intolerance toward immigrants of other ethnic backgrounds."

Rempel was one of the organizers of an academic conference, "Canadian Mennonites and the challenge of nationalism," held at Concord College here May 6-8. Twelve speakers drew 90 full-time and 30 part-time registrants.

The topic of 1930s German nationalism kept coming up throughout the conference.

Some Mennonites in Paraguay, for example, kept very close ties with Hitler's Germany. John D. Thiesen, archivist at the Mennonite Library and Archives in Newton, Kan., detailed the chain of events in the Fernheim colony, which included the singing of the German national anthem, "Deutschland uber alles" ("Germany over everything").

The pro-Nazi activities ended with a small scale "riot" or gang fight on the night of March 11, 1944.

Back in Winkler, Man., 25 Mennonite men "set up the district 2, number 1 section of the Nationalist Party of Canada—a pro-Nazi organization," said Helmut-Harry Loewen, chair of the Manitoba coalition against racism and apartheid.

"These 25 men . . . met regularly to discuss fascism, practice Nazi salutes, and . . . distributed and printed hard-core hate literature, including anti-Semitic literature," Loewen said as he cited Martin Robin's book, *Shades of Right*.

"With the Russian experience in their souls, many of them honestly feel that it is necessary to have a Nazi organization in Canada, to fight the menace of socialism," observed Liberal party leader T. A. Crerar. "They are strongly anti-Semitic . . . [and] feel that Russia today is dominated by Jews."

"Who were these 25 Mennonites from Winkler? What are their stories?" Loewen asked.

Gerhard Ens commented that people today should not be quick to judge those in the 1930s from our vantage point.

"In fact, many of them changed," Ens said. "Most of the Winkler group joined the Canadian army [to fight against the Germans]. . . . It is not a Mennonite thing, but it is not a Nazi thing, either."

Rodney J. Sawatsky, president of Conrad Grebel College, said the time has come for Mennonites in Canada and the United States to think internationally.

"We need . . . an internationalism which fully recognizes a place for the national, yet does not become trapped by the national," Sawatsky said.

"Nationalism remains an ambivalent category. It has the potential of great evil. . . . [Yet] a nationalism which seeks the best for a nation, and which seeks to minister to that nation can be a very good thing. Is Canadian Mennonite nationalism of this order?" he asked.

"I think it is high time that we deal with these things. . . . They are part of our past as well," said Harry Loewen, chair of Mennonite Studies at the University of Winnipeg.—*Aiden Schlichting Enns*

Jamaicans plant, pick pecks of peppers

Manchester, Jamaica (MCC)—About 2.3 million Jamaicans now reside in Great Britain, Canada, and the United States. Mennonite Central Committee worker Martin Bartel is helping farmers here tap into an expanding export market for foods that please the palates of those abroad.

Martin Bartel surveys a Scotch Bonnet pepper plant. The peppers spice up "pepperpot" and other traditional dishes of Jamaicans abroad.

Bartel, a former dairy farmer from Agassiz, B.C., is helping four farmers raise Scotch Bonnet peppers, a pepper which is "like the jalapeño but more flavorful," he says. "The Scotch Bonnet finds favor for its pungency, color—bright yellow-orange when ripe—size, and unusual shape."

Since August 1992, the four farmers have sold the fresh peppers both for export and in the local market.

Although the farmers can earn twice as much in the export market, the peppers must meet exact standards of maturity and size. The farmers sell their smaller and more mature peppers locally.

A farmer who plants even a third of an acre can bring in a reasonable income, Bartel says.

The peppers are not difficult to grow but do require "good management," he adds. Bartel has been teaching the farmers when to spray, weed, and water to produce pecks of peppers.—*Emily Will*

Former Mennonite heads white supremacist group

Winnipeg, Man. (Meetinghouse)—Ben Klassen, leader of a white supremacist group, grew up a Mennonite. His writings include *The White Man's Bible* and *Building a Whiter and Brighter World.*

Helmut-Harry Loewen charted the growth and influence of Klassen at the conference on nationalism here May 6-8 [see article this page].

Born to German-speaking parents in Russia in 1918, Klassen moved to Canada six years later, setting on a farm near Rosetown, Sask. Eventually Klassen went to North Carolina, where he set up a paramilitary training camp for skinheads and other militant white supremacists.

He also founded the racist Church of the Creator, which has paramilitary training camps in Toronto, Ont., and the Fraser Valley in British Columbia.

Klassen dedicates his 1973 book, *Nature's Eternal Religion*, "to MY PEOPLE, the Noble White Race, the finest Creation in Nature's realm."

Klassen's philosophy is related to pro-Nazi attitudes, Loewen said. But Klassen criticizes the Nazis for being "too Christian." His religion is based on nature, which he says has ordained the white race.

Klassen uses his Mennonite background to reinforce his racist message.

For example, Klassen wrote in a newspaper article, "My father was born into a fertile colony, and the colony prospered beautifully." Then he added, "There were 6 million Jews seething with hate. . . . There was a Jewish conspiracy to kill the Mennonites."—*Aiden Schlichting Enns*

Mennonites encouraged to prepare 'living wills'

Bergton, Va. (MASP)—"To live life fully, we must choose to face death." This was the message from the Mutual Aid Sharing Plan (MASP) annual meeting at Highland Retreat Center here April 23-24.

MASP, a coalition of Mennonite and Brethren in Christ mission and service agencies, called on its participants to prepare advance medical directives—written instructions that guide medical care if a person is unable to communicate because of an accident or illness.

There are two main types of advance directives: a *living will* and a *durable power-of-attorney for health care*. A living will—or statement of belief and written instructions regarding the use of life-prolonging procedures—does not always carry legal authority. Naming a durable power-of-attorney, or health care proxy, makes it more difficult for health care providers to misinterpret a living will.

"In an age in which technology has helped overcome many of medicine's obstacles, the decision to withdraw essential treatment has become one of the most difficult a medical team can face," explained speaker Jean Shenk, a hospital chaplain from Salunga, Pa.

"Physicians feel intense pressure to extend lives, even if they cannot improve them, because Americans have come to regard exhaustive medical care as an absolute right. The ethic of medicine has become, If you can do something, you must do something," Shenk said.

Speaker P. T. Yoder, a former missionary doctor from Harrisonburg, Va., said that health care is too important to be left entirely to physicians. "The church has the primary responsibility to address the theological issues connected with health care. The community of faith provides the most appropriate forum to address decisions about life and death."

Retired physician Willard S. Krabill, Goshen, Ind., called advance directives "stewardship" or "statement-of-faith" documents. "Through advance directives, a Christian is saying, 'I do not deny death, and I do not fear death. I want to leave, if possible, a testimony in my dying. I affirm a Christian *deathstyle* just as I have affirmed a Christian *lifestyle*.' "

Advance directives have to do with a question of justice, Shenk added.

"Today when 160 million children are dying around the world from starvation and the lack of basic health care, do I rack up a large medical bill on myself?" she asked.

She quoted former administrator Stan Godshall as saying the annual budget of Shirati Hospital in Tanzania, East Africa, was $100,000 (U.S.) at a time when a former patient of his paid $98,000 for three months in a Pennsylvania hospital.

"One elderly man who could afford it spent almost as much in three months as all the patients treated at an African hospital in an entire year," Shenk said. "How can we as Christians justify the comparison?"

"Most people in our society are in favor of advance directives, yet few have completed documents," Krabill added. "Physicians and families are afraid to talk about death. Death, however, is an inevitable and natural part of the life cycle. Completing advance directives greatly increases the chance that terminal patients can die as they and their families would choose."—*Cheryl Zehr Walker*

AzAHA chair Lisa Israel (left) presents the 1993 Volunteer of the Year award to Glencroft Quilters' president Matilda Gage.

Volunteers honored. *Scottsdale, Ariz.*—The quilters at Glencroft Retirement Community, Glendale, Ariz., have been named Arizona Volunteer of the Year by the Association of Homes for the Aging (AzAHA). The quilters were selected from nominations throughout the state for their commitment to preserving the dignity, well-being, and independence of Glencroft residents. The group, ranging in age from 65 to 95, has 20-25 active volunteers who make quilts which are auctioned. The proceeds go to a fund which provides financial assistance for medical and special needs when seniors have depleted their personal resources. In 1993, the quilters donated 9,590 hours, and their quilts raised more than $19,900 (U.S.).

Worshipers pray around the clock

Goshen, Ind. (MBM/IMMC)—A marathon of prayer connected participants with brothers and sisters around the world during the Festival of Prayer held at Waterford Mennonite Church here May 13-14.

The festival, planned by Indiana-Michigan Mennonite Conference and Mennonite Board of Missions (MBM), began at 7:00 p.m. May 13 with a worship service. Then, each hour, a prayer team from a different congregation made a long-distance telephone call to a mission worker and prayed for that ministry. The festival ended with worship the next day at 7:00 p.m.

The person behind the prayer festival was Wally Fahrer, who is concluding his assignment as conference minister of missions.

"I felt it was a ground-breaking event," Fahrer said. "The calling together of the broader church for intercessory prayer was a good experience for all involved."

The prayer vigil resulted in many meaningful exchanges.

One team prayed with MBM worker Bob Stevenson in Mexico City while his wife, Bonnie, was in a local hospital due to complications from the birth of their daughter, Rebeca, April 25. They prayed together before Bob headed to the hospital to spend the night with Bonnie.

Some 25 Goshen College students were part of the Communion Fellowship prayer team that focused on Los Angeles from 1:00-2:00 a.m. MBM workers Charles and Ruth Shenk in Tokyo, Japan, sang with the Prairie Street Mennonite Church (Elkhart) prayer group. And the College Mennonite Church prayer team, on the phone with longtime MBM workers Albert and Lois Buckwalter in Argentina, celebrated Buckwalters' completion of Bible translation work.

Galen Johns, interim conference minister, said prayer for pastors during the Saturday prayer breakfast was especially meaningful. "Pastors are often not aware of being prayed for," he said. "For the pastors present, to experience being prayed for was a significant moment."
—*Phil Richard*

I'm Your Employee and I would like to show you what I do.

I'm sorry to work while I talk, but if I don't get this baler door closed, these trimmings will be all over the floor. We bale and recycle from 10-12 semi loads of paper trimmings a year.

Excuse me. My name is Gerald Schroyer. I'm one of your employees in the maintenance department of Mennonite Publishing House. If you're a member of the Mennonite Church I'm your employee, because you are an owner of MPH.

You may have seen Ben's invitation in the *Herald* two weeks ago about stopping to see us. He mentioned that if you live west of Pennsylvania and are attending Philadelphia 93, you will probably go within 10 miles of Scottdale where I work for you.

Why not take an hour or so on your way to or from Assembly and see what I do. You can stop for less than an hour, but others who have tried almost always find their visit too interesting to cut it short.

We're here from 7:30 a.m.-12:00 noon and 12:30-4:00 p.m., Monday through Friday, but on Friday we usually need to start cleaning up our machines by about 3:30 p.m.

We have some nice scrap paper right now that you may be able to use.

If there are more than eight in your group, please give us a call ahead of time so we can have enough guides ready to show you around. Our number is 412 887-8500. We're located at 616 Walnut Avenue, Scottdale, Pa., 45 miles southeast of Pittsburgh and just 10 miles south of the New Stanton and 15 miles west of the Donegal interchanges of the Pennsylvania Turnpike.

Native group opposes legalization of peyote

Elkhart, Ind. (UNM)—Speaking from personal experience, the United Native Ministries Council (UNMC) voiced its opposition to proposed U.S. Congressional legislation that would legalize the sacramental use of peyote.

The council took the action in response to the American Indian Religious Freedom Act (AIRFA) at the UNMC April 22-25 meeting here. The act is expected to be introduced in the current session of Congress (see the April 20 *Gospel Herald*).

The UNMC, an associate group of the Mennonite Church General Board, represents 12 Native American congregations (and five tribes—Creek, Ojibway, Choctaw, Navajo, and Hopi) in the Mennonite Church.

Peyote, a small, spineless cactus, has been used in religious ceremonies for centuries. The religious use of peyote by the Native American Church is permitted by 27 states and the federal government.

Two UNMC members who have ingested peyote in the past say the drug is dangerous and destroys the mind. Both asked to remain anonymous.

One said his mind "is slowly being restored" after discontinuing the use of the drug 15 years ago when he became a Christian. "I used it for 35 years," he said.

Another recalled using peyote with his friends when he was younger "to get high. You see and feel things that are scary and distorted.

"I've known people who never came back from the trip," he said. "The mind goes as a result of peyote's use. One person took his own life."

"We support religious freedom," said Ray Horst, UNMC executive secretary. "But it's problematic to endorse the use of peyote."

The UNMC voiced its concerns to Mennonite Central Committee (MCC), Mennonite Indian Leaders Council (a group related to the General Conference Mennonite Church), and other religious agencies, especially those working at religious freedom issues in the AIRFA act. The MCC U.S. executive committee recently endorsed the act.

The UNMC statement reads: "We as the Council support religious freedom as it pertains to the right of each person to worship according to his/her choice. However, we are strongly against the legalization of peyote. It is an hallucinatory drug. We as members of the Council have seen and experienced its destructive nature and do not support its use."

The council also cited several Bible passages with the resolution, including those that refer to one's body as the temple of God (1 Cor. 3:16-17; 6:19-20). —*Phil Richard*

Laid-off workers plant trees in Saskatchewan

Saskatoon, Sask. (MCC Canada)—Six unemployment insurance recipients have planted 50,000 seedlings in the Saskatoon area last month through a unique employment program spearheaded by Mennonite Central Committee (MCC) Saskatchewan.

According to MCC Saskatchewan employment development coordinator Rick Friesen, the program allows participants to use up their unemployment insurance time doing meaningful work.

MCC screened the candidates for the project. One of the six has already moved on to another job and will be replaced.

"It's better to be out there working and being creative than sitting at home with nothing to do," Friesen says. He adds that workers also learn new skills and gain a valuable job reference.

The environment benefits as well. Farmers gain shelter belts and Saskatoon gets a bit more greenery.

Workers receive a fixed rate of $300 (about $230 U.S.) per week less taxes, which works out to $7.50 per hour for a 40 hour week. This is more than they would normally qualify for under unemployment insurance, Friesen explains.

The program has received $53,400 (Canadian) in funding from Employment and Immigration Canada and an additional $5,000 from Tree Plan Canada, which is a national tree-planting program.

Trees for the project are supplied free of charge by Prairie Farm Rehabilitation Association (PFRA) and TREEmendous Sask. The tree planter is provided by PFRA and other equipment is rented or borrowed from farmers benefiting from the program. Farmers are also expected to pay for shipping the trees.

Tens of thousands of trees have already been planted alongside farmers' fields since the program started in early May, Friesen says. Some seedlings will also be planted in Saskatoon. Project participants spend additional time watering the plants and trees.

"This project has been very well received by farmers," Friesen says.

• **MEDA president resigns.** Lee Delp has resigned as president of Mennonite Economic Development Associates, citing family considerations. His decision was announced at the June 6 meetings of the MEDA board of directors in Middlebury, Ind. Delp, who assumed the MEDA presidency in February 1992, will remain with the organization until the end of August.

• **MCC Canada honored.** Mennonite Central Committee received the "Citation for Outstanding Services to Improve the Human Condition" from a Winnipeg, Man., hospital foundation in early May. MCC Canada executive director Daniel Zehr accepted the award on behalf of MCC at a fundraising banquet marking the 10th anniversary of the Concordia Hospital Foundation.

• **Faculty appointed.** The Goshen (Ind.) College board of overseers confirmed the appointments of several new faculty members during its meeting June 4-5 on the college campus. The appointees are: Jo-Ann Marten and Keith Graber Miller, assistant professors of Bible, religion, and philosophy; Derrick B. Talbert, residence-hall director; Ian Walker, assistant director of the Multicultural Affairs Office; Beth Birky, assistant professor of English; Fernando Marroquin, assistant professor of Spanish.

• **Canners sought.** Mennonite Central Committee is recruiting meat canners for the 1993-94 canning season. Volunteer workers drive, set up, and operate MCC's mobile canner at 30 locations in 11 states from October to April. During the upcoming season they will experiment with canned chicken products along with the usual beef. Information available from MCC Personnel Services (717 859-1151) or MCC Canada (204 261-6381).

• **New appointments:**
Tesfatsion Dalellew, president, Council of Anabaptists in Los Angeles. Originally from Ethiopia, Dalellew is currently program development manager for gifts in kind at World Division Relief and Development, Inc.

• **Pastor transitions:**
Kathleen Weaver Kurtz was ordained June 6 at the Northern Virginia Mennonite Church for ministry as a pastoral counselor. Overseer Paul Yoder officiated.

• **Coming events:**
Relief sale, Manson (Iowa) Fairgrounds, July 10. Sponsored by the Manson and Fort Dodge Mennonite churches. Information from 712 469-3387 or 515 576-0022.
Lawyers retreat, Laurelville Mennonite Church Center, Mt. Pleasant, Pa., Aug. 6-8. Information from 412 423-2056
Day Seven Ministries retreat for parents whose children are gay or lesbian, Elizabethtown (Pa.) Brethren in Christ Church, Aug. 7. Information from Day Seven, a Lancaster Conference associated ministry; phone 717 361-8414.
9th Chicago Mennonite Festival, Redeemer Lutheran Church Center, Elmhurst, Ill., Sept. 11. Information about the annual quilt show and auction available from LeRoy or Pauline Kennel at 708 894-3654.

• **Job openings:**
Admissions counselor. Hesston (Kan.) College. Qualifications include good communication skills, commitment to Mennonite higher education, and familiarity with the Mennonite Church. Counselor will develop and implement a recruitment plan for the central states region, traveling 8-10 weeks per year. Bachelor's degree preferred. Send résumé and references to Clark Roth, Director of Admissions, Hesston College, Box 3000, Hesston, KS 67062.
Marketing manager, Herald Press, Mennonite Publishing House, Scottdale, Pa. Manager will provide marketing strategy and follow through for Herald Press products. Work includes assisting in the selection of book manuscripts, directing marketing policies and strategies, preparing promotional materials, contacting customers. One-third travel. Budget responsibilities. Contact Nelson Waybill, MPH, 616 Walnut Ave., Scottdale, PA 15683; phone 412 887-8500.
Programmer/analyst, Mennonite Mutual Aid, Goshen, Ind. Position is responsible to analyze, design, and develop business software. Requires bachelor's degree, 3-5 years programming/analysis experience, strong interpersonal skills, leadership potential. IBM AS/400 and RPG programming preferred. Send résumé to MMA, Human Resources Dept., PO Box 483, Goshen, IN 46526.
Staff, Western Mennonite High School, Salem, Ore. Positions beginning in August include: part-time *Spanish instructor*, and full-time voluntary service positions in maintenance, boys' dorm supervision, and food services. Information from WMHS at 9045 Wallace Rd. NW, Salem, OR 97304; phone 503 363-2000.

• **MMA gets new logo.** Mennonite Mutual Aid has adopted a new logo, designed to represent the agency's changing direction. The new logo was developed by an MMA team assisted by designer Glenn Fretz. Suelyn Lee Mertzler, MMA design and production manager, says the new logo was inspired by several concepts including stewardship, inclusivity, long-term relationships, and MMA's financial stability.

M M A

NEW MEMBERS

Allentown, Pa.: Kathy Hunsicker and Dennis Hunsicker.
Bethel, Wayland, Iowa: Ben and Ryan Leichty, Justin Reschly, Nathan and Christian Grieser, Jenna Wenger, Colette, Travis and Brittany Yutzy, Tony and Stephanie Messer, Kristen Mast, Tim Hochstetler, and Luke Leichty.
Durham, N.C.: Mark Baker and Lynn Baker.
Germfask, Mich.: Adam L. Livermore, Annette Cole, Beverly Nickleson, Rachel Baynton, and Eunice Johnson.
Koinonia, Chandler, Ariz.: Shirley Gable.
Landisville, Pa.: Isabel Abreu, Sandy Sanders, Cornel Rempel, and Martha Rempel.
Locust Grove, Burr Oak, Mich.: Dan and Sonya Richards, and Chris Kahila.
Mennonite Church of Scottdale, Pa.: Kim Gingerich Brenneman and Bob Brenneman, Don and Em Yoder, and Debra Gingerich.
Milford, Neb.: David, Nancy, and Josie Swarts.
Neffsville, Lancaster, Pa.: Sena Bender, Laura Hess, Nancyann Graziano, and Kirk King.
Rocky Ford, Colo.: Benjamin Paul Oswald and Anthony James Oswald.
Upper Skippack, Skippack, Pa.: Brian Krupp and Christina Walsh.
Wanner, Cambridge, Ont.: Harvey Frey and Mary Frey.
Zion, Archbold, Ohio: Joyce Nafziger, Stan Short, Sue Short, and Lisa Short.

BIRTHS

Beachy, David and DiAnn Bontrager, Goshen, Ind., Karli Elizabeth (second child), May 1.
Bontrager, Wendell and Shelly Martin, Middlebury, Ind., Matthew Christian (first child), May 10.
Brass, Dave and Mindy Schultz, Coldwater, Kan., Victoria Renea (second child), May 19.
Brenneman, Matt and Kim Stoltzfus, Wellman, Iowa, Brock Evan (second child), May 13.
Brubaker, Jan and Lynne Sensenig, Ephrata, Pa., Brianna Sensenig (first child), May 13.
Caraveo, Rudy and Vicky Leichty, Mt. Pleasant, Iowa, Randy Lee (third child), May 17.
Carter, Matthew and Shelly MacDonald, Newton, Ont., Colton Matthew (second child), May 28.
Clements, Blair and Diana Halhed, Thunder Bay, Ont., Emma Dawn (first child), May 26.
Cooper, R. David and Sheila Ebersole, Lancaster, Pa., Nicholas Robert (first child), May 31.
Evans, Sam and Cherie Nice, Quakertown, Pa., Megan Ashley (second child), June 4.
Godshalk, Brent and Marilyn, Akron, Pa., Tyler Austin (second child), April 20.
Grieser, Sam and Rosemary Goesch, Jefferson, Ore., Mandy Kristina Rose (second child), born May 24, 1993, received for adoption May 26.
Hess, Ernie and Terry Davidson, Harrisonburg, Va., Jennifer Anne (second child), May 26.
Hiett, Richard and Judy Vrolijk, Harrisonburg, Va., Michelle Renee (third child), Feb. 27.
Hochstetler, Luke and Janice Miller, Topeka, Ind., Christine Fern (second child), June 4.
Hoeltzle, Troy and Jessica Miller, Lititz, Pa., Ryan Troy (first child), May 22.

Jacobs, Durrell and Donna Ropp, Pigeon, Mich., Jennifer Lynn (second child), April 30.

Kearns, Joe and Susan Siever, Broadway, Va., Rachel Elizabeth (third child), March 8.

Kreis, Jeff and Vonda Steiner, Dalton, Ohio, Holly Marie (second child), May 25.

Lehman, Phil and Marcia Zehr, Broadway, Va., Christopher Philip (second child), April 9.

Mast, David and Ann Kandel, Millersburg, Ohio, Neil Allen (first child), May 4.

Miller, Gene E. and Tina Hooper, Bradenton, Fla., Zachariah John (fourth child), June 5.

Miller, Tim and Kelly Shaffer, Landisville, Pa., Caleb Drew (first child), May 5.

Moneyheffer, Troy and Angie Mullett, New Paris, Ind., Taylor Brook (second child), June 9.

Nissley, James and Susan Hoover, Elizabethtown, Pa., Benjamin Joel (fifth child), May 13.

Oswald, Michael and Rebecca Steiner, Harrisonburg, Va., Phillip Michael (first child), May 1.

Parson, William and Beth Yoder, Lancaster, Pa., Luke William (second child), June 6.

Pelton, Nigel and Lisa Spoth, Williamsville, N.Y., Colin James (second child), May 23.

Ranck, Robert and Nancy Harman, Harrisonburg, Va., Elyssa Hope (first child), April 21.

Richard, Kent and Rita Zuercher, Talmage, Pa., Rachel Marie (first child), May 13.

Rittenhouse, Jon and Vicky Maus, Hiburg, Va., Daniel Lamar (first child), March 26.

Sauder, David and Cindy Widrick, Harrisonburg, Va., McKenzie Lauren (first child), April 29.

Sauder, Tony and Kathie Oberholtzer, Hagerstown, Md., Joshua Anthony (first child), May 22.

Siebert, Mark and Sonya Wedel, Des Moines, Iowa, Matthew Wiebe (second child), May 1.

Smoker, Tom and Robin Jordan, Denver, Pa., Alexander Michael (second child), June 2.

Stevenson, Robert and Bonnie, Mexico City, Mexico, Rebeca Leslie (second child), April 25.

Umble, Fred and Sharon Gingrich, New Holland, Pa., Scott Alexander (first child), May 19.

Unruh, Lowell and Pam Gerig, Wayland, Iowa, Carly Shay (third child), June 8.

Weaver, Tony and Judy Scott, Gap, Pa., Austin Tyler (third child), April 5.

Weik, David and Audrey Stoltzfus, Lititz, Pa., Kathrine Lynn (second child), May 13.

Whitmer, Don and Collette Sommers, Plain City, Ohio, Malesa Dawn (second child), June 3.

Yoder, Laverne and Kaylene Miller, Ligonier, Ind., Jama Danielle (fourth child), May 19.

Zimmerman, Douglas and Soni Hooley, Strasburg, Pa., Megan Rae (second child), May 31.

MARRIAGES

Allenby-Syravong: Robert Allenby, Keizer, Ore., and Manivanh Syravong, Salem, Ore. (Bethany), June 5, by John Willems.

Brown-Housel: Scott Brown, Dresden, Maine (Community), and Heather Housel, Sellersville, Pa. (Line Lexington), May 22, by Lowell H. Delp.

Foronda-Rohrer: William Foronda, Philadelphia, Pa. (West Philadelphia), and Vera Rohrer, Philadelphia, Pa. (West Philadelphia), May 29, by David Greiser.

Gridley-Mast: James Gridley, Morgantown, Pa. (Hopewell), and Angela Mast, Elverson, Pa. (Rockville), May 29, by Amos K. Stoltzfus.

Kidd-Kee: James Kidd, Harrisonburg, Va. (Harrisonburg), and Brenda Kee, Grottoes, Va. (Baptist), May 28, by Wayne North and Jeffrey Fergeson.

Lark-Barton: Shawn Lark, Ridgeley, W.Va. (Pinto), and Christina Barton, Ridgeley, W.Va. (Baptist), June 5, by Roy Bender.

Miller-Byler: James Miller, Uniontown, Ohio (Hartville), and Norma Jean Byler, Hartville, Ohio (Hartville), June 6, by David Hall and Henry Shrock.

Miller-Hines: Earl Miller, Dalton, Ohio (Kidron), and Helen Hines, Gnadenhutten, Ohio (Methodist), May 29, by Bill Detweiler.

Reimer-Augustine: John Reimer, Hesston, Kan. (Hesston Inter-Mennonite), and Cindy Augustine, Hesston, Kan. (Baptist), May 29, by Duane Yoder.

Reinhardt-Gerber: Brent Reinhardt, Goshen, Ind. (Yellow Creek), and Marla Gerber, Dalton, Ohio (Kidron), June 5, by Bill Detweiler and Wes Bontrager.

Richardson-Watts: Clyde Richardson, Colorado Springs, Colo. (First), and Tammy Watts, Colorado Springs, Colo. (First), June 5, by Willard Conrad.

Schlabach-Courtney: Maynard Jay Schlabach, Sarasota, Fla. (Bay Shore), and Sharon Courtney, Sarasota, Fla. (Bay Shore), June 5, by Howard S. Schmitt.

Snyder-Keim: Mark Snyder, North Canton, Ohio (Church of the Brethren), and Melanie Keim, North Canton, Ohio (Hartville), June 5, by Lynn A. Miller and David Hall.

Widmer-Kluber: Monte Widmer, Mt. Pleasant, Iowa (Sugar Creek), and Kim Kluber, Washington, Iowa, May 29, by Don Coffin.

Yeackley-Stutzman: Heath Yeackley, Milford, Neb. (Methodist), and Kristina Stutzman, Milford, Neb. (Milford), April 24, by Robert Troyer.

Zook-Byler: Darrin Zook, Belleville, Pa. (United Methodist), and Cristin Byler, Allensville, Pa. (Locust Grove), April 24, by Max Zook.

Building raised. *Lititz, Pa.*—In the bitter cold of January, volunteers from various Anabaptists churches helped raise a new personal care home for Friendship Community here. The three-level building will accommodate eight people with mental handicaps and provide living quarters for a houseparent couple. Friendship Community, a Mennonite-affiliated agency, hopes to complete the project debt free by late summer. With no mortgage to pay, each of the resident's monthly rent will fund the home, making it self-supporting.

DEATHS

Beckler, Clyde Wayne, 65, Shedd, Ore. Born: March 18, 1928, Shelton, Neb., to Enos and Mary Schweitzer Beckler. Died: May 21, 1993, Shedd, Ore., of a heart attack. Survivors—wife: Ruth Krabill Beckler; children: Dennis, Craig, Karen Thorton, Kendra Weiss; sisters: Myrta Ernst, Roberta Ernst; 12 grandchildren. Funeral: May 25, Plainview Mennonite Church, by Byron Gingerich and Rob Angerman. Burial: Fairview Mennonite Cemetery.

Bertsch, Grace V. Gehman, 65, Coopersburg, Pa. Born: June 20, 1927, Coopersburg, Pa., to William Norman and Viola Susan Longacre Gehman. Died: June 2, 1993, Allentown, Pa., of cancer. Survivors—brothers and sister: Pauline K. Yoder, David William, Norman James, Robert Richard, Henry Ross. Predeceased by: Wilbur Bertsch (husband). Funeral: June 5, Swamp Mennonite Church, by William A. Brunk. Burial: Friedensville Lutheran Church Cemetery.

Brenneman, Noah V., 91, Kalona, Iowa. Born: Nov. 22, 1901, Johnson County, Iowa, to Jacob C. and Lydia Zimmerman Brenneman. Died: June 6, 1993, Kalona, Iowa. Survivors—wife: Lula Martin Brenneman; children: Marilyn, Lores Hochstetler, Michael, Karen Stalter; siblings: Ola Brenneman, Hilda King, Freda Bush; 10 grandchildren, 13 great-grandchildren. Funeral: June 8, East Union Mennonite Church, by Michael Loss and Noah Helmuth. Burial: Lower Deer Creek Cemetery.

Brubaker, Merle, 93, North Lawrence, Ohio. Born: Nov. 1, 1899, Dalton, Ohio, to Daniel and Nancy Wenger Brubaker. Died: June 2, 1993, Navarre, Ohio. Funeral: June 5, Pleasant View Mennonite Church, by Elno

Women provide leadership. *Jesuko, Benin (MBM)*—The women of Jesuko, a village near Cotonou, Benin, pole their dug-out canoe to the edge of Lake Nokoue to pick up the "animators" (leadership team) on the way to the Jesuko church where monthly meetings are held. The leaders pictured are (seated, left to right): Philomene Koumalon, a midwife at Bethesda Health Clinic in Cotonou; Mennonite Board of Missions worker Lynda Hollinger-Janzen; and Chantal Xosu, a social worker at Bethesda.

The residents of Jesuko ("Jesus' Village") are fishing people who fled persecution when they became Christians, and founded this village of houses built on stilts. They support the Bethesda clinic in many ways and are eager to work at community-based development projects.

Steiner and Marion Berg. Burial: County Line Mennonite Cemetery.

Burkey, John Jerome, 64, Goshen, Ind. Born: Oct. 28, 1928, Nappanee, Ind., to Charles L. and Martha Brubacher Burkey. Died: April 18, 1993, of gastritis. Survivors—mother and stepfather: Martha and Simon Yoder; sister: Loretta Kauffman; stepsisters: Esther Yoder, Sylvia Smith, Laura Eichelberger, Dorothy Frey. Funeral: April 20, East Goshen Mennonite Church, by Robert Keener. Burial: South Union Cemetery.

Conrad, Dale, 77, Burlington, Iowa. Born: Dec. 21, 1915, Noble, Iowa, to Jacob K. and Mary Kauffman Conrad. Died: May 25, 1993, Burlington, Iowa, of a heart attack. Survivor—sister: Violet. Funeral and burial: May 28, Bethel Mennonite Church, by Glen Richard and Herb Yoder.

Eby, Serena Lydia Shantz, 87, Cambridge, Ont. Born: Oct. 4, 1905, Waterloo Twp., Ont., to Daniel and Suzanna Groh Shantz. Died: June 6, 1993, Cambridge, Ont. Survivors—children: David, Richard, Gladys Ranger; 9 grandchildren, 7 great-grandchildren. Predeceased by: Clayton Eby (husband) and Hazel (daughter). Funeral: June 8, Preston Mennonite Church, by Amzie Brubacher. Burial: Hagey Cemetery.

Huber, Anna, 83. Born: Oct. 16, 1909, Willow Street, Pa., to Christian and Katie Neff Huber. Died: March 3, 1993, Lancaster, Pa., of heart failure. Survivors—brother and sister: H. Paul Huber, Esther H. Wenger. Predeceased by: Abram Huber (husband). Funeral and burial: March 7, Willow Street Mennonite Church, by Robert A. Brenneman and Isaac Thomas.

Irwin, John W., 74, Metamora, Ill. Born: Feb. 22, 1919, Taylorville, Ill., to Charles and Mary Robb Irwin. Died: April 22, 1993, Peoria, Ill., of a stroke. Survivors—wife: Laura Eleanor Johnson Irwin; children: William, Janice Killion; 11 grandchildren, 4 great-grandchildren. Predeceased by: John, Robert, Dennis (sons). Funeral: April 25, Mason Funeral Home, by Dennis Kennell. Burial: Lutheran cemetery, Peoria, Ill.

Kennel, Reuben, 77. Born: April 9, 1915, Wilmot Twp., Ont., to Albert and Catherine Erb Kennel. Died: Feb. 15, 1993, Stratford, Ont., of cancer. Survivors—wife: Mabel Steinman Kennel; sons: Clare, John, Murray; brothers and sisters: Edgar, Anson, Fannie Gingerich, Lillian, Eileen Calvert; 3 grandchildren. Predeceased by: Florence Steinman Kennel (first wife), Larry and Earl (sons). Funeral and burial: Feb. 18, Steinmann Mennonite Church, by Fred Lichti and Vernon Zehr.

Kinzer, Paul A., 74, Goshen, Ind. Born: Nov. 16, 1918, Goshen, Ind., to Foster and Katherine Eash Kinzer. Died: May 23, 1993, Goshen, Ind. Survivors—wife: Hazel A. Miller. Funeral: May 26, College Mennonite Church, by James Waltner and Nancy Kauffmann. Burial: Elkhart Prairie Cemetery.

Lantz, N. Henry, 94, Goshen, Ind. Born: Nov. 18, 1898, Miami County, Ind. Died: June 4, 1993, Goshen, Ind. Survivors—wife: D. Opal Shrock Lantz; sons: Donald, Dean; siblings: Paul, Beulah Moser; 3 grandchildren, one great-grandchild. Funeral and burial: June 7, Pleasant View Mennonite Church, by James Detweiler, Ron Diener.

Miller, Ora O., 88, Middlebury, Ind. Born: May 30, 1904, Goshen, Ind., to Obadiah and Mary Ann Miller. Died: May 23, 1993, Goshen, Ind. Survivors—wife: Katie Yoder Miller; children: Patricia Ayres, Ora, Jr., Marlin, Richard, Harold; stepchildren: Viola Kaiser, Fern Maust, Edwin, Eugene, Ralph, and Robert Stutzman; siblings: Jesse Miller, Viola Gingerich, Anna Mae Beachy; 19 grandchildren, 24 great-grandchildren; 17 stepgrandchildren, 20 stepgreat-grandchildren. Predeceased by: Mary Grabill Miller (first wife). Funeral: May 26, First Mennonite Church, by David Helmuth. Burial: Violett Cemetery.

Mullet, Ida Belle Nofziger, 78, Phoenix, Ariz. Born: Dec. 10, 1914, Lebanon, Ore., to Daniel and Lydia Erb Nofziger. Died: May 22, 1993, Phoenix, Ariz., of bone cancer. Survivors—husband: Clarence Mullet; children: Sharon Penner, Alfred (Fred); brothers and sisters: Virgil, Morris, Verl, Alfred, Leo, Ruth Zache, Ina Roth; 7 grandchildren. Funeral: May 26, Grace Mennonite Church, Phoenix, Ariz., by James L. Kropf. Burial: May 28, Fairview Mennonite Cemetery, Albany, Ore.

Nair, Nancy Jane Brown, 89, Harrisonburg, Va. Born: Oct. 1, 1903, Elida, Ohio, to Homer C. and Susan H. Brenneman Brown. Died: May 27, 1993. Survivors—son: Donald; 2 grandchildren, one great-grandson. Predeceased by: Raymond Taft Nair (husband). Funeral: June 1, Hyattsville Mennonite Church, by Kenneth G. Good and Joe and Edith Shenk. Burial: Fort Lincoln Cemetery.

Roth, Curtis L., 73. Born: April 23, 1920, East Zorra Twp., Ont., to Simon B. and Selma Lichty Roth. Died: May 25, 1993, Kitchener, Ont. Survivors—wife: Pearl Mary Brenneman Roth; children: Richard, Judy Barker; brother and sister: Howard, Marjorie Minke; three grandchildren, one great-grandson. Predeceased by: Carol Roth (daughter). Funeral and burial: May 27, Steinmann Mennonite Church, by Fred Lichti and Vernon Zehr.

Steinmann, Orval, 56. Born: July 15, 1936, to Daniel and Catherine Erb Steinmann. Died: May 16, 1993, Kitchener, Ont. Survivors—children: Christian Orval, Sara Marie, Rebecca Patricia; brothers and sisters: Olin, Mahlon, Wallace, Alvin, Loretta Lichti, Violet McCormick, Laverne. Predeceased by: Patricia Tanner Steinmann (wife) and an infant son. Funeral and burial: May 19, Steinmann Mennonite Church, by Fred Lichti.

Wagler, Laura, 76. Born: Aug. 24, 1916, Wilmot Twp., Ont., to Isaac and Catherine Litwiller Wagler. Died: Feb. 22, 1993, Kitchener, Ont. Survivors—husband: Jonas Wagler; daughters: Myrtle Davies, Elaine Stouffer, Delores Euler, Mary Lou Phaneuf; sisters: Mattie Schwartzentruber, Sarah Zehr, Vera Schultz; 9 grandchildren. Funeral and burial: Feb. 26, Steinmann Mennonite Church, by Elmer Schwartzentruber and Fred Lichti.

"Behold... All Things New!"

Coming this fall at Eastern Mennonite Seminary...

New Building

The three-level, 33,000-square-foot facility will accommodate over 200 students and meet handicap-access requirements. In addition to classrooms and offices, there are study and fellowship areas, a chapel and computer room. The building replaces three overcrowded structures on the same hillside site overlooking the Shenandoah Valley. The $4.5 million project includes an endowment fund for maintenance and upkeep.

Financial aid available

- Mennonite student grants
- interest-free loans
- church matching grants
- endowed scholarships

More information?

You are invited to find out more about EMS and to visit campus. Just call the admissions office toll-free at 800-368-2665 or write to:

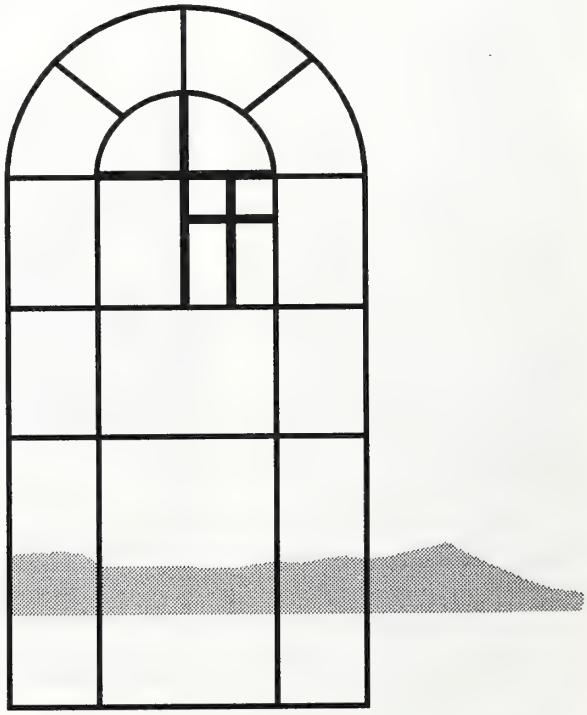
Admissions Office
Eastern Mennonite Seminary
Harrisonburg, VA 22801-2462

New Curriculum

Students in the three-year master of divinity program will enjoy an updated core curriculum with many innovative features. It is organized in an integrative fashion rather than along traditional disciplinary lines, with five divisions: forming the ministering person, nurturing the biblical vision, understanding the Christian tradition, discerning the context of ministry and developing ministry skills.

New Concentration

A concentration on "Christian spiritual formation" will begin as part of the two-year master of arts in church leadership program. Developed in response to popular demand, the new concentration joins five others already offered at EMS—pastoral counseling, Christian education, congregational worship and music, missions and evangelism, and Christian peacemaking.



Introducing the Class of 1993, who graduated on May 22

MDiv - Master of Divinity
MACL - Master of Arts in Church Leadership
MAR - Master of Arts in Religion
CBS - Certificate in Biblical Studies
CPS - Certificate in Pastoral Studies

The graduates are: (Back row, left to right) Steve Farsaci *MDiv*, Alex Adjei *MDiv*, Mike Myers *MDiv*, Steve Propst *MDiv*, Joe Franczyk *MDiv*, Bob Funk *MDiv*. **(Second row)** Jay Richards *MACL*, Teresa Moser McDermid *MDiv*, Mary Lou Simmons *MACL*, David Lantz *MACL*, David Black *MACL*, John Bomberger *MACL*, Joe Bontrager *MAR*, Mark Logan *MACL*, Ken Horst *MACL*, Ge Baas *MAR*. **(Front row)** Blaine Detwiler *CBS*, Jeff Grosh *CPS*, Mary Ellen Middlebrook *CBS*, Joe Lockinger *CBS*, Galen Moyer *CPS*, John Mbatta *CPS*, Burt Parks *CBS*. **(Not pictured)** Benny Johnson *MACL*, Lil Loy *CBS*, Mildred Middlebrooks *MACL*.

EASTERN MENNONITE SEMINARY

Educating servant-leaders for ministry

Newspaper

**********CAR-RT-SORT** CR-23
390200 51H S113 286
MENNONITE BIBLICAL SEMINARY
LIBRARY
3003 BENHAM AVE
ELKHART IN 46517-1947

THE LAST WORD

Sssh. Listen.

How does one have an impact in today's world—an impact significant enough to make a difference in people's lives?

That's not exactly the way we asked the question. But it was hovering in our minds when 60 of us who are Mennonite and Brethren communicators gathered in Wichita, Kan., June 10-12, for the annual gathering of the Council on Faith and Media (CCM). Our theme: "Valuing Our Audience." Our question: how can we be more effective?

One answer we got seemed a bit surprising at first thought, considering we were people who write and edit, using print or film or video to get out a message. That answer was simple: "Be quiet. Listen."

Larry Hatteberg said it first. A photo journalist who anchors the evening news on Wichita's KAKE-TV, Hatteberg is known throughout Kansas for his ability to find and tell the stories of ordinary people. If you're a Kansan, you're honored if you're chosen to be one of "Hatteberg's people."

How does he do it? How is Hatteberg able to draw out people so that his filming of their stories has won him numerous national awards?

"I listen," Hatteberg told us. "Ninety-eight percent of my time is spent listening. What I find out there is a lot of people who need to be listened to."

In a CCM workshop, Sheri Dill, executive editor of the *Wichita Eagle*, picked up the theme. Dill told how her newspaper wanted to do a better job in reaching more readers. So it planned a series of structured interviews with scores of Wichitonians.

"We couldn't afford to pay them or give them anything," Dill said. "So we went to them apologetically, asking for just 30 minutes of their time."

But those interviews stretched into an hour to an hour and a half. "When we tried to thank them at the end," Dill reported, "it was they who thanked us. Almost all had tears in their eyes as they said, 'Nobody ever listened to me before.' We came away with the conclusion that the best thing our newspaper could do was to listen."

Nobody ever listens to me. How often that sentence gets said. It is a universal lament as ancient as the psalmist: "Hear my cry, O God; listen to my prayer" (61:1). "Give ear, O Lord, to my prayer; listen to my cry of supplication" (86:6).

Listening to others is not easy. In fact, we often get "burned" when we try. Most of us have built elaborate defensives against incessant talkers who can monopolize our time and our energy. We also know, if we're honest, we spend more time planning what we're going to say than listening to the one talking to us.

Yet to be listened to is something we all crave. For when someone listens to us, that tells us we are important. We have something to say. We are worth someone's else time. We *are* someone.

It is this need that makes listening an important way to bring the gospel to others, Hatteberg told CCM. As we listen, we learn where God is already at work in people's lives. We find those places where the good news can make a connection with their needs. It is not until we have listened—really listened—that we can be heard when we speak.

"How, in a world as messy as ours, can we be committed to anything other than mission?" James Krabill asks in this issue (page 1). That commitment may not be as difficult as we may think. We don't have to leave home, travel to distant places, spend a great deal of money, or get lots of training.

We can start right where we are. We can be quiet. We can listen, listen long before we speak. In the end that may leave a greater impact on our world than anything else we can do.—*jlp*

First things first

Larry Hatteberg also had a word for journalists who sometimes get an exaggerated opinion of the importance of what we do. He told the story of his grandmother and her reaction when he bragged about his first video aired on the local television station.

"Larry," she said, "if all the journalists and garbage collectors of the world disappeared at the same time, which one do you think I'd miss most?"

July 6, 1993

Gospel Herald

THE WEEKLY MAGAZINE OF THE MENNONITE CHURCH

Celebrating our call to freedom in Christ

A report of activities of the Mennonite Church of the past two years.

ASSOCIATED MENNONITE BIBLICAL SEMINARIES
ELKHART
LIBRARY
JUL 7 '93

Every two years, representatives from district conferences and congregations from across North America gather to do the business of the Mennonite Church. This year Mennonite General Assembly, the 12th in our history, will be held July 27 to Aug. 1 in Philadelphia, Pa.—the first time for a churchwide gathering in a large city.

For those attending, General Assembly offers an opportunity for a glimpse of the life and activity of our denomination, gathered at one place and summarized in business sessions, seminars, and worship times in the space of a week.

In this issue, *Gospel Herald* attempts to give a similar glimpse to the broader church. In the pages that follow, we've taken the reports going to General Assembly delegates, condensed and recast many of them, and added questions and information of our own.

Here is a report of the state of the Mennonite Church—as seen through the eyes of those commissioned and hired to lead our denomination. What you'll find is good news and bad, opportunities and problems, causes for celebration and calls for repentance. Together they remind us that, as disciples of Jesus, we are "Called to Freedom in Christ," the theme of this year's gathering of the Mennonite Church.

A preview of Philadelphia 93:

Mennonite Church General Assembly and Churchwide Conventions

Philadelphia, Pa.
July 27-Aug. 1, 1993

The hopes and fears of the

Churchwide boards and agencies report for the past biennium: What did they accomplish? What didn't get done? What are their hopes and dreams for the future?

Assembly time is accountability time. Every two years, persons elected or appointed to the boards of control of the major organizations of the Mennonite Church are asked to report to General Assembly on how they are carrying out their responsibilities.

The formal reporting is to the 273 delegates from 21 district conferences and associate groups who make up Mennonite General Assembly. That takes place at Philadelphia during 21 hours of business in four days. The Mennonite General Board, the five programs boards, various committees, and other Mennonite organizations will report in during this time.

Assembly times is also a good time for the churchwide agencies give an account of their work more informally to the broader church. To help them do this, *Gospel Herald* asked the agencies to respond to these questions:

1. What have you accomplished during the past two years that you feel good about?
2. What didn't get done? What were your major disappointments?
3. What are your hopes and dreams for the future?

In addition, we asked the program boards and Mennonite General Board to tell us what tighter budgets have meant for them. "How are you responding creatively to financial pressures?"

The answers come from the heads of the agencies through a questionnaire *Gospel Herald* sent to each one. Some answers are also adapted from the *Workbook,* a 108-page publication which goes to every delegate to Mennonite General Assembly and forms the backbone of the churchwide agency reports to the Assembly business sessions.

Mennonite Board of Congregational Ministries. MBCM is the agency responsible to provide a variety of services to congregations. It is organized around three areas: worship, mission, and community.

Executive secretary Everett Thomas lists a whole host of accomplishments for MBCM during the past biennium. Among them are the rejuvenation of the leadership office and the Ministerial Information Center, which works to match pastors with congregations needing leadership.

Other accomplishments: increased attention to racial diversity issues, use of LIFE (Living in Faithful Evangelism) by 175 congregations, growing youth conventions, and increased cooperation with comparable agencies in the General Conference Mennonite Church.

Thomas also notes during the past year a transition in stewardship education from Ray and Lillian Bair to Lynn Miller. Conferences and congregations have picked up on MBCM's "congregational discipling vision," and there was a strong impact on the church from the 1992 "Consultation for Men Working to End Violence Against Women."

What didn't get done? "The Environmental Task Force established by the 1989 General Assembly fizzled out because of a lack of funds and focus," Thomas says. "We also lost a great deal of momentum in family life work with loss of a staff person in this area."

Thomas also notes that a great deal of MBCM's time the past year was preoccupied with a discussion of a possible restructuring. (The General Board decided in April this should not take place.) That made for "arrested development" of some of MBCM's programs.

And what of the future? MBCM will work more closely with other agencies to develop new strategies for stewardship education (MMA) and Christian education (MPB). "We also intend to broaden our financial base through increased congregational offerings, fees-for-services, and fundraising," Thomas says.

Mennonite Board of Education. MBE oversees the work of Mennonite colleges, high schools, and elementary schools. Executive secretary Albert J. Meyer lists "having graduated over 700 students during each of the past two years from our churchwide colleges and seminaries" as giving the greatest feeling of accomplishment.

"This may not make great headlines, but it is the central work of our schools," Meyer continues. "We do not want monetary issues or short-term interests to distract us from enhancing the education experiences of our young people and future leaders."

MBE also feels good about the fact "that all levels of our schools—elementary, secondary, college, and seminary—are interested in close relationships with the church."

Disappointments? Chief among these was limited staff time. MBE has a vision for a cooperative arrangement between the three Mennonite

past two years

colleges and two seminaries to secure Mennonite faculty for their campuses. But there was no time to work on this dream in 1991-93.

That's one of the goals MBE lists for the next biennium. It also hopes to develop personnel teams from the schools to serve "as a resource and help our denomination as we face the challenges of our time and the future."

Mennonite Board of Missions. This agency is responsible to lead the church in both overseas and home mission work. Its president, Paul Gingrich, will retire at the end of 1993; Stanley Green, Pasadena, Calif., has been announced as his replacement.

With 130 missionaries in 25 countries, MBM personnel joined with those from other mission agencies for cooperative work during the past two years. This included beginning a new ministry in Mongolia; working more intensely with three faith traditions—Judaism, Islam, and the historic Christian churches—in the Middle East; and developing churches in Mexico City, the world's largest metropolitan area.

MBM also feels good about being able to respond to a call from Liberian Christians to provide workshops on forgiveness and reconciliation in that country. It also took major steps to develop short-term programming for groups and individuals.

On the disappointment side, Gingrich notes that MBM needed to limit work in mission education and was not able "to address adequately the mission needs in our larger international city." Both hinged on the fact that MBM received fewer contributions in 1992 than in 1991. At the same time the costs of maintaining current programs are increasing at about 5 percent each year.

The future? MBM has scheduled an hour with General Assembly delegates at Philadelphia 93 to discern what its priorities should be for the next five years. It is proposing that 50 percent of its resources be used for international ministries, 33 percent for North American work, and 17 percent for administration and resources. That proportion would be maintained with either increased or decreased contributions to MBM.

"We hope the church will continue to look to MBM for channeling people into significant mission ministries, especially those which are cross-cultural and those which require special preparation," Gingrich says. "The church needs an agency to develop the bridges for relating to other parts of the country and the globe. Congregations will likely not be able to send people into service and evangelization assignments without someone working at creating these."

Mennonite Mutual Aid. MMA has identified as its mandate "leading the church in the practice of stewardship and mutual aid through insurance products, financial planning, and charitable services." MMA's president, Howard Brenneman, who began serving in 1991, reports to the church for the first time this biennium.

Brenneman lists as MMA's accomplishments: (1) more affordable products to serve health needs, (2) actively managing health care costs, (3) a satisfactory level of reserves, (4) completing a major computer project that will make the agency "more user friendly," and (5) expanding investment services.

What didn't get done? "Health insurance membership figures did not reach our goals," Brenneman reports, "but the downward spiral in membership was reversed in the last half of 1992."

Dreams for the future for MMA? The agency's board has taken a major step into the future by recently approving a mutual fund plan "for small

"The church needs an agency to help develop bridges for relating to people in other parts of the country and the globe."

To illustrate this special pre-Assembly issue of Gospel Herald *we asked graphic designer Ingrid Hess to depict some of the activities that take place when Mennonites gather for a General Assembly. Ingrid, a 1990 graduate of Goshen College, is studying for a master's degree in graphic design at Indiana University, Bloomington, Ind. This summer she is a design intern at the Mennonite Publishing House, Scottdale, Pa., where* Gospel Herald *is edited and printed.*

"As budgets get tighter, the Mennonite Church will develop an increasing appreciation for the advantage of having agencies able to pay their own way."

and medium individual investors." The plan is expected to be operational soon after General Assembly.

MMA says it wants to continue "to lead the church in a life of stewardship and the practice of mutual aid." To help do that, it has appointed a mutual aid study committee to provide new ideas by 1995, the agency's 50th anniversary.

Mennonite Publication Board. "Our major accomplishment during the past biennium was to stabilize our financial situation," says J. Robert Ramer, publisher for MPB, responsible for Mennonite Publishing House and Provident Bookstores. After one of the worst losses in its history in 1991, MPH experienced a turnaround of close to $700,000 in 1992.

The reason? Getting out of the bookstore business in Ontario was one. A second was the better-than-expected acceptance of *Hymnal: A Worship Book*. "We feel this worship tool is a valuable way of holding the church together," Ramer says.

The major disappointment for the Publication Board was lack of response to a donated-dollars campaign to help reduce MPH debt. "The donors in the church appeared to be tapped out," Ramer says.

"Our goals are product driven," the publisher says about the future. Two new products will be released in the next biennium: a curriculum for church day schools—*Journeys with God*, and a new children's Sunday school curriculum—*Jubilee*.

Like MMA, the work of MPB is funded by ser-

More and more with less and less

Mennonite Church leaders coined a new phrase during the past biennium: *localism*. What it means is that while contributions are up, more money is staying in local congregations and district conferences. So churchwide agencies have to cut.

In his report to the General Assembly, general secretary James Lapp notes that localism brings three "big questions" to the church:

1. Is the trend toward a smaller percentage of dollars going to churchwide ministries by default or an intentional decision?
2. Does the church wish agencies to shrink or to find alternative ways to be funded so programs can remain fairly constant?
3. If the desire is to see churchwide programs decline, what shall be given priority and what shall be eliminated?

Even while those questions are being answered, churchwide boards are having to learn to live with less money. How are they doing it?

Working longer and harder. General Board reports that "our staff work inordinately long hours and have too little time for their own health and well being." At MBCM, the staff have considerably more to do than they can get done in the amount of time the budget allows them to be hired.

Tighter budgets mean cutting the size of the faculty at church schools, MBE notes. And MBM reports that fewer contributions meant cutting its overseas mission staff by five and its North American staff by nine last year.

Saying "no" more often. MBCM has not been able to provide all the services congregations request from it, particularly in the areas of community and family life. The General Board has experienced a squeeze on its communications office and has not been able to hire anyone to work on relationships with other denominations.

MBM has had to say "no" to several good ideas for new mission projects, both at home and overseas. And it is having to reduce what it calls "development grants," money that goes to help conferences and congregations as they develop new outreach ideas.

Searching for alternative funds. MBCM is brainstorming charging fees for some of the services it provides. At MBM, work is being done to see if missionaries can support themselves at least part-time in related work, such as teaching. In some countries they may also be able to become "tentmakers"—witnesses to the gospel while they work at other jobs.

MBE reports that more cooperative work is being done between the schools. But it also notes a tendency to look to individuals for support when offering plate contributions decline. "This is the phenomenon, rather than a decline

vices and products rather than by contributions. Says Ramer, "I think the church will develop an increasing appreciation for the advantage of having an agency that is able to pay its own way as church budgets get tighter."

Mennonite Church General Board. MCGB is responsible to carry on the work of the General Assembly between its biennial sessions. It also oversees the work of the five program boards and four associate groups. The General Board is the only one made up from representatives of each of the district conferences.

In 1991-93, the General Board adopted a new logo and graphics standard and feels good about

(continued on page 6)

in contributions, to which we need to relate and respond," says secretary Al Meyer.

Keeping things in perspective. Perhaps the worst effects of declining contributions are psychological. "It tends to make us too conscious of money," says Jim Lapp for the General Board. But he also notes that budget cuts "keeps us on our toes, with a lean and focused program."

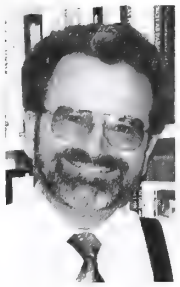
Ironically, while the boards that are dependent on contributions—MCGB, MBM, MBCM, and MBE—are having to cut, the program boards dependent for their income on services (MMA) and products (MPB) report the past year one of the best ever financially.

But that doesn't mean they too haven't been paring budgets. MMA has been working hard at managing and challenging claims from health care providers in an effort to keep costs down. But some people are still leaving to find less expensive alternatives for health care.

At Mennonite Publishing House, a recessionary economy meant Provident Bookstore sales had no growth during the past two years. MPH is also monitoring wage increases (to make sure it can afford them) and evaluating whether to continue with its current range of youth products, most of which lose money. It is also beginning to use more technology to help keep down the costs of its products.

"As servants of God, live as free people, yet do not use your freedom as a pretext for evil. Honor everyone. Love the family of believers. Fear God. Honor the emperor."
—1 Peter 2:16-17, NRSV

Gospel Herald



Editor: J. Lorne Peachey

Assistant Editor: Cathleen Hockman

Editorial consultants: George R. Brunk III, Richard A. Kauffman, Martha Kolb-Wyckoff, Stuart Showalter, Diane Zaerr

Gospel Herald (ISSN 0017-2340) is published weekly, except for the third week of August and the first week of December, for the Mennonite Church by the Mennonite Publishing House. Subscription rate (in U.S. dollars): $27.50 per year; outside U.S. and Canada (air mail delivery): $47.50 per year. Group and bulk rates available. Call 1 800 245-7894.

Editorial and subscription address: *Gospel Herald,* 616 Walnut Avenue, Scottdale, PA 15683-1999. Telephone: 412 887-8500. FAX: 412 887-3111.

Second-class postage paid at Scottdale, PA 15683-1999. Lithographed in the United States. Copyright © 1993 by Mennonite Publishing House. Canadian subscriptions: second-class postage paid at Kitchener, Ont., publication mail registration no. 128562.

Gospel Herald is a member of the Associated Church Press and of Meetinghouse, an association of Mennonite and Brethren in Christ editors.

Postmaster: send form 3576 to 616 Walnut Ave., Scottdale, PA 15683-1999.

Vol. 86, No. 27: July 6, 1993

Printed on recycled paper

Credits: art, cover through p. 22, 25 by Ingrid Hess, pp. 14-18 by John Bender, p. 25 by Marilyn Nolt, p. 26 by John Longhurst, p. 27 by Brenda Stoltzfus, p. 28 by Emily Will, p. 31 by Dale D. Gehman.

The hopes and fears of the past two years

(continued from page 5)

their acceptance in the church, according to James Lapp, general secretary. Lapp lists these other accomplishments: building a small financial reserve, meaningful interaction with conference leaders on Vision 95, acceptance of the United Native Ministries Council as an associate group.

"There appears to be an increased respect

"While we are not sure what things will look like five years from now, we are confident the Spirit of God will guide the church during this time."

and appreciation for the role of the General Board in the conferences and among the churchwide agencies," Lapp says. "There are also increased expectations from the church for leadership by the General Board in a variety of areas."

Any failures? "Many laypeople still don't know who the General Board is and what it does," Lapp says. He also notes the inability to give attention to interchurch relationships, the lack of adequate time to develop vision and strategy, and the failure of the Board to express clearer authority on behalf of General Assembly on issues facing the denomination.

Lapp also laments that when the General Board meets, its agenda is so heavy with administrative and program details that there is little time for reflection and review of spiritual life concerns. And he regrets that there was no meeting for "conversations on faith" in the church in which persons with diverse points of view could share and build trust with each other.

And what of the future for the General Board? One goal is to prepare a clear statement of vision and priority for the Mennonite Church by 1995. The Board hopes "to give new leadership on stewardship in the church" and "to assist in keeping a clear, central core of faith and belief even while changes are happening very fast around us."

Lapp also hopes "that we will not be so homogeneous in terms of race and culture on churchwide staffs and boards in the next three to five years."

Says Lapp: "We view the next years as an exciting and creative time. While we are not sure what things will look like five years from now, we are confident the Spirit of God will guide us during this period."

And now a

In addition to the program boards and the General Board, four associate groups will also give reports to the delegates of Mennonite General Assembly in Philadelphia.

Associate groups are special interest organizations which relate to the General Board for accountability and direction. Each of the four currently a part of the Mennonite Church structure is also scheduled to lead delegates in devotionals prior to the business sessions in Philadelphia

African-American Mennonite Association. A name change was the big news for AAMA during the past biennium. Once known as the Afro-American Mennonite Association, the first part of the name has been changed to African—"to more clearly establish the link with the country of our origin, Africa," according to executive secretary James C. Offutt.

AAMA also relocated its office to Richmond, Va., and "has attempted to make itself accessible to its constituent congregations . . . black and integrated congregations of the Mennonite Church." But Offutt reports this attempt "has not been as successful" as AAMA had hoped. AAMA will continue this effort with evangelistic teams available to serve its congregations.

Hispanic Mennonite Convention. Organized to provide "identity, unity, and mission" for

word from the associates

Hispanic Mennonites in the U.S. and Canada, HMC celebrates its 60th anniversary this year.

A funding deficit has been a major project for the past biennium, according to president Samuel Lopez. This deficit was reduced with a 33 percent increase in contributions from constituent congregations. HMC hopes for a 100 percent increase in the biennium to eliminate the deficit.

Lopez served as acting executive secretary for the past biennium. HMC begins the next two years with a new half-time executive—Wilson Reyes, Miami, Fla.

United Native Ministries Council. UNMC is the newest associate group of the General Board. It received that designation in the past biennium. In addition to organizing itself, the Council was also successful in having minority education funds made available for UNMC young people.

Finances are a major concern for UNMC. On-a phase-out budget with Mennonite Board of Missions, there are no plans for any churchwide support for UNMC. "And most of our churches are in some of the poorest communities in North America," says executive secretary Ray Horst.

UNMC is also trying to determine how to relate to the rest of the churchwide structure. "The economic stress of the communities has limited the number of Native American people available for speaking assignments and participation in churchwide boards and committees," Horst says. Many risk losing their jobs if they are absent periodically for such work.

New names are on the agenda for two associate groups. One has a new relationship with church structures. All face declining revenues and cuts.

Women's Missionary and Service Commission. With an eye toward the future, WMSC spent the past biennium working on a reorganization plan and a new name. WMSC delegates, meeting Monday evening, July 26, will be asked to approve a structure emphasizing general rather than specific assignments. They will also be asked for reactions to a proposed name change to Mennonite Women.

WMSC executive secretary Marian Hostetler reports increasing work with Women in Mission, a comparable group in the General Conference Mennonite Church. WMSC also has plans for an all-women's conference for 1994.

Reports, reports, and still yet

Integration exploration will get an interim look at Philadelphia. So will a new inter-Mennonite confession of faith. And vision and goals for the future.

By now veteran delegates to Mennonite General Assembly know they will hear hours of reports. The business sessions at Philadelphia 93 will be no exception.

In addition to hearing from the General Board, five program boards, and four associate groups, delegates will also consider reports from four *ad hoc* committees, a standing committee, and six other groups. The latter are related to the Mennonite Church but controlled by other organizations.

The* ad hoc *committees. *Ad hoc* is a term given to four groups set up by the General Assembly for specific tasks. Two are inter-Mennonite (with the General Conference Church). Three will give interim reports to Philadelphia 93. One will give a final report and complete its work.

The **Integration Exploration Committee** continues to work toward helping the Mennonite Church (MC) and the General Conference Mennonite Church (GC) decide whether the two should merge. This decision is to come at conjoint sessions scheduled for Wichita, Kan., in 1995.

This committee reports that one of its most perplexing issues is how to work with a growing national Mennonite structure in Canada. The committee has agreed that any new denomination must have a Canada-wide conference with a counterpart of some form in the U.S.

"There are signs that integration is occurring and will continue whether or not there is a formal agenda," the committee's report reads. The question it now faces is "whether to encourage intervention to formalize the process, or whether to step back and let the process, already in motion, follow its own course."

The committee notes that parts of the church are raising "valuable questions and cautions" about integration. One of these is the danger of increased bureaucracy and expense if merger takes place.

A second inter-Mennonite committee reporting to Philadelphia 93 is one working with a new **Confession of Faith.** This committee has seven additional articles ready for delegate consideration. The complete confession of 24 articles will be ready for testing by December 1993 (see "A Confession of Faith in a Mennonite Perspective," page 9).

Plans call for congregations and conferences to study the proposed confession in 1994 with action being taken at the joint Wichita assemblies in 1995.

Vision and Goals. Another interim report comes from the Vision and Goals Committee. This group has been charged with developing denominational goals for beyond 1995, when Vision 95 formally ends for the Mennonite Church.

The committee is presenting this proposed vision to the Assembly delegates: "As the Mennonite Church we are called to be followers of Jesus Christ, who empowered by the Holy Spirit become communities of grace, joy, and peace with God's healing and hope flowing through us to the world."

The committee is suggesting three priorities for the church:

- To enrich prayer and worship.
- To develop leaders.
- To equip for ministries of healing and hope.

Bringing its only and final report to General Assembly is an *ad hoc* **Peace and Social Concerns Committee.** This group was set up two years ago by Assembly delegates to determine how the denomination can give priority to peace. A major part of its work has been the development of the statement, "Peace in Our Time," for possible adoption at Philadelphia 93 (see page 12).

In completing its work on making peace a priority for the church, this committee writes:

more reports

"The need is nothing short of renewal by God's Spirit so that we can humbly, joyfully, and courageously live and teach Christ's reconciling way. Members in our congregations will not usually be changed through new or more statements but through God's transforming power. . . .

"Let us affirm that the way of peacemaking is not a fearsome burden; it is a special gift of the Holy Spirit to the Mennonite Church. In each generation we must receive this gift anew, with joy and thanksgiving."

Other reports. The only standing committee of the Assembly is the **Historical Committee.** That fact alone causes director Levi Miller to report: "We know of no other church or denomination which has for nearly a century proportionally given such spiritual, human, and financial investment to its history as has the Mennonite Church."

In the past biennium, the Historical Committee put a great deal of emphasis on programs and materials for commemorating the 300th anniversary of the beginning of the Amish church this year. It is also in the process of determining how to best secure more space for storing archival material.

Mennonite Central Committee. Noting that one in seven people in the world go to bed hungry every night, MCC reports to the General Assembly on its relief activities around the world. "Despite the complexities of food aid, MCC is committed to programs designed to alleviate

A confession of faith in a Mennonite perspective

The workbook for General Assembly delegates to Philadelphia 93 includes a tentative outline of the new inter-Mennonite confession of faith. This confession attempts to summarize current Mennonite beliefs and practices in 24 articles:

Section I: We worship
Article 1: God
Article 2: Jesus Christ
Article 3: Holy Spirit

Section II: Whom we know primarily through
Article 4: The Bible

Section III: Who is Creator and Savior
Article 5: Creation and divine providence
Article 6: Human beings
Article 7: Sin
Article 8: Salvation

Section IV: Who brings us together and sends us out
Article 9: The church of Jesus Christ
Article 10: The mission of the church
Article 11: Baptism
Article 12: The Lord's Supper
Article 13: Foot washing
Article 14: Discipline in the church
Article 15: Ministry
Article 16: Church order and unity

Section V: Whom we seek to follow in life
Article 17: Discipleship and the Christian life
Article 18: Christian spirituality and worship
Article 19: Peace, justice, and nonresistance
Article 20: Witness to government and society
Article 21: Truth and the avoidance of oaths
Article 22: Family, singleness, and marriage
Article 23: Sabbath and jubilee living

Section VI: Who reigns forever and ever
Article 24: The reign of God

"We know of no other denomination which has for nearly a century proportionally given such spiritual, human, and financial investment to its history."

root causes of hunger," the report reads.

MCC reports five "growing edges" for its future work:

- Strengthening work in Islamic countries.
- Improving educational activity with its supporting North American constituency.
- Expanding its conciliation work overseas.
- Enhancing exchanges with overseas partners.
- Exploring new programs for Latin America and Africa.

Mennonite World Conference. MWC is in transition, Mennonite Church delegate Phyllis Pellman Good says. Once known primarily as the organization which convened a worldwide assembly every six years, MWC now gives more energy to promoting interchange among different Mennonite groups around the world.

Finances continue to be a concern for MWC. A new "fair share" annual budget—based on a country's gross national product calls for North American churches to contribute more than $77,000 to MWC, but so far that has not materialized. "Can we . . . see this work as a vital and essential part of being the church?" Good asks.

For your cards and letters . . .

Have a question about something you've read in this issue? Want to give your opinion on an issue? The churchwide boards want your reaction and feedback. Their addresses and phone numbers are:

Mennonite Board of Congregational Ministries, PO Box 1245, Elkhart, IN 46515-1245, phone: 219 294-7523, fax: 219 294-8669.

Mennonite Board of Education, PO Box 1142, Elkhart, IN 46515-1142, phone: 219 294-7523, fax: 219 294-8669.

Mennonite Board of Missions, PO 370, Elkhart, IN 46515-0370, phone: 219 294-7523, fax: 219 294-8669.

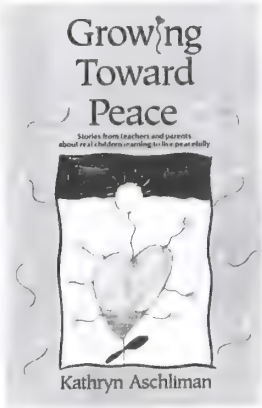
Mennonite Mutual Aid, PO Box 483, Goshen, IN 46526, phone: 800 348-7468, fax: 219 533-5264.

Mennonite Publication Board, 616 Walnut Ave., Scottdale, PA 15683-1999, phone: 412 887-8500, fax: 412 887-3111.

Mennonite Church General Board, 412 S. 2nd St., Suite 600, Elkhart, IN 46516-3243, phone: 219 294-7131; fax: 219 293-3977.

Books for Parents:

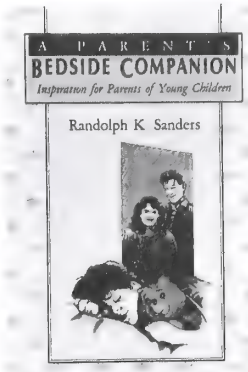
Give Your Child a Good Foundation.



Growing Toward Peace

For both parents and teachers, this book shows ways to provide children with an island of peace and sanity in a world of fear, war, and brokenness. Here are ideas for countering violence appearing in books, games, toys, music, videos, and television.

As a tribute to longtime Goshen College education professor Mary Royer, stories were collected from elementary education alumni scattered around the world. Nine former students incorporated these stories, like pieces in a patchwork quilt, into a collection of stimulating essays. Edited by **Kathryn Aschliman**.
Paper, $14.95; in Canada $18.95.

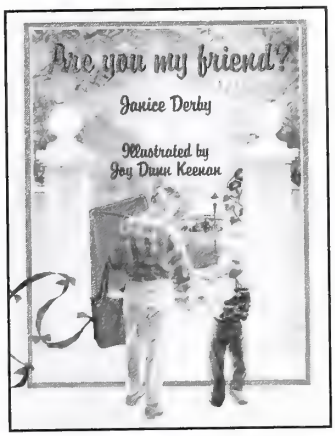


A Parent's Bedside Companion:

Inspiration for Parents of Young Children

Here is help in parenting when you need it. These 30 short chapters each contain one practical idea that parents can use immediately. Topics such as bedtime, time-out, conflict, setting limits, your child's feelings, and helping your child be creative are covered. **Randolph K. Sanders** draws on insights as a parent and a psychologist.
Paper, $8.95; in Canada $10.95.

For parents and children to share:



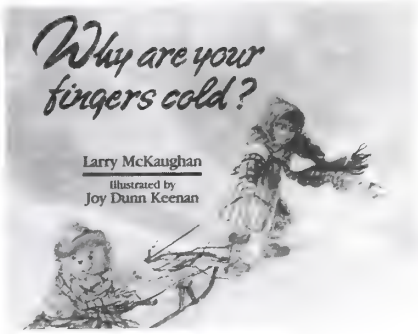
Are You My Friend?

The expressive watercolors of Joy Dunn Keenan dance across these pages as a boy and his grandfather spend a day at the park. Throughout the day they meet people and the boy observes how they are different from him. He also notices that they are like him in the things they enjoy seeing and doing. He asks of each one, "Are you my friend?" At the end, all the friends gather at the carousel.

This book by **Janice Derby** enables children to acknowledge differences such as language, skin color, physical disabilities, and economic level differences. At the same time they are encouraged to look for things they have in common with others. Recommended for children ages four-to-eight.
Hardcover, $11.95; in Canada $14.95.

Why Are Your Fingers Cold?

Childlike questions and reassuring answers by **Larry McKaughan** are complemented by exquisite illustrations by Joy Dunn Keenan. Several family groupings including African-American and Caucasian people appear as children and adults interact. This delightful picture book helps children become more sensitive to the feelings of others. It fosters a strong sense of extended family and community. For children ages two-to-six and the adults who love them.
Hardcover, $14.95; in Canada $18.95.



Available through your local bookstore or by calling 1 800 759-4447; in Canada call 519 746-2872 (Provident Bookstores—MC, Visa, Discover). If ordering by mail, please include 10% for shipping—minimum $2.50. Canadian customers, add 7% of total for GST.

Herald Press
Dept. GH
616 Walnut Avenue
Scottdale, PA 15683-1999

Herald Press
Dept. GH
490 Dutton Drive
Waterloo, ON N2L 6H7

'Here we stand, so help

General Assembly delegates will work with four statements of confession, recommitment, and resolve for the Mennonite Church for the future.

Mennonite General Assembly delegates are being asked to discuss and possibly adopt four statements on behalf of the Mennonite Church at Philadelphia this summer.

Two of these are about peace. One addresses the church's role in peacemaking efforts in areas of the world under military control. A second recommits the church to strengthen its peace convictions.

Two other statements address more specific situations. One calls for action on male violence against women. A second is a resolution on health care in the United States.

Peace in our Time." At their last meeting in Oregon in 1991, General Assembly delegates asked the General Board "to discern how the Mennonite Church can give priority to peace leadership for the denomination and program boards." An *ad hoc* committee of 11 worked with this mandate during the past biennium. They are proposing the statement, "Peace in Our Time," for General Assembly adoption as part of the conclusion of their work.

The statement notes "new" uses of military force for humanitarian purposes has raised "hard questions" for the church; on the answers there is no agreement. However, "despite our lack of consensus on how to respond to government or United Nations use of military force in certain cases, we as a Mennonite people must reclaim and restate our priorities as Christians who are given 'the ministry of reconciliation.'"

The statement asks the Mennonite Church to commit itself:

- To refuse participation in activities "that train us in the art of killing."

"We commit ourselves to ministries of reconciliation and justice . . . and to creating communities of goodwill for all."

- To confess that "our focus on war refusal as the center of our peace commitment has allowed us to ignore other forms of violence in our own midst, including sexual abuse and domestic violence."
- To call all Christians to affirm that their first allegiance is to the kingdom of God.
- To "pursue the thing which make for peace" in active and positive ways, even while confessing the church does not have immediate, nonviolent solutions to all conflicts that lead to war. Even so, the statement calls for the church to pledge to assist in finding or creating nonviolent alternates for conflict situations. It also calls for "ministries of reconciliation and justice for the powerless," including the creation of communities of "goodwill, understanding, respect, and well-being for all."

A Commitment to Christ's Way of Peace." A second proposed statement on peace comes to the General Assembly delegates from Mennonite Central Committee. It asks Mennonites to make 10 commitments as a way of strengthening peace convictions within the church:

- To strive to share with all people the good news of the grace of God in Jesus Christ.
- To build up the church as a community of love which welcomes all peoples.
- To contribute to the relief of human need and suffering by contributing both personnel and money.
- To model relationships of love and mutual respect in homes, churches, and workplaces.
- To pray for and witness to those "in authority over our countries."
- To show by our lives that war is an unacceptable way to solve human conflict.
- To resist evil and oppression in the nonviolent spirit of Jesus.
- To work together to discern what God's reign means for our lifestyles and economic systems.
- To work to restore the earth which God has created.
- To submit ourselves to the study of Scripture, the giving and receiving of counsel, and the practice of prayer as ways to receive the gift of God's peace.

A Resolution on Male Violence Against Women." This statement grew out of a 1992 Colorado consultation on violence against women by a group of leaders from both the Mennonite Church (MC) and the General

us God'

Conference Mennonite Church (GC).

As the result of their experiences, the participants have asked both the GC triennial sessions and the MC General Assembly to adopt a statement on violence against women. (The GCs, meeting in Sioux Falls last summer, did adopt an edited version of the statement.)

"We must be clear—the rule of man over woman is the result of sin," the statement says in its preamble. "In Jesus, in redemption, this curse has been lifted."

The statement notes that current society structures assume men's power and superiority over women. "Within that system too many Mennonite fathers, husbands, employers, and even church leaders have used their power in oppressive and violent ways. They have excluded women from opportunities, silenced their ideas and protests, sexually harassed them, and violently abused them."

"We must be clear—the rule of man over woman is the result of sin. In Jesus, in redemption, this curse is lifted."

The statement calls for the church to confess that both women and men have by silence consented to this system. As peace-loving people, "we have not effectively translated our theology into peaceful interpersonal relations in our homes, churches, and institutions."

If passed, the resolution asks the Mennonite Church to:

- Break the silence and admit there are Mennonite men who abuse women in various ways.
- Listen to, believe, and feel the pain of women who have been abused.
- Declare that abuse is a violation of the marriage covenant.
- Hold abusers accountable for their actions.
- Provide safety for abused women and children.
- Hold church agencies accountable for dealing appropriately with abuse within their organizations.
- Model alternative and countercultural ways of being male.
- Encourage study in congregations and church schools of issues of violence against women.

Resolution on Health Care in the United States." During the past biennium, Mennonite health care workers have held two "dialogues" on how the church might respond to what is described as a health care crisis in the United States. Out of these consultations comes this resolution for discussion and adoption by the General Assembly. (A gathering of U.S. GCs last year adopted a similar resolution.)

The resolution calls for a revised U.S. health care policy that would provide basic services to everyone in the country. Promoting health and the prevention of illnesses, the policy would recognize "our mortality and the limits of our financial resources." The resolution asks that the new policy place healing in the context of caring for one another while controlling costs and emphasizing quality care.

As a step in this direction, the resolution asks Mennonite congregations, institutions,and members to:

- Reaffirm biblical beliefs about health and illnesses, life and death, and the resurrection.
- Strengthen the congregation as a health promoting and healing community.
- Recognize the current ministry of health care institutions and professionals.
- Recover a commitment to community in bearing the cost of health care.
- Share the Mennonite vision and values on health care with the government and support efforts to develop a comprehensive national health care policy for the U.S.

In addition to these four statements, delegates will also work again with a 1989 statement on racism they adopted four years ago in Normal, Ill. Two years later, at Oregon 91, they asked for the program boards and the General Board to give an account of how they are working at combating racism in their organizations. Those reports will come to the business sessions at Philadelphia 93.

Complete copies of all these statements are available from the offices of the Mennonite General Board, 421 South Second Street, Suite 600, Elkhart, IN 46516-3243.

'We have a problem only

Six agency heads take a look at where they've been and where they might be headed.

How would you characterize the Mennonite Church? What dominates its life and work today? Where should it be headed in the future? What changes need to be made to realize that future?

Likely few people think as much about questions such as these than the six persons who head up the Mennonite Church program boards and the General Board (see separate list). For they have been called by God and the church to lead in the development of programs and products for the denomination. It is they who are responsible to mold and shape their programs to meet the church's needs. Their job is to make sure their agency knows what the Mennonite Church is like and how to tie their activities to that church.

Some weeks ago the *Gospel Herald* staff managed to get all six of these leaders together at the same place at the same time for a morning to talk about the church (see "Characteristics of the Mennonite Church," page 17). We also asked questions about their roles as leaders, about where they see our denomination going, and about the pressure points they experience in their organizations.

We found them to be an enthusiastic and optimistic bunch. "We experience an amazing loyalty in the church and have an amazing unity as a body," said James Lapp. "We have a lot going for us—in spite of the lists of things any of us can make about what's not right."

"I enjoy working in the Mennonite Church because of the graciousness and tolerance that I find there," Everett Thomas said. "That's evident right now in the way current leaders—the World War II generation—is giving over the reins to those of us from younger generations."

Evangelism and church growth. Early on the conversation turned to denominational outreach with processes like LIFE (Living in Faithful Evangelism) and Vision 95.

"It's taken more time for the church to get on board with these programs than anyone would have guessed," said Paul Gingrich. "But at the same time I think they're more successful than any of us would have imagined."

He continued: "I think we're developing a healthy kind of evangelism that focuses on joining a family, a community, and not just making an individual decision for Christ."

Ev, whose agency is responsible for LIFE, said what invigorates him is the volunteers who make the program work. "There are up to 800 people who give of their time and energy to get the church excited about evangelism. LIFE is helping us articulate the gospel in ways we've not had before."

Jim said: "Somewhere I read that healthy denominations have a one percent growth in new congregations every year. The Mennonite Church is tracking pretty close to that. I think with the level of resources we have, we're doing pretty well."

A financial crunch? What is that level of resources? The discussion became fast and animated on the subject of money.

Gospel Herald (GH): We hear there's a financial crunch in the church. I think you'll all agree with that.

Howard Brenneman: I wouldn't agree at all. MMA had the best year ever in 1992.

J. Robert Ramer: It appears 1992 was the best year of the last 10 for the Mennonite Publishing House.

Paul Gingrich (MBM): "We're developing a healthy kind of evangelism that focuses on joining a family, a community."

if we call it a problem'

Jim: The General Board ended up the year with a small reserve.

Ev: MBCM was able to wipe out some of its debt.

GH: So why do we keep hearing about declining contributions?

Howard: We need to be clear about one thing. The church is not giving less. The church is giving more.

Jim: That's right. Congregational giving last year increased by 3 percent, about the same as inflation. Giving to churchwide agencies increased by only one percent.

We must also be aware that congregations are redirecting where their dollars go. More is being used at home and less going to churchwide programs.

Look at the phenomenal growth of church camps and the expansion of Mennonite high schools and colleges over the past years. Conferences and congregations are also increasing their staffs to do the work they feel God has called them to do.

Howard: From traveling around the church, I've seen more people on staff in our congregations than ever before in our history. I've observed more buildings going up for our churches and for our schools than ever before. At the same time we're giving more money to Mennonite Central Committee. We don't have a financial crunch unless we want to make it one.

Jim: While giving is up, the buying power of those dollars isn't. That means our agencies have had to cut back on their programs and staffs. That's painful to do.

Albert Meyer: Another way of looking at the problem—if we want to call it a problem—is to say that people in leadership have vision beyond our resources. But that's the way it should be. I would say I'm a failure at MBE if I don't have vision beyond what we can do with our present resources.

GH: Okay, then, total contributions are up. But giving to churchwide agencies is down. Right?

All: Right!

GH: What does that mean?

Jim: It means we need to grapple seriously with what the shape of churchwide ministries should be in light of these new giving patterns. We need to sort out what is high value and give our energies to these programs.

I don't think we should sit and whine about this. Rather, we need to discern how God is working in the Mennonite Church in ways that

James Lapp (MCGB) "We need to discern how God is working in the Mennonite Church in ways that are new and different from how we have experienced them in the past."

Who's who?

***Howard Brenneman**, president,* Mennonite Mutual Aid (MMA)
***Paul M. Gingrich**, president,* Mennonite Board of Missions (MBM)
***James M. Lapp**, general secretary,* Mennonite Church General Board (MCGB)
***Albert J. Meyer**, executive secretary,* Mennonite Board of Education (MBE)
***J. Robert Ramer**, publisher,* Mennonite Publication Board (MPB)
***Everett J. Thomas**, executive secretary,* Mennonite Board of Congregational Ministries (MBCM)
***Gospel Herald* interviewers:** Cathleen Hockman, *assistant editor;* J. Lorne Peachey, *editor*

Everett Thomas (MBCM): "For me it's not a matter of behaving myself so that the dollars are not cut off. Rather, we use offering plate contributions as a signal of how well we're doing."

are new and different from how we have experienced them in the past.

Ev: We're seeing a change in the way people want to give. My generation, for example, is more interested in contributing to something they're involved with. Churchwide agencies aren't that glitzy to give to.

Bob: But is that age related? It's the over-50s who are the heavy donors to the church.

Howard: And they're also learning to like the personal contact. At least that's where our money is coming from in Mennonite Foundation.

GH: How much does money drive what you do?

Jim: Well, while the issue of money is sort of always looking over my shoulder, I don't spend a lot of time or energy thinking about money. It's an important awareness, but it doesn't drive me day by day.

Paul: It does drive me in the sense that I don't want to offend those who give. You want to do what the supporting constituency wants so that your resources do not dry up.

Ev: For me it's not so much a matter of behaving myself so that the dollars are not cut off. Rather, we use offering plate contributions as a signal of how well we're doing—of the support and interest in our work. The offering plate is a pretty direct feedback loop.

The centrality of the congregation. Part of the reason for the reallocation of funds, which has led to budget crunches for some of the boards, has been the emphasis of the past several decades on the local congregation. "What we're experiencing now is the result of people listening to their leaders in the '60s and '70s," Ev said. "Now we're surprised they listened—and even sorry sometimes!"

The 1963 Mennonite Confession of Faith, for example, says that "the primary unit of the church is the local assembly." The denominational organization adopted in 1971 says, "The congregation is the primary unit of Mennonite Church organization."

"Every generation is correcting the long-term effects of the decisions of a previous generation," Jim noted. "That doesn't mean they were wrong. It simply means that while we shifted toward congregationalism in the '60s and '70s to compensate for other weaknesses, in the '90s we have to correct for what may have been an overemphasis in that direction."

Bob noted this is one of the functions of leadership: "to point out when something has swung too far one way or another and to suggest new directions for the next years."

"We don't want weaker congregations," Al said. "Rather, what we want to see is congregations being resources to each other and doing more things together."

Bob agreed: "Invariably congregations that are tied in with other churches will be stronger, reaching into the future more effectively."

Interagency cooperation. The agency heads also admitted that the trends toward localism and individualism affected how they did their work in the '60s and '70s. Most functioned as autonomous units with little reference to the other Mennonite Church institutions.

"I think MMA just kind of went to North Goshen and sheltered its assets," Howard said. "We had our agency and our program and that was enough. But it's not enough, and it's not good for the church."

"I was surprised at the lack of cooperation between agencies when I came to the Mennonite Publishing House," Bob said. "In fact, there was a lot of resentment if MMA would put out a

What the Mennonite Church is like
(as seen by those who head the churchwide boards)

"How would you describe the Mennonite Church?" Gospel Herald *asked the six men who head up the program boards and the Mennonite Church General Board. "What are its strengths? Its weaknesses?" A composite of their responses follows:*

Strong points

- openness
  - honest and open about foibles
  - interested in outreach and evangelism
  - increasing diversity: theological, spiritual, worship styles
- commitment
  - strong financial commitment
  - support for leadership
  - general commitment to peacemaking
  - a "mission heart"
- spiritual life
  - consensus on Anabaptist theology among leadership
  - few focus on balance between grace and action
  - concern for accountability
- perspective and lifestyle
  - transnational perspective
  - healthier lifestyles
  - urban focus
  - cost conscious
- other
  - sorting out priorities
  - continuing interest in youth
  - growing church

Weak points

- identity
  - borrowing "willy-nilly" from the world
  - building generic instead of Mennonite church structures
  - no longer countercultural
  - confusion between theology and cultural
  - perfectionists; do not preach grace
- leadership
  - rapid turnover
  - susceptible to individualism
  - tending toward extreme congregationalism
- boundaries
  - uncomfortable in cross-cultural and multiracial relationships
  - local instead of international perspective
- evangelism
  - loss of "voice" when others want to hear from us
  - weak in articulation of the gospel in words
  - losing sense of exclusive claims of Jesus Christ

booklet or MBM would do some printing because it was seen as competing with us."

How is the situation changing?

"We're coming to see that some things need to be done by other agencies," Bob said. "We can't afford to do some things. We're a business that needs to pay its own way."

"We'll be much better off—and the church will be better off—if we collaborate with each other," said Howard. "We need to combine our resources and our ideas for the good of the entire church."

"There's been movement from 1971 to the present," Jim noted. "We used to talk about the boards and agencies being 'autonomous.' Later it was 'semiautonomous.' I scarcely hear any of the boards talking about that today."

The leaders agreed that's because of a new

(continued on page 18)

Albert Meyer (MBE): "I would say I'm a failure if I don't have vision beyond what we can do with our present resources."

level of trust between the General Board and the program boards. "We don't have to fear that if we talk openly about our difficulties and struggles the information will be used against us in some way," Bob said.

And what of the future?

GH: You all seem to be upbeat about the future, in spite of the fact that higher costs and fewer contributions to churchwide institutions means you'll have to continue to downsize your agency.

Paul: Not downsize. The word is "rightsize."

GH: Okay, the politically correct word is "rightsize." While you're rightsizing your operation, does anyone still have time for vision?

Howard: In MMA, several of us are spending at least half our time on visionary kinds of activities.

Al: I haven't sensed that MBE is giving any less attention to vision today than we did 10 years ago. Our board and staff spend a lot of time with ideas for the future.

Paul: One of the things we're trying to do is involve people in the church in developing vision. We feel we need to involve as many people as possible in the shape of mission for the future for the Mennonite Church.

Howard Brenneman (MMA): "We in the agencies need to combine our resources and our ideas for the good of the entire church."

Robert Ramer (MPB) "Congregations that are tied in with other churches will be stronger, reaching more effectively into the future."

GH: This vision for the future—where will it come from?

Jim: Some people have the idea that somewhere, somebody will say a word that will somehow capture the imagination of the church so that we'll all go in the same direction. Or that, like a giant corporation, someone will develop a slogan or a phrase that says it all for the Mennonite Church.

But I'm not sure that's how the church does vision. It's not like somebody can decide what the vision should be and then have it trickle down through the system until everybody falls in line. In a denomination of 1,165 congregations and 21 conferences, we just can't operate that way.

What we need to do is bring together the visions and dreams of many different people—right now I know of seven different groups in the church working on vision in some way. We need to bring these together and discern whether the denomination is moving in the direction God would have us go.

To a large extent, I think the leadership of the church does talk a similar language and does have similar ideas about where the church should be headed. But what alarms me most is that while leadership may share a common vision, many in the church don't have that vision.

Sorry, but that's a long speech for what was supposed to be a short answer.

Al: Amen.

GH: To the fact it was a long speech?

Al: That—and to the fact it was all very well said.

What do you think?

Questions the agencies are asking the church at Philadelphia 93 through its delegates to General Assembly.

Delegates won't be the only ones asking questions at Philadelphia 93. The churchwide boards and agencies also have things about which they want to query the delegates.

In asking these questions of the General Assembly, the agencies are also seeking answers from the broader church. If you have responses to any of these questions, send them to *Gospel Herald*, and we will forward them to the appropriate board or staff.

Among the questions churchwide boards are asking the General Assembly delegates are these:

Board of Congregational Ministries:

- Does the Mennonite Church want and need an agency devoted solely to congregational life issues?
- Do we continue to believe in "the centrality of the congregation"? Or will we begin a new era of cooperation among congregations and have a greater "sense of conference"?

Mennonite Board of Education:

- Do Mennonites today believe passionately enough in a way of life radically different from the North American majority to pay for a different brand of higher education?
- What kind of programs should MBE be providing for Mennonite young people who do not go to college?

Mennonite Board of Missions:

- Do you agree with the priorities that MBM has established for the use of its funds in the next five years?

(An hour of General Assembly business time is scheduled to deal with the question. MBM will give the delegates three sets of priorities:

- *how:* people placement, 73%; print and electronic media, 10%; funding assistance, 17%
- *what:* evangelization and discipling, 55%; service, 28%; administrative, 17%
- *where:* international, 50%; U.S. and Canada, 33%; administrative, 17%)

Mennonite Mutual Aid:

- What role should the church play in U.S. health care reform?
- How do we promote stewardship and mutual aid to church members who are becoming more urban and less connected?
- How could MMA's presence be strengthened in your community?

Mennonite Publication Board:

- Is it important for Mennonite congregations to use the same worship resources and the same Sunday school curriculum?
- How important is it for our children to grow up with similar theological understandings about what it means to be Christian?

Mennonite General Board:

- Is the trend toward a smaller percentage of dollars going to churchwide ministries by default or an intentional decision? If intentional, what shall be given priority and what eliminated in churchwide programs?
- How might we facilitate renewal in the church?
- How shall we address the diversity of the church, especially between those of a more evangelical spirit and those who tend to want to maintain a more traditional Mennonite stance?

Whom the Spirit (and the

From this list come the church's leaders for the next biennium.

Among other business, the General Assembly in Philadelphia will elect or affirm persons to 26 leadership positions in the church. The 26 will be chosen from a slate of 37 names from the Nominating Committee.

This year half of the positions will be filled by affirmation, i.e., one name only will be presented to the delegates. For the elected posts, the ballot "offers the delegates a choice among renominated incumbents and qualified nominees, except in those cases where balance and continuity were determined to have a high priority," the committee says.

New this year was a requirement that persons who agreed to allow their names to be placed in nomination also agree "to support the teachings of the Mennonite Church and to receive and respect the counsel of the faith community."

The following is the slate being presented to the delegates at Philadelphia 93:

Moderator-elect (1)
Affirm: *Owen Burkholder,* Harrisonburg, Va. (Virginia Conference). Owen will work with *Donella Clemens,* Souderton, Pa., who becomes moderator.

Nominating Committee (3)
Affirm: *Catherine Hunsberger,* New Dundee, Ont. (Mennonite Conference of Eastern Canada); *Jose Ortiz,* Goshen, Ind., (Indiana-Michigan)
Elect 1: *Freeman J. Miller,* Philadelphia, Pa. (Lancaster); *Leon Stauffer,* Manheim, Pa. (Lancaster)
Continuing members: *Irene Bechler, Leslie Francisco III, David W. Mann, James E. Metzler*

Council on Faith, Life, and Strategy (1)
Elect 1: **James C. Longacre,* Barto, Pa. (Franconia); *Robert Schloneger,* Millersburg, Ohio (Ohio)
Continuing members: *Michael Meneses, Myron Augsburger, Donella Clemens*

Historical Committee (2)
Affirm: **Hope Kauffman Lind,* Eugene, Ore. (Pacific Coast)
Elect 1: *Martin Lehman,* Sarasota, Fla. (Southeast); *John E. Sharp,* Scottdale, Pa. (Allegheny)
Continuing members: *Gerald Hudson, Beulah Hostetler, Arlin Lapp, Sam Steiner, Steve Reschly, Carolyn Charles Wenger*

Mennonite Board of Congregational Ministries (3)
Affirm: **Marcus Smucker*, Elkhart, Ind. (Indiana-Michigan)
Elect 3: **Patricia Hershberger,* Woodburn, Ore. (Pacific Coast); **David Mishler,* Johnstown, Pa. (Allegheny); *Joy Swartley Sawatzky,* Miami, Fla. (Southeast); *Darryl Wallace,* Philadelphia, Pa. (Lancaster)
Continuing members: *Patricia Barron, Don Gingerich, Darrell D. Jantzi, Audrey Roth Kraybill, Nancy Rodriguez-Lora, Nancy Sider, Peter Wiebe, Roy Williams*

Mennonite Board of Education (4)
Affirm: **Wilma Bailey,* Grantham, Pa. (Atlantic Coast); *Jesus M. Cruz,* Bronx, N.Y. (Lancaster)
Elect 1: *Luke A. Gascho,* Hollsopple, Pa. (Allegheny); *Ricky Maclin,* St. Louis, Mo.; **Wilmer Martin*, Waterloo, Ont. (MCEC)
Elect 1: *Kathy Weaver Wenger,* Lancaster, Pa. (Atlantic Coast); *Sheryl King Wyse,* Harrisonburg, Va. (Virginia)

election) choose

Continuing members: *Ross Collingwood, Charles Gautsche, J. Elvin Kraybill, Naomi K. Lederach, Phil Rich, Joseph J. Voegtlin, Marc Yoder*

Mennonite Board of Missions (4)
Affirm: **John Eby,* Goshen, Ind. (Indiana-Michigan); **Larry Hauder,* Boise, Idaho (Pacific Coast); *Ferne Burkhardt,* Petersburg, Ont. (MCEC)
Elect 1: *Tesfatsion Dalellew,* LaVerne, Calif. (Southwest); *Nathaniel L. Jefferson,* Richmond, Va. (Virginia)
Continuing members: *Richard Baum, Herman Bontrager, Michael Chandler, Virgo Handojo, Howard Hershberger, Jose Matamoras, Ron Schertz, Sally Schreiner, Janice Yordy Sutter*

Mennonite Mutual Aid (3)
Affirm: **Beryl H. Brubaker,* Harrisonburg, Va. (Virginia); **Randall J. Snyder,* Columbus, Ohio (Ohio)
Elect 1: *Orpha S. King,* Belleville, Pa. (Allegheny); *Eileen Roth,* Iowa City, Iowa (Iowa-Nebraska)
Continuing members: *Lee Roy Berry, Jr., Kathleen Grieser, Ruth E. H. Martin*

Mennonite Publication Board (4)
Affirm: **Patricia Young,* Macomb, Ill. (Illinois); **Levina Smucker Huber,* South Daytona, Fla. (Atlantic Coast)
Elect 2: *Laura Blosser Draper,* Winfield, Iowa (Iowa-Nebraska); *Galen E. Kauffman,* Surrey, N.D. (North Central); *Nancy L. Kauffmann,* Goshen, Ind. (Indiana-Michigan); *Gerald Studer,* Lansdale, Pa. (Franconia)
Continuing members: *Calvin Britsch, Ronald Guengerich, Maurice Martin, June Mears, Ruth Rudy, John Scheidel, Elaine Stoltzfus, Shirley E. Yoder*

* = *incumbents*

Did you know. . . ?

• That the Mennonite Church Nominating Committee has committed itself to work at finding a person of color for the next moderator-elect for General Assembly? This action comes in response to a delegate directive at Oregon 91 to work at the impact of racism in the church.

• That Mennonites continue to increase their overall giving? During the Vision 95 years (1985-1991), congregational offerings increased 20% more than the cost of living.

• That the amount of congregational giving to churchwide ministries has decreased from 24 percent in 1971 to 5 percent in 1991? The average per member giving to all churchwide agencies for 1992 was $59.06.

• That 153 new congregations with 5,000 members have been begun during the past eight years of Vision 95? Net membership gain for the Mennonite Church during those same eight years has been 11,000.

• That a new Sunday school curriculum for children aged 2 through grade 8, called *Jubilee*, will be available by the fall of 1994? This curriculum is being produced cooperatively by the Mennonite Church, the General Conference Mennonite Church, the Church of the Brethren, and the Brethren in Christ. Total cost of development is over $1 million.

• That the Mennonite Archives in Goshen, Ind., receives close to 175 linear feet of materials in collections every year? The Archives is running out of space and is exploring options for a new location.

• That Mennonite Central Committee received cash contributions of nearly $16 million in 1992? The Mennonite Church contributed close to $3 million of this. Of MCC's 1,000 workers, 340 come from the Mennonite Church.

• That Choice Books sold over one million books in a twelve-month period during the past biennium? Choice Books sales is growing steadily at an annual rate of 12 percent.

What else is going on in Philadelphia?

When Mennonites stage a 'three-ring circus'

While General Assembly business is the anchor around which more than 5,000 Mennonites will gather in Philadelphia this summer, business session are by no means the only things happening.

Three conventions—one for adults, one for youth, and still a third for children—will take place simultaneously. They will meet separately but side by side in the new Pennsylvania Convention Center, large enough to accommodate all three on one floor. Young adults will also have separate activities of their own.

There will be worship sessions—some separate, some conjoint. Seminars and workshops number in the hundreds. Add to this tours, late-night activities, exhibits, a large bookstore, and special interest gatherings, and you have what some have come to call a "Mennonite three-ring circus." Indeed, finding a location that can accommodate so many activities for so many different groups at the same time is becoming more and more difficult for General Assembly planners.

Adult convention. "Called to Freedom in Christ" is the theme around which adults will gather for worship and inspiration. Each morning they will have Bible studies from the book of Colossians, led by Calvin Shenk. Evening sessions feature music, worship litanies, and sermons.

Speakers include David Mann (Mennonite Church moderator), Duane Beck, Dorothy Nikkel Friesen, and Ron Sider. Michael Banks will address a joint adult-youth gathering. Raul Garcia, president of Mennonite World Conference, will also speak.

In the middle of Philadelphia 93, adults will take a day off from business to join with youth convention participants in Vision 95 Love-in-Action teams. These groups will fan throughout the city for practical work with social service agencies and other groups focusing on human need in Philadelphia.

Youth convention. One of the featured attractions for the 3,000 young people expected at Philadelphia is the vocal group, *Acappella,* made up of four popular Christian singers. *Acappella* will give a concert on the last night of the youth convention.

Young people will hear from Del and Michele Hershberger, Michael Banks, Hubert Brown, and Tony Campolo in their worship sessions. They will also have a variety of seminars and workshops as well as tours and excursions to popular Philadelphia attractions.

For the first time at Philadelphia 93, youth group sponsors will have some separate sessions of their own. These feature Ray Johnston, a prominent youth ministry speaker on developing leadership in young people.

Children's convention. Tours, stories, crafts, play, music, cultural input, devotionals, special interest groups, snacks—these are just the beginning of the host of activities being planned for children at Philadelphia 93. Children will be divided in age-group sections for their week together.

Devotionals will be conducted by five local Mennonite congregations: Vietnamese, Cambodian, Chinese, African-American, and Hispanic. Each age-group will also take field trips to various city attractions.

These are the "planned" activities for Philadelphia 93. What else takes place will be as varied as the persons attending. But already those who know Philadelphia are telling their friends they *must* have a cheese steak at Olivieri's, visit the Reading Terminal Market, and go see Ben Franklin's grave. Some are also planning excursions to a Phillies baseball game.

"Ringmasters" for the Philadelphia 93 "circus" are Miriam Martin for Atlantic Coast and Glen Roth for Lancaster—the two host district conferences. Miriam Book of the General Board staff is coordinator for the adults, and Carlos Romero of the Board of Congregational Ministries staff coordinates the youth convention.

There may be no dancing bears or high-wire acts at Philadelphia 93 this summer (that we know of). But many who have participated in previous Mennonite General Assemblies and related conventions are anticipating almost as much excitement. For these biennial events have come to be a highlight for an increasing number of adults, youth, and children in the the Mennonite Church family.

In a changing world...

New bridges are forming in the world! Countries once closed to God's word are now listening. New generations of workers from churches around the globe are ready to go! Now more than ever, we are called to go, pray and share resources across neighborhoods and around the globe.

Mennonite Board of Missions
Box 370 • Elkhart IN 46515-0370
219 294-7523

Mennonite Brethren agree to disagree on women leaders

Delegates at the Mennonite Brethren triennial convention in Winnipeg, Man., this month will review a statement on women in pastoral leadership recommended by the General Conference Board of Faith and Life.

The recommendation explains that the Mennonite Brethren Church has formally discussed the role of women in ministry since 1974.

"Despite our efforts, we are unable to come to consensus on the issue at this time," the General Board states. "Let us agree that neither this matter, nor the various convictions regarding it, shall be used to question or doubt one another's Christian integrity and faithfulness.

"We covenant that this issue shall not be a test of our faithfulness to Christ," the recommendation continues. "We also resolve not to break the bond of fellowship with one another on this issue, but to allow for diversity of conviction and practice in the appointment of women to pastoral leadership in ways that are consistent with the governance patterns of the local congregation."

Medicine men to probe causes of deadly 'flu' among Navajos

For weeks, scientists have been analyzing blood and tissue samples and testing bacteria to try to find out what's causing a flu-like illness that has killed 13 people in New Mexico, Arizona, and Utah, most with ties to the Navajo Nation.

Now the tribe will ask its medicine men to try and solve the mystery. Navajo Nation president Peterson Zah gave no specifics on what they will do because it is taboo in Navajo culture to discuss their work.

Zah also said families of Navajo victims will break another taboo—speaking of the dead—to assist investigators and try to help other residents of the reservation. (CMC)

Military tops church in public confidence

Confidence in most U.S. institutions has dropped in recent years, and "organized religion" is no exception. In fact, people in the U.S. say the military inspires considerably more confidence than the church.

Overall, more than a quarter (29 percent) of those surveyed by Princeton Religion Research Center said they have a great deal of confidence in religious institutions, and nearly as many (24 percent) said they have quite a lot.

But the total who gave good marks to the church (53 percent) is well under the two-thirds majority (67 percent) who express confidence in the military.

Institutions least favored in the U.S. are the criminal justice system (17 percent expressed confidence) and the U.S. Congress (19 percent). (RNS)

Students clash with high school officials over graduation prayers

Conflict between students and school administrators marked commencement ceremonies across the United States prior to the U.S. Supreme Court decision on a ruling that allows student-led prayers at public school graduations.

Virginia schools experienced hundreds of student walkouts, petitions, and protest rallies. A Sioux Falls, S.D., audience cheered a senior who said he would exercise his First Amendment right to free speech by praying, despite the district superintendent's ban on prayer; several students left the ceremony, saying their rights had been violated.

In a southeastern Ohio district, 650 students (nearly 50 percent) and teachers protested the cancellation of a commencement prayer service by leaving class and reciting the Lord's Prayer.

When one Nashville-area valedictorian included the Lord's Prayer in his speech, the crowd joined in, then gave the senior a standing ovation. (NIRR)

Employed adults give mixed signals on money and materialism questions

A recent Princeton University survey found employed U.S. adults delivering mixed signals on subjects of money and materialism, according to a report in *Christianity Today*.

- 71 percent of the 2,000 people surveyed said that "being greedy is a sin against God." But 84 percent agreed with the statement, "I wish I had more money than I do."
- While 51 percent would agree that "the Bible contains valuable teachings about the use of money," 68 percent would say, "Money is one thing; morals and values are completely separate."
- "Materialism is a serious social problem," admitted 74 percent of the respondents. But 78 percent of them also said that having a beautiful home, a new car, and other nice things is "very important" or "fairly important."

Denomination has only harsh words for two Baptists in the White House

The two most prominent members of the Southern Baptist church—U.S. President Bill Clinton and Vice-President Al Gore—were not invited when the denomination gathered for its annual meeting in Houston last month (June).

In the past, Presidents George Bush, an Episcopalian, and Ronald Reagan, a Presbyterian, have both been invited to address delegates of the nation's largest Protestant denomination.

Clinton is the target of a sharply critical resolution naming him by name and asking that the Southern Baptist church "separate ourselves" from the president. The resolution calls on Clinton to "stand for biblical morality" and reverse his stands favoring the right to legal abortion and gay rights. (RNS)

'Master of the universe'? Translators debate in Mongolia

The number of Christians in Mongolia, a formerly communist country of 2 million people in northern Asia, has risen from 15 in 1991 to 1,000 at the end of 1992. Church attendance has reached about 2,000.

Missions from Germany, Sweden, Denmark, the United States, Korea, and Japan are working in the country. The entire New Testament and parts of the Old Testament have been translated into Mongolian by a variety of people.

However, the translators are not sure whether to translate the word "God" as "Burhan"—"King of All," a Buddhist term for God; or as "Yertenstin ezen"—"Master of the universe," a new term. (World Evangelical Report, *Mennonite Brethren Herald*)

Presbyterian prayer book addresses modern concerns

A new Book of Common Worship, which includes prayers for modern concerns such as Alzheimer's disease, was unveiled this summer by the Presbyterian Church.

Among the modern concerns addressed are prayers to be said when a life support system is removed ("We surrender life to you from which it came") and one for someone who is in a coma ("Though we are unable to respond to each other, assure him/her that our communion together remains secure").

The prayers also include petitions for those in emotional or mental distress, those who are old, those who have attempted suicide, and for parents of a stillborn child. (RNS)

New play to premiere at Philadelphia 93

Philadelphia, Pa. (MCGB)—The premiere of Merle Good's new play, *Going Places*, will be performed at the Mennonite Church General Assembly in Philadelphia this summer.

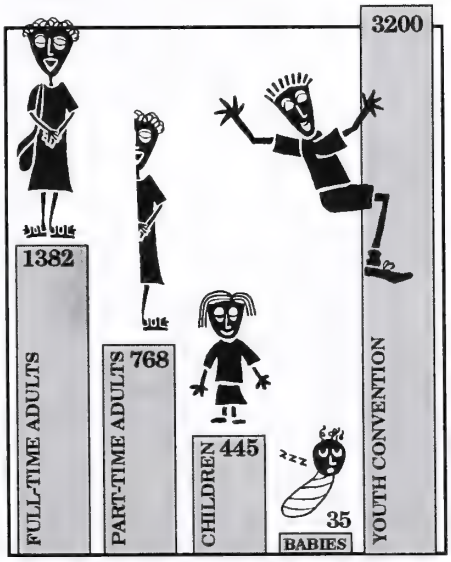
Going Places explores the struggles and relationships within a fictional Lancaster, Pa., Mennonite family over three decades. The play opens in 1969 during the Vietnam War. Act II takes place during the Three Mile Island crisis in 1979. And by Act III in 1989, a third generation joins the complicated family dynamic.

"It's a serious play, but we also think it's very entertaining and thought-provoking," Good says. "Sure, it touches on many issues of interest in the church. But . . . it is first and foremost a story. And I hope it's a good enough story to serve as a mirror of our struggles and hopes, our failures and turning points, and the healing touch of grace in our lives."

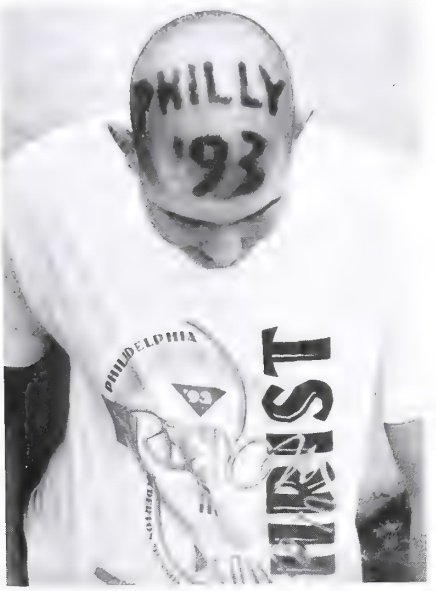
Good, coeditor of *Festival Quarterly*, has written numerous plays and books over the years. This is his first full-length play in 16 years and falls on the 25th anniversary of his first play, *Strangers at the Mill.*

Going Places is directed by Kenneth Pellman. The cast includes Shiree Horst, Norene Huber, Phil Jones, Lori Keiser, Elizabeth Weaver Kreider, Jerry Lehman, John Miller, Leon Miller, Katrina Mullet, Deborah Weaver, and Keith Wilson.

The play will be performed each night following the evening worship service.



Philadelphia 93 Registration Figures
(as of June 30, 1993)



In the spirit of Philadelphia 93 . . . *Souderton, Pa.*—Jim Sellars of Souderton Mennonite Church got a heady idea for getting his church interested in Philadelphia 93, as seen here. In a May auction, the MYF (Mennonite Youth Fellowship) of his church raised over $10,000 (U.S.) to attend the youth convention and for other projects.

"I'm hoping to show enthusiasm for what I hope will be as great as [the youth convention at] Oregon 91," Sellars says. He adds that after the event, he hopes to change the "y" to "ies"—that is, if the Phillies baseball team are still going strong.

Sellars' T-shirt—which bears the convention theme, "Called to Freedom in Christ"—was designed and marketed by two members of the congregation for the MYF members.

Locals express concern for the city's homeless

Philadelphia, Pa.—Some 5,000-6,000 people are expected to meet here this summer for the Mennonite Church General Assembly; this group will be the first to use the new Pennsylvania Convention Center.

Local Mennonites observe that the development of the convention center is an investment in the city's renewal. But during the events of Philadelphia 93, they have organized ways to demonstrate their growing concern that care for the city's homeless is an investment which is being overlooked.

"For Mennonites, the Pennsylvania Convention Center is perceived as a choice of steel and concrete over people. Financial resources used to build the center have been allocated to the exclusion of the city's homeless," says James Derstine, copastor of Germantown Mennonite Church.

According to *Meetings & Conventions* magazine, the Pennsylvania Convention Center is one of the most expensive per square foot ever built. An article in the April 1993 issue credits the convention center for helping "to spur an initiative to rid Center City streets of the homeless."

The city has announced plans to create a "reception center" to provide basic services for homeless people. The city also intends to completely overhaul its homeless-service system.

"Getting the homeless off the street is as much an economic strategy as an act of social consciousness," Susan Crystal writes. "The city doesn't want to jeopardize its investment."

She quotes Thomas Muldoon, president of the Philadelphia Convention & Visitors Bureau: "You can't have 500 [homeless] people threatening a $532 million project."

Crystal continues: "It is not the intent to merely sweep the homeless out of sight of conventioneers, however. The reception center would provide counseling and employment services, not just food and beds. The idea is to get away from warehousing people and attack the root of problems to help people recover."

During the Mennonite General Assembly, some of the city's 17 Mennonite congregations will lead participants in events that focus on the plight of the homeless.

The group plans special activities which include a prayer walk, workshops, assistance in building projects, and finding a way to share a meal with homeless persons from local shelters.

Somalis send prayer request to North American Christians

Nairobi, Kenya (EMM)—Pray for the Somali people, "for protection and that their faith will be strengthened," request Marilyn Metzler and Verda Weaver, Eastern Mennonite Missions (EMM, formerly Eastern Mennonite Board of Missions) nurses working in East Africa.

Both workers were evacuated from Somalia June 9, four days after fighting resumed in Mogadishu. They will stay in Nairobi, Kenya, until the fighting subsides.

"Even though we were asked to evacuate Mogadishu, our hearts and prayers have remained closely connected to our Somali friends," Metzler said. As she was leaving the city, her Somali co-workers pleaded that she ask Christians in North America to pray for their nation.

Metzler said that friends there are under much oppression and religious pressure as they attempt to live out their faith. She and Weaver faxed the following request to be shared with North American churches:

"Will you please join us in asking for God's mercy and grace upon these dear people? Pray that God will preserve, strengthen, fortify, and encourage them. Pray for healing and peace for this land and that the terror produced from guns will cease."

The nurses noted they are thankful for a recent report from a co-worker who had been in Mogadishu: their house remains intact and free from looting.

However, anti-U.S. sentiment has increased. Although some aid workers are beginning to return to Mogadishu, safe travel within the city remains limited.

The nurses anticipate returning to Mogadishu shortly. They have been providing leadership coordination and instruction to two mobile medical teams. The teams, made up of primarily Somalis, serve numerous medical and nutritional needs of many displaced Somali people living in Mogadishu.

Metzler noted that before fighting broke out June 5, there were notable signs of hope in Somalia. New roadside shops had been established, the nutritional level of persons in the displacement camps seemed slightly improved, and people who had fled Somalia to neighboring countries were beginning to return.

However, this hope was quickly dashed when fighting erupted June 5.

When the fighting resumed, Metzler and Weaver were forced to remain confined to their house. After several days, they and other expatriate relief workers were asked to move to one location so security could be maintained more easily.

The other EMM workers in East Africa remain safe.—*Julie E. Hershey*

Ethiopian people take ownership in projects

Addis Ababa, Ethiopia (MCC)—In 1984 media images of famine in Ethiopia shocked the world and mobilized people—from rock stars to schoolchildren—to respond.

To assist famine victims Mennonite Central Committee (MCC), in cooperation with the Ethiopian government, embarked on the Gerado Catchment Rehabilitation Project, a large-scale development scheme that included supplying food for people planting trees and constructing dams to stop erosion.

Problems plagued the Gerado project. Nearly two decades of socialist rule and the influx of foreign aid dollars in the mid-'80s resulted in an "Ethiopian dependency mentality," say David and Debbie Gullman, who recently returned from an MCC assignment in Ethiopia. They are members of Family of Hope Church in Harrisonburg, Va.

However, they add, the Gerado project recently gained a "new lease on life" as local communities are beginning to take ownership in the projects:

- Through one food-for-work project, farmers constructed a five mile irrigation canal that enabled them to grow off-season crops. When the canal needed to be cleaned, they asked MCC to pay them with food for this work. MCC, in an effort to encourage self-sufficiency, refused food, but offered advice.

Farmers realized the importance of the canal to their food production and organized a schedule for water use and canal cleaning.

Their feeling of ownership became clear when a government official, speaking to a tour group, attempted to take credit for the canal. The farmers corrected him, saying the canal belonged to them and that they had done the work themselves.

- When MCC tried to start a forestry program to conserve soil and avert future famines, the government required farmers to plant trees on collective lands. MCC had to hire guards to protect the hillsides from farm animals. But last year land ownership was privatized; now farmers compete fiercely to buy seedlings to plant on their land.
- North American MCC staff evacuated the area in the late 1980s when government and rebel soldiers began fighting there. Now Ethiopian staff run the project.
- A year ago MCC hired a home economist to teach community women to sew and garden. At first the women were reluctant to participate when they discovered MCC would not give them food in return for taking lessons.

Now the women see the benefits for themselves. Women who learned to sew are making clothes for their children and to sell. MCC has loaned the money to buy sewing machines.

Many women have become enthusiastic gardeners, hauling water nearly half a mile up steep hillsides to water their vegetables. They see that the produce improves their families' nutrition.

Both of the Gullmans grew up in Ethiopia as missionary children. They say seeing Ethiopians become more self-sufficient reminds them of the proudly independent Ethiopians they knew as children.

Despite Ethiopia's immense economic difficulties, the Gullmans also see hope in churches that initiate and run small income-generating projects—such as small-scale food processing—to help people in their communities.

Workers unload food from a United Nations ship. Publicity in the mid-80s flooded Ethiopia with foreign aid. Now Ethiopians are taking steps to become self-reliant again.

"These projects duplicate themselves rapidly. As word spreads, people come to the church to find out how to start such a project. This is sustainable and is based on neighbors helping neighbors," Debbie says.—*Pearl Sensenig*

Prostituted women bear brunt of base closing

Olongapo City, Philippines (MCC)—Since the U.S. military pulled out of Subic Bay Naval Base with great fanfare in November 1992, dramatic changes have occurred in Olongapo—a city that was built on the sale of sex to U.S. military personnel.

Bars along the main strip are almost all boarded over, as are money exchanges and T-shirt shops. Houses stand vacant. Large piles of sand and caved-in buildings bear testimony to Mt. Pinatubo's destructive eruption that precipitated the U.S. military's departure.

Prostituted women are suffering most from the pullout; they are left with no income and no voice in base conversion discussions.

Bar and other business owners have enough capital to move elsewhere or wait for economic conversion plans to take effect. The mostly male base workers received some severance pay; they are represented on the board overseeing conversion and often have skills that enable them to find work elsewhere.

But with low educational levels, no skills, and the stigma of having worked in Olongapo, few work opportunities exist for women from the clubs.

Buklod Center—started in 1987 as a collaborative effort of Mennonite Central Committee (MCC), the Philippine National Council of Churches, Gabriela Commission on Violence Against Women, and a core group of women from the clubs—is addressing the women's immediate need for income with a cooperative soap-making project, plans for producing jewelry from coconut shells, and ongoing training in sewing.

The center's educational programs include activities for older Amerasian children. Buklod was initially a drop-in center that focused on educating and empowering women working in the clubs.

Philippine government conversion plans for Subic include a free trade zone and tourism. Despite the Olongapo mayor's promises, foreign investors show little interest.

In reality, tourism will probably take hold. As in Thailand, Philippine tourism is based on selling women's sexual labor. Barrio Barretto, the bar area along Subic Bay's white sand beaches, is already experiencing a comeback.

The U.S. and Philippine governments have agreed that U.S. ships can continue to use Subic Bay and 22 other ports around the country for commercial purposes. This will likely mean the continued arrival of U.S. servicemen for "rest and relaxation."—*from a report by Brenda Stoltzfus*

Sewing factories replace sex clubs in Olongapo

Olongapo, Philippines (MCC)—Myrna used to work here at a club called Pussycat I. Now, after learning to sew at the Buklod Center, she works at a factory. The factory, an apartment building tightly packed with high speed sewing machines, subcontracts from Manila for export to the United States.

Myrna is paid piece rate. If she works six days a week, eight hours a day, and does not have to correct mistakes, she earns the equivalent of $8.30 (U.S.), or about $25-33 monthly. Her rent is $21. This leaves about $12.50—on a good month—for food, transportation, and education for her Amerasian son, Patrick.

Myrna goes to work at 1:00 p.m.—as soon as the electricity comes on. After school, Patrick joins Myrna at the factory. She doesn't like this because she fears the constant exposure to lint from the sewing will harm his health.

Patrick, like most Amerasian children here, receives no financial support from his father, a U.S. serviceman.

Myrna and other women who have trained at the Buklod Center dream of setting up their own cooperatively run factory. This would be a large, expensive undertaking. But for the women, it is the next logical step in their training and an alternative to the sweat shops and sex clubs.

Women's groups, church groups, and children's organizations have formed a Task Force on Bases Conversion for Women Entertainers and a Coalition for the Rights and Welfare of Filipino Amerasian Children.

The U.S. government should take financial responsibility for the health, education, and welfare of children fathered by U.S. servicemen, the coalition says.

Myrna is joined at her work by her Amerasian son, Patrick. Myrna used to work at a club in Olongapo City where U.S. servicemen came for "rest and relaxation." Now the military base has closed. Through an MCC-supported center, Myrna learned to sew and now works in a factory.

Choice Books impact Army/Air Force workers

Harrisonburg, Va. (MBM)—Testimonies from Choice Books readers are nothing new to Choice Books staff and distributors. But hearing from readers is especially rewarding when the books have been purchased from racks at U.S. Army/Air Force Exchange Stores (AAFES).

"I purchased two books from your display at Chanute Air Force Base," wrote one enthusiastic reader recently. "I hope you will continue to carry this display."

Since July 1992, about 45 of the 288 AAFES bases have made Choice Books available. Such titles as *Golden Treasury of Bible Wisdom*, *Comfort for Troubled Christians*, and *God's Promises for Your Every Need* are selling on AAFES racks.

Future Choice Books expansion efforts include pursuing the U.S. Coast Guard Exchange System, comprised of 39 retail complexes, and expanding into more Navy bases.—*Ann Hochstetler Fretz*

Congregations explore merger to strengthen witness in their city

Lima, Ohio—Can two small congregations in Lima, Ohio, merge into one in order to become a stronger Mennonite presence and witness in that city?

On the surface, the answer to that question seems self-evident. To some, it must happen, an obvious means to a brighter future for both congregations. But to others, the differing goals, traditions, and backgrounds of both make it less than obvious.

Whatever the hopes and misgivings the question might raise, First Mennonite Church and Northside Mennonite Church have voted to enter a time of exploration to test the feasibility of a merger.

First, a congregation of 90 members, is affiliated with the Central District Conference of the General Conference Mennonite Church (GC). Northside, with 60 members, is affiliated with the Ohio Conference of the Mennonite Church (MC).

Both congregations have long histories of worship and ministry in Lima. They already cooperate in a number of activities, such as special joint Sunday morning services and summer Bible school.

Following affirmative votes in both congregations to the idea, a "Merger Exploration Coordinating Council" has been formed to guide the process. This council will be responsible to plan intentional joint programming that will help strengthen the relationships between the two congregations.

Among such programming is sharing an interim pastor, joint worship services one Sunday morning and evening each month, and Wednesday evening "Bible Schools."

Many questions will need to be discussed and decided in the merger exploration process.

What will be the merged congregation's theological commitments and basic understandings of the church? What building facilities will be needed? What sort of organizational pattern will best serve the group?

Other questions deal with how financial matters will be handled. And how can the variety of ideas, biases, and commitments on these questions already present among the members be considered so that each member can feel ownership in the process and its final outcome?

These questions and more seem formidable if not forbidding. Yet a vision of strengthened Mennonite presence and witness in Lima gives foundation to the exploration. This vision contains the seeds of strengthening programs already established—such as the Child Care Center sponsored by Northside.

Other members dream of establishing a voluntary service unit in south Lima on property owned by First. From here direct ministries could be carried out in that urban setting. It could also facilitate involvement by members of a merged congregation as well as students from Bluffton College and congregations in nearby Elida and Bluffton.

A strengthened Mennonite presence could also better contribute to existing ecumenical efforts such as Habitat for Humanity.

"Thus the conversation between MCs and GCs on the churchwide scene comes home in a real way in the experience on which these two small congregations are embarking," says Northside pastor Lavon J. Welty.

"The questions on the churchwide level

Program helps children newly arrived from Haiti

Belle Glade, Fla. (MCC U.S.)—Mennen you koulev lekol se youn, mete I chita se yon lot.

This Haitian creole is as indecipherable to an English speaker as English is to a Haitian child newly arrived in the United States.

Learning the language is just one of many problems facing these newest U.S. residents, however. They also find themselves at the bottom of the status heap, say Mennonite Central Committee (MCC) U.S. workers here.

"At school they call us names. They say, 'You come from the banana boat.' They say we eat cats," says 18-year-old Marcda Jean, a high school senior who arrived in the States when she was 9.

"Some Haitians thought life would be very easy here," comments Morales St. Hilaire, pastor of Belle Glade's First Baptist Haitian Church and a longtime MCC partner.

"They thought they would have complete freedom but they are still not free because Belle Glade is a divided community," he says, referring to frictions between the white, African-American, and Haitian communities. "But most Haitians are happy to be here; they are alive."

St. Hilaire directs an after-school program at his church. MCC workers Andy Grove tutors the children, along with Frantz Guadard, a young Haitian who participated in the MCC U.S. summer service program. Grove's home church is Zion Mennonite in Broadway, Va.

The tutors' biggest challenge is helping children who have recently arrived in the States and do not understand English.

But they have found the students to be highly motivated. "I'm glad I'm here because I can learn," says Marcda Jean. "Maybe later I will be able to take something back to Haiti, a skill or knowledge that will help people there."

The creole sentence, incidentally, is a proverb: Leading a snake to school is one thing, making it sit at a desk is another. Former MCC Haiti worker Karen Eby says this proverb speaks to the resiliency and endurance of the Haitian people: the army may silence them for a while, but it cannot dash their hopes for liberty.—*Emily Will*

MCC volunteer Andy Grove helps a Haitian girl, 12-year-old Marie Jerome, work fractions.

may be more encompassing yet the questions on the local Lima level need equally careful consideration," he adds. "The members of these congregations covet the prayers of the church as they enter this important time in their lives."

Publication board lauds $3/4 million turnaround

Scottdale, Pa.—"We have put out the fire that threatened the forest. Now we need to decide which trees to prune and which to let standing."

With those words Reuben Savanick, Mennonite Publishing House (MPH) treasurer, summarized the year just past and the challenges for future years for the Mennonite Publication Board at its meeting here June 24-26.

Savanick's "fire" was six consecutive years of red ink for MPH. But in 1993 that changed. From a loss of -$491,000 in 1992, the past year MPH realized net revenue of more than $223,000. That's almost a three-quarters of a million dollar turnaround.

"We have had what many would call 'a very successful year,'" publisher Robert Ramer said. He told the board better-than-expected sales of the new hymnal, cost cutting, and staff consolidation helped bring the change.

"The bankers with whom we have our credit are very pleased," Ramer said. "Last year when we met with them, they brought in sandwiches; this year they took us out to a restaurant!"

But while rejoicing over a good year, the publication board spent most of its time looking ahead. What products should be "pruned" and what cultivated to ensure good years ahead?

Particularly troublesome are those products which consistently lose money. These tend to be those aimed at a youth market. "If we're going to provide something at a loss, we need to sense that the church needs this material and uses it," said board member Shirley Yoder, Harrisonburg, Va.

The board also discussed how to find a unique nitch in the face of increased competition for products and services. They suggested Provident Bookstores might find such a nitch by becoming places for people to read and community centers for interaction.

Declining periodical circulation (including that of *Gospel Herald*) also came up for discussion. "One thing that worries me is that no publisher has been successful in keeping a slow decline in magazine circulation from happening," Ramer told the board.

The publication board also worked with a harassment policy and one for advertising in *Gospel Herald*. At this meeting it also heard reports from each of the division managers at the publishing house.

"You live in a delicate balance of both reporting to the church and creating the kind of church we are going to become," James Lapp, general secretary of Mennonite General Board, told the publication board.—*J. Lorne Peachey*

Children of the Community Mennonite Day Care Center, Markham, Ill., celebrate their class graduation and the center's graduation into the future 17,000-square-foot center being built by the Illinois Facilities Fund, a statewide real estate developer for non-profits. The building is scheduled for completion in late fall 1993.

Day care to double services by late fall

Markham, Ill. (GCMC)—By late fall, a new $1.8 million (U.S.) building will enable Community Mennonite Day Care to double the number of children it serves here. Financed with private funds, the 17,000-square-foot facility will provide publicly subsidized care to 170 children.

Construction of the new Community Mennonite Early Learning Center began June 2 on a vacant lot next to Markham Community Mennonite Church.

U.S. Rep. Mel Reynolds and Markham mayor Evan Miller joined children, parents, and staff from the day care to attend the groundbreaking ceremony.

Pastor Dave Ewert noted that Markham church members are excited about the expansion of the day care program, which had its beginning in 1964 thanks to the vision of past minister Larry Voth. In the early days, the day care served only a couple dozen children and was run entirely by Mennonite Voluntary Service workers.

"This new Community Mennonite Early Learning Center will greatly expand the possibility of wholistic programming for children and families," Ewert said.

"Our challenge and opportunity as a congregation will be to partner with the center staff in realizing the promise of that vision."

The project is among the first in the United States to use private funds to finance a public child-care initiative.

The Illinois Facilities Fund, a nonprofit developer, has agreed to invest $1.8 million in the center. In return, the Illinois Department of Children and Family Services will fund the operations with federal grants and repay the debt to the Illinois Facilities Funds. When the debt is repaid in 10 years, the center will own the building. Community Mennonite Day Care is one of seven Illinois agencies chosen to participate in this funding program.

"Our number one goal is to keep teenage mothers in school," said Mertis Odom, board member of the Community Mennonite Day Care. "We want to help break the cycle of poverty by giving these young women a chance to become equipped to provide for their children through gainful employment."

Child care for low-income families is sparse in the south suburban area of Markham. The day care currently has a waiting list of 130 children. Some 70 percent of the day care children come from single-parent homes.

The enlarged day care will serve children ranging in age from six weeks to five years; the current program accepts children age 15 months and older.
—*Carla Reimer*

• **Mumaw dies.** John R. Mumaw, former president of Eastern Mennonite College, died June 20 in Harrisonburg, Va., at the age of 89. Mumaw was the fourth president of EMC, and served from 1948-1965. He served twice as moderator of the Mennonite Church (1961-63 and 1969-71), and was moderator of Virginia Conference from 1968-74. Mumaw is survived by his wife, Evelyn King, five daughters, six grandchildren, and 10 great-grandchildren. Memorial and burial services were held June 23 in Harrisonburg.

• ***With* turns 25.** *With*, the Anabaptist magazine for youth, celebrated its 25th birthday in June. In the anniversary issue, *Gospel Herald* editor J. Lorne Peachey—who served as the first editor of *With*—recalled the challenges of the new magazine. "I was called all sorts of names, told I was leading the church astray (and its young people to hell), and read my pedigree as both a person and a Christian more than once," he writes. "But best of all were the readers I met who told me what the magazine had done for them."

• **Council thanks students.** At their April 22-24 meetings, the United Native Ministries Council expressed appreciation to Bethany Christian High School, Goshen, Ind., for its recent decision to change the school's mascot from Braves to Bruins. Council members said the Bethany action is one of many ways people are becoming more sensitive to their Native American brothers and sisters.

• **Enrollment jumps.** Enrollments in summer school classes at Associated Mennonite Biblical Seminaries have jumped almost 50 percent over 1992, bringing 131 students to the Elkhart, Ind., campus. In this third year of AMBS summer offerings, total class enrollments is 163, compared to 105 in 1992, and 74 in 1991. Among the summer courses are "Conflict and Conciliation" by guest instructor John Paul Lederach and a course on Revelation by Nelson Kraybill.

• **College changes calendar.** The Goshen (Ind.) College board of overseers has approved a calendar change beginning with the 1994-95 school year. The college will move from the present calendar of two 13-week trimesters and three three-and-a-half week spring terms to a calendar of two 15-week semesters and a May term, with an optional summer term. The change brings Goshen's calendar more in line with academic years at other colleges and allows more time for music, drama, and sports programs.

• **Missionary transitions:**
Ruth and Garry Denlinger, Mennonite Board of Missions workers in Israel, began a three-month North American assignment June 4. They have been involved in the start-up of the first Hebrew-language Israeli Bible college. Their address is c/o E. L. Denlinger, 1707 Hans Herr Dr., Willow St., PA 17584.
Grace Guntz returned June 13 for a two-month home leave from Kenya where she serves as librarian at Rosslyn Academy through Eastern Mennonite Missions. Her address is 243 Yoder Lane, Newport News, VA 23602.
Jim and Ruth Mellinger, with Denise, Michelle, and Michael, returned June 15 from Venezuela after completing an EMM assignment in urban church planting. Their address is 118 Main St., Salunga, PA 17538.

• **Coming events:**
MCC reunion, Philadelphia (Pa.) Convention Center, July 29. Alumni of all Mennonite Central Committee programs, including young adult exchange programs, are invited for fellowship during the Philadelphia 93 Mennonite Church General Assembly. Information from the assembly daily news sheet or from MCC East Coast, 717 859-3889.

• **Job Openings:**
Director of donor relations, Locust Grove Mennonite School, near Lancaster, Pa. Person will cultivate donor relationships and supervise various donor activities for this 425-student school. Part-time position begins in August. Contact Dave Helmus, LGMS, Box 37, Smoketown, PA 17576; phone 717 394-7107.
Director of Fiscal Affairs, OrrVilla, Inc., Orrville, Ohio. Accounting, bookkeeping, or other fiscal management experience desirable. Send letter of application and résumé, including three references, to Morris Stutzman, OrrVilla, 425 OrrVilla Drive, Orrville, OH 44667.
Teaching positions, Eastern Mennonite High School, Harrisonburg, Va. Positions for 1993-94 include: *instrumental position* (10 percent time)—person will assist in the music program, particularly with students who play wind instruments; and *reading and study skills teacher* (80 percent time)—role includes administration of diagnostic tests and planning individual reading skills programs; role may include offering reading and/or alternate credit classes. Applicants should have experience or training in learning disabled programs. Active Christian commitment, membership in the Mennonite Church, and dedication to effective teaching required for all positions. Contact J. David Yoder at 703 433-9107.

• **Change of address:**
Noxubee Mennonite Church, RR 4 Box 6C, Macon, MS 39341, has changed its name to Cornerstone Community Church. The address remains the same.
Peace Mennonite Fellowship from Rancho Cucamonga, Calif., to PO Box 418, Claremont, CA 91711-0418.
West Philadelphia Mennonite Fellowship from 4225 Chestnut St. to c/o Libby Caes, 803 N. 64th St., Philadelphia, PA 19151.

NEW MEMBERS

Aurora, Ohio: Bev Hayhurst.
Community Mennonite Fellowship, Moorefield, Ont.: Murray Martin, Joyce Martin, Brian Martin, Jerry Nashiem, Susan Nashiem, Ron Weber, and Sandra Weber.
Cornerstone, Broadway, Va.: Andrew Doolan, Karen Sager, Mary McDonald, Alicia Horst, Steven Horst, Richard Carper, Karen Miller, Ashley Miller, Mark Hill, Sondra Eby, Matt Davis, Ken Horst, Sue Horst, Jim Eby, and Rita Eby.
Cove Mennonite Fellowship, Woodbury, Pa.: Sandra Hart.
First, Middlebury, Ind.: Jerry and Jeanette Slabaugh.
Gulfhaven, Gulfport, Miss.: Joe Cross, and Tom Ward.
Lowville, N.Y.: Adam Zehr, Yolanda Zehr, Jeffrey Mayer, Kimberly Mayer, Jeremy Steria, Timothy Jantzi, Kelly Jantzi, Deborah Yancey, and John Schwartzentruber.
Whitestone, Hesston, Kan.: Thomas Wedel.

BIRTHS

Blake, Randy and Cinda Roth Schmitz, Coralville, Iowa, Peyton Briann (first child), June 2.
Blosser, Vernon Dale and Brenda Going, Wichita, Kan., Sarah Katherine (first child), May 31.
Brydge, Doug and Brenda, Waynesboro, Va., Whitney Lauren (first child), May 13.
Brydge, Todd and Melissa, Stuarts Draft, Va., Samantha Brooke (first child), May 7.
Cooper, Tim and Donna Gingerich, Zurich, Ont., Gregory John (first child), May 19.
Eastes, Jerry and Lucia Tamosa, Gulfport, Miss., Mary Elizabeth (first child), May 29.
Long, Keith and Pam Hackman, North Wales, Pa., Mary Rebekah (fourth child), March 19.
Orpin, Dana and Denise, Canton, Kan., Logan Dane (second child), May 14.
Ropp, Leon and Deneen Beck, Spruce Grove, Alta., Caleb Dean (third child), April 23.
Thomas, Brian and Lori, Alexandria, Va., Trevor Nathaniel (first child), May 23.
Weaver, David and Emily, North Newton, Kan., Madelyn Corinne (second child), May 24.
Westhoff, Paul and Lori Willems, Glenwood Springs, Colo., Mycah Frances (first child), May 23.
White, Darrel and Charlene Good, Edmonton, Alta., Amy Nicole (third child), May 18.
Williams, Dean and Cindie Eichman, Basye, Va., Philip Anthony (second child), May 1.
Yoder, Jeff and Beth Mishler, Goshen, Ind., Garrett Joel (second child), June 8.
Yoder, Tim and Jane Grove, Ligonier, Ind., Isaac Benjamin (second child), May 28.

MARRIAGES

Cole-Yoder: Chuck Cole, Fairview, Mich., and Sonya Yoder, Fairview, Mich. (Fairview), May 29, by Donald Brigham.
Conde-Gehman: Diego Conde, Bechtelsville, Pa. (Bally), and Bo-Cau Gehman, Bally, Pa. (Bally), June 12, by Roy K. Yoder.
Dennis-Stoltzfus: Thomas Dennis, Narvon, Pa. (United Methodist), and Dawn Stoltzfus, Honey Brook, Pa. (Conestoga), May 29, by James Landis.

Guengerich-Gerber: Thomas Guengerich, Goshen, Ind. (Hesston), and Colleen Gerber, Goshen, Ind. (Waterford), March 3, by Ronald D. Guengerich (father of the groom).

Jensen-Ropp: Keith Jensen, Sarasota, Fla. (Bay Shore), and Michelle Lynn Ropp, Sarasota, Fla. (Bay Shore), June 12, by Howard S. Schmitt.

Kiley-Geissinger: James Kiley, West Chester, Pa., and Cheryl Geissinger, Sewell, N.J. (Swamp), May 29, by William A. Brunk.

McFarland-Cable: David Wesley McFarland III, Schwenksville, Pa. (Thomas), and Laura Lynn Cable, Thomas Mills, Pa. (Thomas), June 12, by Homer Schrock and Richard Mininger.

Miller-Reeves: Scott Miller, Gulfport, Miss. (Gulfhaven), and Suzanne Reeves, Gulfport, Miss. (Gulfport), June 5, by David Kniss.

Stucky-Gamber: Martin Stucky, McPherson, Kan. (First), and Ruth Gamber, Hesston, Kan. (Whitestone), April 17, by Ken Livengood.

Wittmer-Miller: Gary Wittmer, Corry, Pa. (Valley View), and Nicole Miller, Goshen, Ind. (Brenneman Memorial Missionary), June 12, by Carl L. Smeltzer.

DEATHS

Christy, Paul Wilson, 77, Lansdale, Pa. Born: July 12, 1915, Roxborough, Pa., to Otis Arthur and Laura Johnson Christy. Died: June 2, 1993, Doylestown, Pa. Survivors—wife: Grace Ruth Katzenmoyer Christy; children: Paul W., Jr., Howard Arthur II; brother: Roland J.; 5 grandchildren. Funeral and burial: June 7, Plains Mennonite Church, by Richard J. Lichty and Arthur K. Hackman.

Eash, Frank G., 97, Kalona, Iowa. Born: Oct. 9, 1896, Johnson Co., Iowa to George W. and Katie Bender Eash. Died: May 19, 1993, Kalona, Iowa. Survivors—children: George, Arlene Miller; siblings: Samuel H., Amelius M., Mary Fairchild; 10 grandchildren, 19 great-grandchildren. Predeceased by: Erma Swartzendruber Eash (wife), Amos (son), Evelyn Fisher (daughter). Funeral and burial: May 22, West Union Mennonite Church, by Melvin Birky.

Gisel, Chester "Chet" D., 82, Wauseon, Ohio. Born: July 24, 1910, Fulton Co., Ohio, to Albert and Amanda Lehman Gisel. Died: May 11, 1993, Fulton Co., Ohio. Survivors—wife: Ella Short Gisel; son: Merle; brothers: Vern, Ralph, Walter; 2 grandchildren. Funeral: May 14, Central Mennonite Church, by Homer Yutzy, Dale Wyse, and Brad Faler. Burial: Pettisville Cemetery.

Kennell, Ada Imhoff, 89, Goshen, Ind. Born: Jan. 3, 1904, Roanoke, Ill., to John and Bertha Schertz Imhoff. Died: June 8, 1993, Goshen, Ind. Survivors—children: Larry, Sharon Kauffmann; sisters: Freda Reiff, Wilma Stealy, Mattie Schertz; 5 grandchildren. Predeceased by: Simon Kennell (husband). Funeral: June 11, College Mennonite Church, by Nancy Kauffmann. Burial: Roanoke Cemetery.

Nutter, Joanne Lassoline Holt, 62, Front Royal, Va. Born: July 20, 1930, Illinois, to Ward P. and Margaret Lassoline. Died: May 25, 1993, Front Royal, Va., of cancer. Congregational Membership: Big Spring Mennonite Church. Memorial service: May 29, Front Royal Presbyterian Church, by D. Paul Mishler and Bruce Stevens. Body donated to medical research.

Ruth, Henry L., 74, Harleysville, Pa. Born: Oct. 12, 1918, Souderton, Pa., to Henry M. and Mary Landis Ruth. Died: June 7, 1993, Lansdale, Pa., of cancer. Survivors—wife: Stella M. Groff Ruth; children: Fern Kraybill, Lois R. Shank, Karl G., Daniel G.; brothers and sisters: Bessie L. Rittenhouse, Eva Kratz, Ella L., Paul L., Alpheus L.; 7 grandchildren. Funeral: June 10, Salford Mennonite Church, by Michael Derstine, Russel Detweiler, and Richard Early. Burial: Rockhill Mennonite Church.

He was ordained in 1951 and pastored for over 30 years. He was director of "Life With God" radio broadcast from 1965-1977.

Obituary Correction: Kenneth E. Deer (June 15 *Gospel Herald*) was survived by sisters Dorothy D. Weirich, Margaret Ann Castro, and a half brother, Richard.

STAT teams to serve in U.S. and overseas. *Baltimore, Md. (EMM)*—Five Summer Training Actions Teams (STAT) sponsored by Eastern Mennonite Missions (formerly Eastern Mennonite Board of Missions) will leave the Lancaster, Pa., area July 13 for service assignments in France, Germany, Puerto Rico, Venezuela, and Homestead, Fla. Team members are spending June 15 to July 9 in orientation at the YES Discipleship Center here.

1993 STAT participants pictured here are: *front row, left to right*—Lydia Moyer, Jeff Ebersole, Kevin Nofziger, Lew Martin, Angela Zimmerman, Becky Roggie, Melissa Nissley; *second row*—Kay Smoker, Yvonne Zimmerman, Jennifer Boll, Anita Zimmerman, Stephanie Stahl, Renee Steffy, Susan Beiler, Marcia Rempel, Michele Petersheim; *third row*—Katrina Wyse, Jessica Smucker, Pauline Rice, Aimee Jo Bartholomew, Lynda Blank, Serena Anderson, Stacy Rutt, Lisa Fahnestock, Sommer Pheil; *back row*—Sandy Waltner, Sheila Stauffer, Derick Brubaker, Jeff Worley, Derek Warnick, Jeff Nolt, Rance Bauman, Christina Tyson.

CALENDAR

Indiana-Michigan Conference annual meeting, Goshen, Ind., July 8-10

Allegheny Conference assembly, Mt. Pleasant, Pa., July 8-11

Virginia Conference assembly, Bergton, Va., July 14-17

Urban Anabaptist Gathering, Philadelphia, July 23-25

Mennonite Church General Board meeting, Philadelphia, July 26

Women's Mission and Service Commission delegate session, Philadelphia, July 26

Mennonite Church General Assembly & Convention, Philadelphia, July 27-Aug. 1

Mennonite Youth Convention, Philadelphia, July 27-Aug. 1

Mennonite Mutual Aid board meeting, Chicago, Aug. 13-14

Conservative Conference annual meeting, Goshen, Ind., Aug. 13-15

Iowa-Nebraska Conference annual meeting, Kalona, Iowa, Aug. 13-15

Franklin Conference annual meeting, Mercersburg, Pa., Aug. 21

Newspaper

**********CAR-RT-SORT** CR-23
390200 51H S113 286
MENNONITE BIBLICAL SEMINARY
LIBRARY
3003 BENHAM AVE
ELKHART IN 46517-1947

THE LAST WORD

What are they doing for us now?

A couple weeks back, Scottdale, Pennsylvania—hometown for *Gospel Herald*—had a small tornado. At least that's what people here called it (by Kansas standards it was more likely a "wind"). Chimneys went down, the electricity went out, and a house trailer got turned on its roof.

At our house the damage included a huge limb from our silver maple crashing through the hedge, completely blocking Vine Street. After the lightning and hail were over, neighbors came and we soon had the street cleared.

Afterward we stood talking, candles flickering in the windows around us. Some thought we were back to "the good old days"—ignoring the sound of the chainsaws, of course.

Next day some of us were ready to use those saws on city hall. When we called to have the brush removed, we were told, "Sorry, we pick up only what's blocking the street. You're responsible for the rest."

What choice words some of us had for our small-town bureaucracy: *Next storm, see if I take anything off the street. . . . If it has to be on the street to be removed, we can soon take care of that! . . . What are we paying taxes for?*

When we simmered down, we realized our small-town officials were only trying to stave off complete chaos. With branches and trees down all over town, they had to establish some order in what they could tackle with their limited resources.

In this my town is not unique. We humans have a love-hate relationship with our institutions. Put a bunch of us on a desert island, and we'll soon organize ourselves to take care of our needs. Yet no sooner will we have our structures than we'll be complaining about stuffy bureaucracies that take endless time to think up unworkable ideas.

So with church politics. Here our ambivalence toward structures is most visible. Let someone come up with a new idea, and we'll soon organize a committee to process it into workable shape. Later we'll complain about all the committees it takes to run a church.

Church structures get blamed for a lot. Some people see them leading the church down theological paths that can only bring destruction. Others find them boring and uninspiring. Still others believe they function mainly as brakes to keep the church from doing God's work. Indeed, it's hard these days to find anyone willing to put in a good word for structures. Even the women and men who work in them hesitate to do so for fear of being accused of "feathering their nest."

We in the church must occasionally remind ourselves that "God is a God not of disorder but of peace," as Paul put it in 1 Cor. 14. In setting up his new church, the apostle said that "all things should be done decently and in order." Why? From the very beginning God created the world out of chaos and has used structures to reflect the divine will.

This is not to say that all structures are good. They can sometimes be most demonic in what they do to people. That's why Jesus had some of his severest criticism for structures of his day. But he critiqued them, not to destroy them, but to shape them into a more perfect expression of the will of God.

This issue *Gospel Herald* focuses on the structures of the Mennonite Church. We do so as a way of preparing for Philadelphia 93, when representatives from across North America will gather to do the work of the church in one of its most structured ways.

Structures are not, of course, all there is to church. Much happens in local congregations and in individual lives that will forever be hidden from public view.

But structures *are* part of the church. With them we do together what we cannot do alone. God's Spirit works even through organizations to bring about unique things. This issue reports what some of these have been in the past two years for the Mennonite Church.

What we read about here is being done on our behalf as members of the church. These organizations act for us; they are our representatives. Where we believe they are doing our work well, they need our support. Where we disagree, they need our critique.

The worst possible thing we can do is allow structures to take on a life of their own. That will happen if we do not involve ourselves with them. Then they will truly become organizations at their worst.

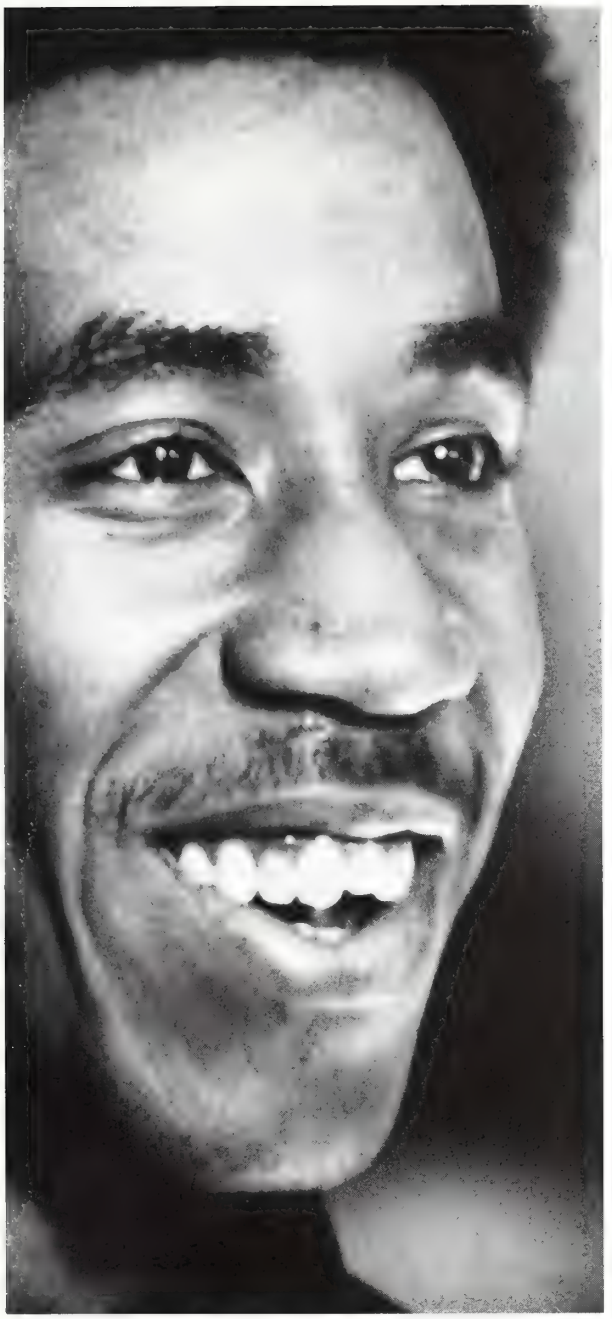
Instead, we must learn to constantly ask of our structures: "What are you doing for us now?"—*jlp*

ASSOCIATED MENNONITE BIBLICAL SEMINARIES
ELKHART
LIBRARY
JUL 12 '93

July 13, 1993

Gospel Herald

THE WEEKLY MAGAZINE OF THE MENNONITE CHURCH



People need to be affirmed for who they are and what they can bring to a relationship, not judged on the basis of whether they are married or single.

ALSO IN THIS ISSUE

How to relate to singles in your congregation 2

Don't single us out! 6

Fear of contact marks fifth European Mennonite assembly . . 9

MCC to support efforts for democracy in ex-Yugoslavia . . .10

Single persons in the congregation:

The church is not Noah's ark

Every congregation needs all kinds of people—married, single, young, old—to keep things interesting. But we don't always act like we want all of them.

by Donella M. Clemens

My first ambition was to be a Sunday school teacher. That's because of my first Sunday school teacher, Lydia. Lydia was very much interested in me and the other members of our class. She was a good storyteller. It was important to her that we learned the lessons from those stories. She gave us a prize at the end of the month if we had learned our memory verses each Sunday. I knew that I was special to her.

Up until her death about three years ago, Lydia would always ask about me and what was happening in my life when I would visit my home community. She made a big difference in our congregation and in my life.

Somewhere along the way, I learned that Lydia was single. That made her different from many of the people who attended my church. But I also learned, from watching Lydia, that we don't all function two by two. We don't come to worship in the way the animals marched into the ark. Every congregation needs all kinds of peo-

God would have us put our energy into the status and the situation in which we find ourselves. We should find fulfillment there, whether married or single.

ple—married, single, young, old—to keep it interesting and lively.

A church is like a mobile—a delicate creation of string, paper, plastic, or wire, with many different arms branching out. If any one arm is missing, the mobile doesn't balance right. That's the way it is in a congregation or in a larger church body. We need all of us to bring balance to the group.

When we talk about singles, we really are talking about three different sets of people: never-marrieds, divorced individuals, and widows or widowers.

Scripture tells us to treat those who have lost their spouses in death with special concern. James 1:27 is one example: "Religion that is pure and undefiled before God, the Father, is this: to care for orphans and widows in their distress. . . ." When the Bible was written, care for the orphan and widow was particularly important since these groups were all but powerless in their society. But I think God has a special empathy for those who mourn and who suffer in this particular way. God understands their loss, their grief, and the time and care that is needed to deal with the death of a loved one.

Persons who are divorced face a different kind of pain. Feelings of hurt, anger, and guilt run deep and may take years to overcome. It may take a long time for them to find forgiveness. And finding forgiveness from God seems to be easier than finding forgiveness from others and from one's own self.

For those who have never married, there's a lot of pressure to pair up and change one's marital status. The feeling these singles perceive is that something is wrong with them if they're not married—and that they're in a kind of temporary state in life that will change when they (finally!) marry.

I've heard stories of family reunions where, at dinner, the married people sit at the dining room table while the unmarried adults sit with the children in the kitchen. The message—usually expressed more subtly—is that marriage is the ticket to the adult world.

Paul, presumably a single person himself (of what category we can't be sure), had a lot to say about this topic. He celebrated singlehood; someone once summarized 1 Cor. 7:7-8, saying, "To be married is good, but to be single is better." But after addressing various issues around sexuality, marriage, and divorce, Paul says, "However that may be, let each of you lead the life that the Lord has assigned, to which God called you" (v. 17).

There are several words here that are important for us to consider. One of them is the word "lead." Leading the life "that the Lord has assigned" calls for an active role. We are to put energy into the status and situation in which we find ourselves. Walk in that life, be a productive disciple for Jesus Christ. Whatever status we are, each of us is to do it well and do it productively.

Two other key words are "assigned" and "called." The verse tells us that God has a purpose in the situation in which you or I may find ourselves. We can find meaning and fulfillment in that status, whether it be single or married. Paul was not saying that no one was allowed to change their status, but that we should find fulfillment in whatever status we're in.

Further on in chapter 7, Paul writes, "Let each of you remain in the condition in which you were called" (v. 20) and again, "In whatever condition you were called, brothers and sisters, there re-

How to relate

Little things can make a big difference. The following is a starting list of suggestions for relating to never-married, divorced, and widowed people in your congregation. Little things like these can help unmarrieds feel included—singled in, not singled out.

• ***Don't take this sitting down.*** Knowing where to sit can be one of the most difficult things for singles to face when walking into a church, Sunday school class, or a fellowship meal. Invite them verbally, by a smile, or a gesture to help them know they are welcome.

In Sunday school classes, married persons often save seats for their late spouses. A mixed group in which married couples don't always sit together invites singles to join rather than giving

main with God" (v. 24). This word "remain" is the same word that is translated as "abide" in John 15—the passage about the vine and the branches. Jesus says we are to remain attached as branches to the vine for our source of life. So we could say that Paul is saying remain connected to Christ. Produce fruit where you are, in whatever situation you find yourself, and look to God for the source of life.

To be single doesn't feel like an acceptable choice all the time. In the past we heard phrases such as "leftover blessings." Fortunately we don't hear that terminology nearly so much today, but there are other things that can make singlehood more difficult for people to accept.

Assumptions we make about persons who are single can be harmful and very hurtful. Particularly harmful are questions about the person's sexual preference. These can have damaging implications and can be very long lasting.

We assume things we really know nothing about. We assume reasons for singleness, reasons for failed marriages, and we assume that marriage is better for everyone when, in fact, that is not true.

What is important is to treat each other with love and respect—whatever our marital status or age. As one single person told me, "I like when people accept me for who I am as a person, and what I can bring to them in a relationship. And incidentally, I may be single, but that is not the most important thing."

While acknowledging that marital status is not the most important thing for any of us, let's affirm and bless singleness. For just as each part of a mobile is necessary, so each of the groups among us is critical for balance in our life together.

Donella M. Clemens, Souderton, Pa., will serve as moderator of the Mennonite Church for the 1993-95 biennium. She is a member of the Souderton Mennonite Church, where this article was first given as a sermon.

to singles in your congregation

them the sense that they need to be careful about where they sit.

• ***May I introduce . . .*** In a group where introductions are being made around a circle, it is helpful if everyone introduces themselves. If someone says, "I am Sally and this is my husband, Joe," persons who don't have a spouse feel singled out.

• ***Don't be afraid of odd numbers.*** Feel free to invite single as well as married persons—of all ages—to a dinner, activity, or event. There's no need to invite equal numbers of male and female singles. Sometimes it's helpful when a married couple asks a single friend to go with them to social functions, such as church, weddings, or concerts. Always entering, sitting, and leaving such events unaccompanied can get lonely.

• ***At "couples" events,*** on the other hand—such as a committee dinner meeting where members are invited to bring their spouses—single people should be invited to bring a friend. Single women should feel welcome to invite a female friend and men should feel free to invite a male friend.

• ***The check, please.*** Divide the costs of an activity fairly. For example: when two couples and one single person order a pizza, divide the bill five ways, not three.

• ***Instead of asking*** for couples to volunteer for activities, ask for a certain number—e.g., six people, rather than three couples.

For worship services, ask singles to read Scripture with a child or young person rather than always using family groupings.

• ***Don't isolate singles.*** If a group of single adults decide to start their own Sunday school class, for example, that's fine because they have chosen it. But it's not good to assume that the

(continued on page 8)

"Do not let those who hope in you be put to shame because of me, O Lord of hosts; do not let those who seek you be dishonored because of me, O God of Israel."
—Psalm 69:6, NRSV

Gospel Herald

Editor: J. Lorne Peachey

Assistant Editor: Cathleen Hockman

Editorial consultants: George R. Brunk III, Richard A. Kauffman, Martha Kolb-Wyckoff, Stuart Showalter, Diane Zaerr

Gospel Herald (ISSN 0017-2340) is published weekly, except for the third week of August and the first week of December, for the Mennonite Church by the Mennonite Publishing House. Subscription rate (in U.S. dollars): $27.50 per year; outside U.S. and Canada (air mail delivery): $47.50 per year. Group and bulk rates available. Call 1 800 245-7894.

Editorial and subscription address: *Gospel Herald*, 616 Walnut Avenue, Scottdale, PA 15683-1999. Telephone: 412 887-8500. FAX: 412 887-3111.

Second-class postage paid at Scottdale, PA 15683-1999. Lithographed in the United States. Copyright © 1993 by Mennonite Publishing House. Canadian subscriptions: second-class postage paid at Kitchener, Ont., publication mail registration no. 128562.

Gospel Herald is a member of the Associated Church Press and of Meetinghouse, an association of Mennonite and Brethren in Christ editors.

Postmaster: send form 3576 to 616 Walnut Ave., Scottdale, PA 15683-1999.

Vol. 86, No. 28: July 13, 1993

Printed on recycled paper

Credits: Cover by Jim Whitmer, pp. 2-3, 8 by Ingrid Hess, p. 7 by Renaud Thomas, p. 9 by Mennonite World Conference, p. 10 by H. Armstrong Roberts, p. 13 by Emily Will.

READERS SAY

Why Is the Simple Life So Very Complicated? (Apr. 20). The simple life is a myth. Our lifestyle may be simpler or more responsible, but it is never simple.

Any modification of my lifestyle which I may make is of no spiritual significance unless it is voluntary. That applies to possessions, food consumption, land, entertainment, vocation, and vacation. If it is forced on me by inadequate income for whatever reason, it does not qualify as simple.

Twice in the past year I have been told in sermons that the simple life is a Mennonite distinctive. Whom are we kidding? And against whose standard? In which country?

The lifestyle of the 17th-century Swiss Mennonites was *not* voluntary. On arrival in America in the 18th century, they quickly overcame their simplicity. In land acquisition they became avaricious. In food consumption, gluttonous. And yet the myth persists.

Let us encourage responsibility. But let us also practice honesty and humility.

R. Gordon Erb
Cambridge, Ont.

I found Steven Gehman's article, ***"Why Is the Simple Life So Very Complicated?"*** (Apr. 20), very helpful, particularly as I reread Steve Dintaman's article, ***The Spiritual Poverty of the Anabaptist Vision*** (Feb. 23). Gehman makes clear that a prime example—perhaps *the* prime example—of spiritual poverty among contemporary North American Mennonites is our willingness to accommodate to worldly models of status and success. Dintaman states that the Anabaptist vision's program of "peace ideals to be implemented nonviolently" tends to "make God passive and to make us the central actors in the drama of redemption." I would suggest that Anabaptists, as well as Christians through the ages, have indeed perceived themselves as the central agents in God's redeeming work in the world.

Was the incarnation finished 2,000 years ago? Or what does it mean for the church to be the body of Christ in the midst of today's society? Our calling to be Christ's body for the world can only be realized through God's grace. Only by planting our attempts at faithfulness within a faith in God's ongoing work, challenging and transforming the values of the world, will our vision of peace and justice (righteousness) be sufficiently radical for the New Testament's constant references to "persecution for righteousness' sake" to make any sense.

Dintaman worries that "Mennonite academics . . . are embracing a program of peace and justice activism that puts them in the mainstream of liberal, socially-aware academia" but which sidesteps the scandalous message of the Bible. But of what scandal does he speak? Is there anything more scandalous than Christ's call to "forsake the world to follow me"—an invitational command to walk the way of peace and righteousness (justice) as did Jesus? Does not Gehman's exploration of the meaning of this phrase confront liberal academics (scribes) and doctrinally-oriented evangelicals (Pharisees) just as "scandalously" as the philosophers and charismatics (mystically-oriented Greeks)?

I was challenged by Dintaman's plea to expand our understanding and compassion for those caught in the tenacious grip of sin. But I was troubled that he posed this plea in terms of those who "have it together," who should be more sympathetic to "those sinners" out there. Gehman examines the primordial sin of North American culture—our commitment to material and career "success." I thank Steve Gehman for his use of stark and rather behavioral terms to uncover the tenacity of sin and temptation. Gehman reminds even the most "politically correct" among us to pray fervently, "Lord, have mercy on us, for we are sinners."

Pierre Gingerich
Nouméa, New Caledonia

Texas Church Examines Personal Images of God (May 4). I was excited to read that one congregation is willing to explore beyond the tradition that presumes God is male. But I was puzzled to read that in public worship the church would refrain from addressing God as "Mother."

Why exclude this name for God, especially since the Bible uses many mothering images in trying to help us know the fullness of God? Furthermore, many of us have perhaps experienced more unconditional, godlike love from our mothers than from our fathers.

Could it be that even today in our

Mennonite churches we fear women's sexuality? Or are we jealous of the wonder that women experience in bearing and nurturing children and thus attempt to suppress women's equality? Whatever the cause, when we can see God only as Father and not as Mother, we suppress half of the truth about God.

God save us from such patriarchal and misogynous theology!

Rhoda M. Schrag
Lusaka, Zambia

I'm a Mennonite gone Quaker who still gets *Gospel Herald*. I'm impressed with your layouts. I've borrowed shamelessly for a newsletter, and I've gotten great feedback. The credit really goes to you.

Gospel Herald has never looked better. Who put the ant on the cover with the picnic picture a couple of weeks ago (May 11)?

I even read an article from time to time.

Donna Burkhart
Monterey, Mass.

Thank you for printing ***We Can Choose the Reason We Are to Be Scattered*** by Linford Martin (May 25). This is the best treatment of this story and subject I have ever read or heard. It will definitely go into my articles-I-want-to-keep file.

Ruth L. Burkholder
Harrisonburg, Va.

I am responding to several letters to *Gospel Herald* (June 1) protesting the MCC U.S. endorsement of the American Indian Religious Freedom Act (AIRFA)—as reported in the story, ***MCC Endorses Laws to Protect Native Religious Freedom*** (Apr. 20).

The MCC U.S. endorsement of AIRFA was not intended to promote worship of plants and animals or sacred sites or to promote drug use of any kind. The endorsement was intended to promote the principle that government should be limited in its ability to decide what are valid religious principles and what are not. This endorsement was viewed as returning to Native Americans what should be rightfully theirs—the right to define their own religious practices without (white) government intervention and control.

MCC's commitment to religious freedom is longstanding. Although we don't agree with the practices of all religious groups (i.e., use of drugs, animal sacrifice, etc.), we have consistently advocated for their right to religious freedom.

Religious freedom from government intervention and control is a founding principle of Anabaptist and Mennonite thought. To be consistent, we have advocated for this freedom for all religious groups, not just those holding to principles we agree with and or who have traditions we support.

We regret that we did not have more communication with United Native Ministries Council and Mennonite Indian Leaders Council prior to this endorsement. We are committed to continuing dialogue with Native American and other Mennonite individuals and groups who are not of one mind on these issues.

Lynette Youndt Meck
Executive Secretary
MCC U.S.
Akron, Pa.

The letter from the retired minister (June 15) reminded me of my own experience. Those who are new in an area are the first to reach out. By contrast, a person who has grown up in the same area where Grandma and Grandpa lived—who has always had friends, starting with the children of their parent's friends, whose contacts have been limited to Mennonite circles and its agencies—that person does not understand or know how to make friends.

That type of person has no concept of the reality that some people live with not having one single, solitary friend to talk to, call, or socialize with. By the time a typical Pennsylvania Dutch Mennonite from Elkhart or Franconia or Lancaster has graduated from college, settled into a job, and married the girl/boy from EMC/Goshen/Hesston, they have already developed the type of friends they want. By the 30-something years, their quota of friends has been filled, and they aren't interested in making any new ones.

Consequently, any newcomers to the congregation are welcomed but not included—except by those who came recently and are also looking for friends. By the senior adult years, the friendships are etched in stone.

Solutions? I'm still looking for them. I have found that just accepting the fact that the barriers are there and that I probably won't find a great many friends has made a difference. I'm grateful for the few friends that I have made, and I am gradually attempting to take the barriers down.

One of the best pieces of advice a friend gave me was, "Look at what you can offer the congregation, not for what they can offer you." That too has made a difference and opened more than a few doors. Finding friends outside the congregation with mutual vision and interests has also helped and given me encouragement.

Name withheld by request

With all the hubbub in the Mennonite church about sexual aberrations, church leaders and theologians should not be following the doctrine and practice of Balaam. The increase of the plague of AIDS comes when the church supports sexual aberrant practices and deviant ways.

When the population of sexual deviants in church membership and in society increases to a majority, persecution will follow for those church leaders and members who dare to stand for their faith and for God's truth. The Anabaptist torchbearers today and tomorrow may face persecution and possibly martyrdom for sexual purity and holiness.

Wilmer D. Swope
Leetonia, Ohio

Pontius' Puddle

Don't single us out!

Look beyond our singleness and age. View us as an integral part of God's kingdom. Both now and in the future.

by Sue L. Conrad

During my first Christmas vacation from college, I remember my grandma asking me that infamous question: "Is there any special friend at college with whom you spend a lot of time?"

She didn't have to say it; I knew what she meant. The word "special" combined with "friend" has become a euphemism for boyfriend or girlfriend among grandparents, parents, relatives, and friends of the family. That Christmas was my initiation into the world of single, young adulthood.

I am a twenty-somethinger, a babybuster, a member of Generation X, a Thirteener, a young adult. Take your pick of titles. "We" are today's 20- to 29-year-olds, give or take a few, and we're confusing more than just our parents and grandparents in various ways. One of them has to do with our singleness. Wedding bells aren't ringing quite so early these days. Some wonder if the bells will ring at all, at least in their lifetimes.

Take me, for example. I'm 23, female, a graduate of a fine Mennonite college, and I'm spending my Saturday night writing a *Gospel Herald* article. Contrary to popular belief, I'm not frustrated that I'm dateless tonight.

Some people may view me as selfish or irresponsible because finding a mate, choosing a permanent career, and settling down are not my top priorities. But, in fact, I'm learning to know me. This is the time in my life when I don't have to make decisions based on "him" or "the kids" but on me and my needs. I like to define these years as my time to develop self-awareness.

This isn't to say that I don't need friends or family to support me and grow with me. In fact, I need them now more than I ever may. Just because I choose to be single right now doesn't mean I'm also choosing to be a hermit.

I've talked to others in my situation and asked them what they are feeling and thinking about life right now. I was impressed with the seriousness underlining even humorous responses: "Maybe roommate dates [in college] just don't mean as much now as they did before."

For many, marriage is far away, something we can't quite grasp right now. And perhaps, to a certain extent, it's something that we're afraid to think about. Today the chances of a marriage breaking up are as high as fifty-fifty. We all see it, we know it, maybe even have experienced it in one way or another. Why shouldn't a young adult be afraid? I don't want to be a part of a broken marriage. I haven't met anyone who has!

Consequently, I'm taking my time . . . along with a lot of other Mennonite young adults. We're finding out who we are and what we need. The idea of rushing into something as permanent, as committed, and as real as marriage is not a decision to take lightly. And that's what confuses me when I feel those around me pushing me into marriage. I am a whole person, single or married, young or old.

I've noticed some unspoken agenda concerning this postponement of marriage—an agenda that has to do with homosexuality. Sometimes I sense a collective sigh of relief from family and church members when an engagement is announced—an affirmation that these persons are heterosexual after all. It seems the fear of homosexuals in the church evokes a desire to push young people into heterosexual marriages. Surely we know better than that. Singleness alone should not imply anything about sexual preference.

And then there's the impact of the sexual revolution in North America; it, too, is contributing to the delay of marriages. Today young couples are dealing differently with the sexual parts of their relationships. Let me stress: I *know* that not every couple out there, Mennonite or not, is participating in premarital sexual intercourse. However, I do believe that society has lifted for us some barriers that previous generations faced. Subsequently, sexual pressures may have been one reason that couples took their marital vows at an earlier age in previous decades than some do now.

This generation is different from previous ones. There's no doubting that. But being differ-

For some reason, marriage seems an invisible license for participation in the church. But singles also care about the church and want to be involved now.

ent doesn't mean that we don't care about or want to be involved in the church. I am continually encountering young, single Mennonites who do not feel fully accepted in their congregations. Marriage seems to be an invisible license to full church membership and participation.

Lack of single persons being asked to serve in certain responsibilities, such as greeters, elders, or MYF sponsors, only say to the single person that he or she is not as important or responsible as a married person. Curious, considering the New Testament slant which suggests single people can offer *more* to the church than marrieds (1 Cor. 8:32-34). If a congregation is scared of losing its young adults, many of whom are single, ignoring their gifts in the church is not the way to keep them.

We go where we are useful, where people want us. We're tired of being rejected because of age or marital status.

Some time ago I visited a church where three of my peers attend regularly. Two of them were recently married and one is single. After the church service, we were talking, waiting for the Sunday school bell to ring. When it did, I expected we would all go to class together. But as the married couple began to leave, my single friend motioned me in the opposite direction. I was confused and asked, "Aren't they going to Sunday school?"

My friend replied, "Yes—they're in the 'married' class downstairs."

A mix of emotions filled me. Mostly I felt hurt and excluded. As I crammed into a crowded pastor's-study-turned-into-Sunday-school-room, I thought how this group of people must have felt "singled out."

It's a scary time for my generation as we become adults in a changing world. The economy is not allowing employers to knock down our doors with job offers. Today's education price tags and costs of living are not putting us in situations in which we can even think about buying a house and settling down; most of us are struggling just to get out of debt. Everywhere we face cutbacks that force many of us to be a mobile generation. We go where we are useful, where people want us. We're tired of being rejected because of our age, lack of experience, and, at times, our marital status.

The church cannot reject us too as incapable or undesirable *now*. Allow us to feel wanted in a world that seems to be against us. Bear with us as we grow and become leaders of the church. Support us as we test our boundaries, as well as perhaps the church's. Guide us with your wisdom when requested (and maybe a few times when unsolicited). Look beyond our singleness and age and view us as an integral part of God's kingdom, both now and in the future.

The apostle Paul saw a great opportunity for the ministry of single people in the church. Timothy was an inspiration to young people in the church as well. I hope the Mennonite Church can see the wisdom in these two men in working with this generation.

Someday, whenever that may be, I do hope I will be married (and if my grandma is right, that day might come sooner than I think). But until then, or if that day never comes, I'll enjoy the gifts I can offer to the church as a contentedly single adult.

Sue L. Conrad is a 1992 graduate of Goshen College; this spring she finished her first term of studies at Associated Mennonite Biblical Seminaries, Elkhart, Ind. Originally from Perkasie, Pa., Sue now attends Belmont Mennonite Church while in Elkhart.

Inuit used in medical experiments during the '50s Cold War, CNN says

Healthy Alaskan Inuit and other Native Americans were fed radioactive drugs in a 1950s Cold War medical experiment to learn if U.S. soldiers could better survive in the Arctic, according to Cable News Network.

Doctors hired by the U.S. Air Force gave pills containing small amounts of radioactive iodine to 102 Alaskan Inuit and Native Americans, measuring the drug's effect on their thyroid glands, documents obtained by CNN showed. (CMC)

Bible employed in fight against AIDS in Malawi

The Bible has become a weapon in the war against AIDS in Malawi. A missionary from the Africa Evangelical Church in southern Malawi recently distributed 250 Chichewa New Testaments to African children participating in a youth camp.

The Scriptures were provided by the American Bible Society, and the children were required to memorize 20 verses in order to receive their New Testaments.

"We wanted to get them together for a concentrated week of Bible study to instruct them on how to live, and to teach them about AIDS," the missionary said. "If more young people become committed to Jesus Christ and follow what the Bible teaches, the spreading of AIDS can be stopped." (NIRR)

Giving to charity increases despite sluggish U.S. economy

Despite a "sluggish economic recovery" and "uncertain economic times," people in the United States are giving more to charity, reports the American Association of Fund-Raising Council Trust for Philanthropy in New York.

U.S. citizens gave 2.01 percent of their personal incomes to charity in 1992, the most since 1971. Overall donations to nonprofits totaled $124.31 billion, 2.3 percent higher than in 1991 after adjustments for inflation. (NIRR)

Thousands of volunteers aid victims of Hurricane Andrew

More than 20,000 church-organized volunteers, including hundreds of Mennonite Disaster Service workers, have helped victims of Hurricane Andrew since the storm blew across southern Florida and the Gulf Coast last August in what has been called the nation's worst natural disaster.

To date, unpaid workers from religious organizations have repaired more than 2,000 homes and completed 6,780 work projects, according to Mary Louise Cole, executive director of Interfaith Coalition for the Andrew Recovery Effort, known as ICARE.

Florida still needs thousands of workers, however, according to Cole's assistant, Bill Dobson. At least 2,000 housing units require repair or reconstruction. Many were uninsured, underinsured, or left unrepaired by unscrupulous contractors, he said.
(NIRR)

How to relate to singles in your congregation

(continued from page 3)

singles in your church want their own class.

And on the subject of Sunday school classes: Avoid class names like "The Honeymooners" or "Homebuilders" which define only some of the class members. Find names that are all-inclusive.

• ***Single parents*** often appreciate help with their children. Offers of free babysitting or invitations to share a meal are almost always prized by single parents with small children. Older children may enjoy a special friendship with an adult mentor or a "big brother" or "big sister." Ask the parent how you can be of help.

• ***Regarding divorced persons, widows, and widowers:*** Sometimes people in the congregation don't understand what is happening when a person is going through a divorce. They may not know what to say when someone loses a spouse in death. It's still important to continue to say hello, as in the past—to touch them on the shoulder, to smile. Friendships that you've had in the past should continue when a person's marital status changes.

Particularly after a divorce, some people drop out of small groups because they aren't sure if they are welcome. It can be very important to invite such individuals to group activities, even if they've been part of the group before.

• ***Especially for "never marrieds":*** Avoid asking single people why they didn't bring a "special friend" to an event. There are plenty of other topics to discuss with them beyond their marital status—work, hobbies, current issues, or the sermon, for starters.

• ***And, finally a word about showers.*** Traditionally showers have been given to soon-to-be-married brides. However, now that individuals are putting off marriage, household needs can be great years before that wedding day. How about throwing a housewarming shower when young adults move into their first apartments? Grocery showers and such should not be limited to new couples or families moving into the community.

These tips for relating to singles were submitted by Donella Clemens and Sue Conrad with their articles in this issue. Also working on this feature were Cathy Hockman, Betty Kurtz, and Gwen Stamm, all of Scottdale, Pa.

Fear of contact marks fifth European Mennonite gathering

Colmar, France (MWC)—Cautiously the different groups of European Mennonites—representing 10 countries and six languages—met at the fifth Mennonite European Regional Conference (MERK) May 20-23 here to study the theme, "Christ Is Our Peace."

A more massive meeting with the Umsiedler—Mennonites who have resettled in Germany from countries in the former Soviet Union—as the program committee had hoped for, was not realized. According to Hans von Niessen of the Mennonite Organization for the Care of Umsiedler, the *"Beruhrungsangst"* (fear of contact) was still too great.

That fear touched not only the Umsiedler but others as well, as the experiences of the Dutch Mennonite working group on homosexual concerns show.

Because the more than 100,000 Umsiedler form by far the largest group of Mennonites in Europe, the hope was to involve them more intentionally in this fifth MERK. Yet Umsiedler involvement did not extend beyond a special interest group and the Saturday worship service, organized by Umsiedler.

Homosexual concerns. Although the Dutch working group on "homo-hetero relationships" was refused as a special interest group, members tried to hand out folders during the conference. MERK organizers forbade this immediately, on the grounds of a generally accepted agreement.

But then the organizers went a step further by removing the working committee's folders from the only Dutch stand at the conference. This incident led to a discussion with the program and organization committee. It was decided that meetings were allowed outside the official program, but could not be advertised.

Maarten van der Werf, who staffed the stand of the European and Dutch Peace Groups, organized one such activity: daily circles of silence for peace.

Commitment to reconciliation. Congregations should consider themselves more actively as a training field for conflict resolution, challenged speaker Andrea Lange of Germany in her message on Matt. 18:15-20.

The European Mennonites agreed in their final resolution. "We commit ourselves to do our utmost to find ways to work towards the peaceful resolution of conflicts, to seek reconciliation among our churches, and to encourage service which promotes peace," they declared.

The Sunday worship service marked the festive climax of the conference. Some 2,000 people were in attendance; until the weekend, 680 people were registered, with about half of them coming from France and 71 from the Netherlands.

Children told about their MERK activities in four languages. Singing included renditions of "Dona Nobis Pacem" and "Let Us Break Bread Together on Our Knees." Hansulrich Gerber of Mennonite Central Committee Europe led a simple communion service.

Speaker Franz Rathmair, chair of the Mennonite Free Church of Austria, gave a detailed description of how, through Christ, walls—between races, genders, social classes, and person to person—are scaled and won in the "new peoplehood."

"Reconciliation becomes clear and livable when we give over everything that destroys us and others to the crucified Christ in prayer—when we let go and let everything flow into Jesus," he said.

Where and when the next European Conference will be held is not yet clear, since the MERK, unlike the Mennonite World Conference, does not have a standing organization. Suggestions have been made to hold the 1996 MERK in the Netherlands in combination with the Menno Simons 500 celebrations, but it is feared that due to the lack of interest shown by Dutch policy makers, made clear by their total absence in Colmar, this will not come to be.—*Beno Hofman, with a report by Jurg Rindlisbacher*

Overheard in Colmar

• Life in the church is not more harmonious or easier on our nerves than in any other human relationship. But Christ has promised to stay with us, even when the battle is tough.—*Andrea Lange*

• If the spirit of Matt. 18 came to fruition, there would be more quarreling in our churches. There would be more openness and directness. We would thus have more energy free—energy which we are now using to uphold a friendly facade or to sweep something under the rug. —*Andrea Lange*

• If those who want peace are just as interested in success, popularity, and power as those who want war, what then is the real difference between war and peace?—*Henri Noewen*

• A part of Jesus' sending is that there was and is and shall be . . . the taking up of suffering. The triumph of Easter does not make the suffering and death of Good Friday tenable. Easter does not erase Good Friday. Rather, Easter is God's signature to Good Friday, his godly, "Yes!"—*Hanspeter Jecker*

• Living up to the calling [of being a peacemaker] has a price; peacemaking costs us our own life. The wish for personal freedom and prosperity, for self-determination and independence, must go to the cross and die.—*Franz Rathmair*

Quotes selected by Jurg Rindlisbacher, editor of the Swiss Mennonite weekly, and provided by Mennonite World Conference.

Festive worship pervaded the fifth gathering of the Mennonites of Europe in Colmar, France, May 20-23.

MCC to support European efforts for democracy in ex-Yugoslavia

Akron, Pa. (MCC)—Lasting peace in the former Yugoslav republics will depend upon strong local concepts of democracy—notions not yet developed there, says Hansulrich Gerber, Mennonite Central Committee (MCC) secretary for European programs.

That is why Gerber is enthusiastic about a grassroots European movement, Causes Communes (Common Cause).

Causes Communes is linking townships and parishes in Belgium, Switzerland, and other Western European countries with villages and cities throughout the former Yugoslav republics. MCC Europe is a member of Causes Communes and anticipates continuing future involvement, Gerber reports.

The organization has a twofold purpose: to provide material resources and to help create oases of peace by promoting local democracy.

Causes Communes delegations meet with village officials to encourage them to "actively and publicly promote respect of ethnic groups and to advocate on behalf of minorities," says Gerber. Causes Communes gives priority to those communities willing to do so.

Gerber's own town, Tramelan, is one of 70 Swiss towns and parishes involved in Causes Communes. Tramelan and several nearby towns are paired with villages in the Sandjak, the border area between Serbia and Bosnia. The involvement will be long term.

"Europeans and North Americans may underestimate the importance of local, grassroots democracy. These ideas were suppressed in the Eastern bloc countries, including the former Yugoslav republics, whereas we take them for granted because they are so ingrained in us," Gerber says.

Since last winter, the German Mennonite Peace Committee has sent nine groups of 10 to 20 volunteers to work for two to three weeks each in refugee camps in southern Croatia, near the city of Split. The volunteers plan activities for camp residents, primarily women and children, and in general provide emotional support.

Camps have asked the German Mennonite Peace Committee to provide conflict resolution training; MCC Europe will financially support this initiative.

Gerber encourages North American Mennonites to support MCC Europe efforts, which by this fall will include two couples placed in the former Yugoslav republics—one in Zagreb, Croatia, and another in Belgrade, Serbia.

Gerber also anticipates a sizable response in reconstruction when the fighting ceases. He foresees a need for short-term North American volunteers to work alongside European Mennonites.

"Entire villages are being wiped out. There is tremendous damage, the largest amount since World War II," Gerber says. "We need considerable support, materially and spiritually," Gerber says of the MCC Europe program.

"The spiritual side is extremely important. This is a conflict of demonic dimensions, and people's thinking and prayers are essential."

During his six weeks in the United States this summer, Gerber is meeting with church groups and congregations in eastern Pennsylvania, Virginia, northern Indiana, and Winnipeg.—*Emily Will*

Church decries revenge bombing against Iraq

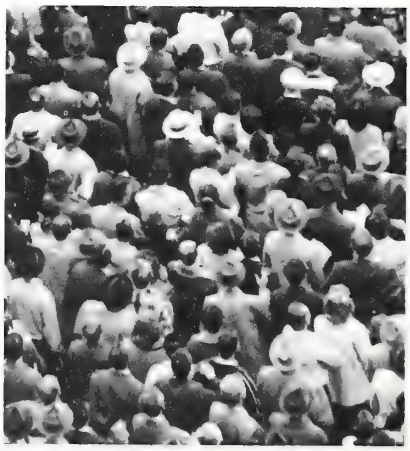
Albuquerque, N.M.—Twelve members of Albuquerque Mennonite Church congregated outside Democratic Headquarters downtown here June 28 to silently pray following the United States' bombing of Iraq. The strike came in response to an alleged assassination plot against former President George Bush by Iraqi officials.

The protesters prayed for repentance for the United States' sin of violence and delivered a 12-foot message to President Clinton denouncing "missile-based diplomacy" as inconsistent with Christian principles.

Carolyn Holderread Heggen, an elder of the congregation, made the following

'100,000 Faces' display prompts peace rally

Kidron, Ohio (Ohio Conference)—In addition to the "100,000 Faces . . . Lest We Forget" display which filled Central Christian High School's gymnasium from May 12-16, a peace rally was held here May 16.



While the display set the stage for the event, Susan Mark Landis and Norm Sohar, peace rally coordinators, felt it important even during a nonwar time in the United States to gather people together actively raising peace concerns for daily living.

Activities designed for persons of all ages started at 2:00 p.m. and continued throughout the day. Children were entertained by "Friends of J. C."—jugglers who told Bible stories.

Adults and teens participated in seminars, watched peace videos, listened to and interacted with Ohio legislator Ralph Regula, enjoyed a peace music sing-along, and worshiped together in a service, "Calling All to Faithfulness."

The dialogue with Regula, moderated by Mennonite Central Committee worker Charlie Geiser, found him giving little support for the World Peace Tax Fund Bill.

Regula disappointed some when he failed to recognize this as a religious freedom issue, and included the fund in a category with animal rights and environmental groups. Others were impressed with Regula's devotion to prayer and religious interest in the midst of difficult decisions.

In addition to Regula, other legislators were also present.

During the worship service, speaker Gerald Hudson told the audience his own story of choosing peace. Each of his four brothers have served in the military. "We each have a Christian message full of hope and life, and it must be communicated to a world of violence," he told rally participants.

Following the service, persons were encouraged to Pick a Packed Poke and Pay for Peace, as each one paid $2 to eat a sack supper prepared by someone else with benefits going to peace organizations.

Opportunity was also given for individuals to sign up committing themselves to daily peacemaking in areas such as television watching, toy buying, participating in peace groups, praying for senators, following issues in the news, and more.

—*Kandace Helmuth*

statement: "Albuquerque Mennonite Church is both appalled and grief-stricken by President Clinton's recent bombing of Iraq.

"On inauguration day, when representatives of our church delivered a message to President Clinton urging nonviolent solutions to global conflicts, his overwhelming promise was that he would usher in dramatic changes from the previous administration. Five months later, President Clinton is using the same missile-based diplomacy as his predecessors.

"Violent and inhumane retaliation is not the way to build a healthy future for our children. As people of faith, we believe we must love our enemies, not annihilate them with bombs from Tomahawk cruise missiles.

"As a Christian church in the peace tradition, we denounce the use of bombs as a way to set an example for 'civilized behavior among nations.' It is time to dismantle our bombs and pray for the Iraqi people who were senselessly wounded and killed for the sake of political gain."

Pastors experience life inside the beltway

Washington, D.C. (MCC U.S.)—Many people in the United States say that politicians who live "inside the Beltway" are out of touch with the world of ordinary people.

Three Mennonite pastors recently got a chance to test that perception by spending a month each as pastor-in-residence at the Washington Office of Mennonite Central Committee (MCC) U.S.

They worked with MCC staff who represent Mennonite and Brethren in Christ viewpoints in Washington, attended congressional hearings, and worked in community ministries run by Washington-based church groups.

The pastors gained a new understanding of the complexity of giving a Christian witness in Washington, and a deepened conviction that such witness is necessary, they said.

Mervin Dick, a Mennonite Brethren pastor who has worked with Mennonite Urban Ministry in Denver, Colo., for the last nine years, learned that the way legislation works its way through Congress "is based on compromise, on give and take."

He does see hope in the many capable church-based groups who are influencing the process by trying to move the government "closer to what we think represents kingdom values."

James Wenger came to Washington from Mennonite Community Church in Fresno, Calif., to learn more about the relationship between church and government.

"I believe God is working out God's purpose in a special way within the church," he explains. "This raises the question of what kind of relationship is appropriate for the church to have with the government."

Wenger notes MCC has access to information that government officials might not otherwise have. MCC workers are often placed with indigenous people or in remote areas government diplomats, based in capital cities, almost never visit.

"The MCC Washington office arranges for returning workers to speak to government officials," Wenger explains.

"We never put all our faith in changing Washington because God is ultimately in control," he adds. "But we are to do good deeds. We can put in a word with government officials that might make a difference for dispossessed people in our country or other countries around the world."

Not all the learning took place in the marble halls of Congress.

Using the public transportation system gave the pastors daily contact with the wide variety of cultural and economic groups in Washington.

"We have homeless people in Fresno, but I don't meet them every morning and every evening like I do here," Wenger explains.

Eugene Bontrager, Forks Mennonite Church in Middlebury, Ind., worked at Christ House, a shelter for homeless people who need long-term medical care.

Bontrager went to the shelter with the idea that he would serve the men in the shelter. "I ended up being ministered to by the homeless men and the other volunteers," he reports. "They accepted me as a friend, and made me part of their community."

Delton Franz, director of the MCC U.S. Washington Office, said working with the pastors "provided us an opportunity to listen to pastors tell us about the issues congregations are dealing with. We need two-way conversation between this office and people in the churches."

Franz says the program will continue for other pastors who have a sabbatical and want to learn more about how the Washington Office presents a Christian voice to government.

I'm Your Employee and I would like to show you what I do.

If I do my job well, you don't think about me, but if I slipp up, I get your attention. I'm Michelle Quinn. I proofread too be sure that during production we don't make a mistack and end up with errors in our material. On average 800 pages of material come across my desk each day. Ive left a few errors in this copy so you can sea what would hapen if I don't watch. You should spott seven errors by now.

I hope you take us seriously when we tell you we would like to have you stop and see what we do. It's your business, you know—if you are a member of the Mennonite Church.

If you live west of Pennsylvania and are attending Philadelphia 93, you will probably go within 10 miles of Scottdale where I work for you.

Why not take an hour or so on your way to or from Assembly and see what I do? The rest of the employees will also be glad to have you stop. You can stop for less than an hour, but others who have tried almost always find their visit too interesting to cut it short.

Of course, you don't have to stop in connection with Assembly. MPH is an interesting vacation stop as well.

We're here from 7:30 a.m.-12:00 noon and 12:30-4:00 p.m., Monday through Friday, but on Friday we usually need to start cleaning up our machines by about 3:30 p.m.

We have some nice scrap paper right now that you may be able to use.

If there are more than eight in your group, please give us a call ahead of time so we can have enough guides ready to show you around. Our number is 412 887-8500. We're located at 616 Walnut Avenue, Scottdale, Pa., just 10 miles south of the New Stanton and 15 miles west of the Donegal interchanges of the Pennsylvania turnpike.

Mission leaders focus on church planting

Minneapolis, Minn. (MBM/GCMC)—"Church planting in North America: Options, Strategies, and Support Systems" was the focus of the April 25-27 annual meeting here of some 75 mission leaders from the Mennonite Church (MC) and General Conference Mennonite Church (GC).

Speaker Oscar Romo of the Southern Baptist Church led three sessions reflecting on the challenge of cross-cultural church planting with limited resources.

In discussing the changing reality of the North American scene, Romo said research shows that by the year 2000, the United States will have a majority of minorities. This new reality, which is already the case in many major North American cities, calls for an adjustment in the way we think about strategic planning for new church development.

Romo insisted on taking seriously the context of the communities in which we seek to plant churches. He also discussed the strategy of segmentation, which requires identifying a particular ethnic, socioeconomic, or age-group, and directing programs to meet the needs and respond to the interests of these particular groups.

During the sessions, participants raised questions about the "fit" of this method of church development with Anabaptist theological and ecclesiological perspectives.

The group agreed that much could be embraced in terms of an enthusiasm for evangelism and church development, and the need to be seeker-sensitive (careful listening to the needs of seekers) in our church planting efforts.

In addition, the group reaffirmed the centrality of reconciliation and the message of peace at the heart of the gospel, and the need to develop churches that are more than mere social clubs or cultural cliques. The churches we plant must reflect the breaking down of barriers and the reconciliation effected by Jesus at the cross.

Conference participants spent time discussing issues of common interest between the MC and GC denominations, as well as separately addressing issues that affect each group independently.

There was much excitement for an introduction given by Irv Weaver, MBM vice-president for Home Ministries, to a proposal for urban leadership development training being developed by MBM Home Ministries in collaboration with Mennonite Board of Education.

The meetings were followed by two days of church planter selection interview training led by Terri Brenneman, a psychologist and member of Pasadena (Calif.) Mennonite Church.

—*Stanley Green*

We're closer than you think!

From Portland to Pandora, from Sarasota to Shipshewana ... caring, professional help with MMA plans and services is usually just around the corner, and never more than a phone call away.

In northern and central California, contact this MMA counselor:

Paul Regier
Paul Regier & Associates
1159 F St.
Reedley
(209) 638-6695
(800) 648-1888

Retirement Plans, Life Insurance, Health Insurance, Financial Planning, Annuities, Long-Term Care Insurance

Mennonite Mutual Aid

LIFE seminar promotes new kind of evangelism

Winnipeg, Man. (GCMC)—Mennonites who attended a Living in Faithful Evangelism (LIFE) symposium here June 6-8 were encouraged to go home to their churches with a new brand of evangelism.

"The message was loud and clear. You don't have to be a 'hot-shot' to do evangelism—just be yourself," said Tim Elias, who organized the event as part of his work with the Conference of Mennonites in Canada. LIFE is a program of the Mennonite and General Conference Mennonite denominations.

Helga Froese, Steinbach, Man., was one of the 234 participants. She described the symposium as a "freeing" experience.

"We were told that evangelism should be about helping others move along to a greater understanding of God, instead of trying to clinch a final 'yes' or 'no' response," she said. "In other words, we meet people where they are at in their faith journey."

Speaker Don Posterski, president of the national programs for World Vision Canada, gave numerous examples from the Bible that illustrated how Jesus related to people as individuals. For example, Jesus talked about money when he was with rich people and healed people who were concerned about their health.

Speaker Henry Schmidt emphasized that the church of tomorrow needs to reach out to people in nontraditional ways. Schmidt, who is president of the Mennonite Brethren Biblical Seminary, Fresno, Calif., said there is a need for a new kind of evangelism focused on relationships, not numbers.

Many participants, both pastors and church members, came to the LIFE symposium with a strong dose of skepticism due to past encounters with evangelism.

"Some of our church members struggle with the 'E' word because they have been deeply hurt by evangelistic techniques," said Paula Diller Lehman, copastor of Faith Mennonite Church, Minneapolis.

"Others fear it will mean that we are going to be involved in activities that will antagonize people such as going door to door or passing out tracts."

But despite these reservations, participants such as Froese decided to attend the symposium because "we need to do better than we are doing. A lot of people don't know how to care for each other anymore. This LIFE process will help teach us how to relate again."

—*Carla Reimer*

• **House sold.** Sold before it was finished, the Lebanon, Ore., House Against Hunger brought in $90,000 (U.S.), the Pacific Coast Conference *Missionary Messenger* reported last month. Construction costs were a little above $40,000, and the rest will benefit Mennonite Central Committee. The 1,450-square-foot house was built on a lot donated by Norm and Millie Steckley. Work continues on a 2,000-square-foot House Against Hunger in Salem.

• **Grants awarded.** Eastern Mennonite College & Seminary, Harrisonburg, Va., has received three foundation gifts in recent weeks. The Arthur Vining Davis Foundation of Jacksonville, Fla., has committed $100,000 (U.S.) toward construction of the new seminary building. The Virginia-based Marietta McNeil Morgan and Samuel Tate Morgan Foundation gave $20,000 toward seminary construction after EMC&S faculty and staff committed $60,000 for the project. The seminary is within $100,000 of completely funding the $4.5 million project. EMC also received a $5,000 grant from the Presser Foundation of Bryn Mawr, Pa. Those funds, matched by Gordon and Velda Beider, Barto, Pa., will go toward the purchase of a Yamaha grand piano for the music department.

• **Elderhostel held.** The first of two Elderhostel sessions this summer was held at Conrad Grebel College, Waterloo, Ont., June 13-19. Participants attended classes on issues in third-world development, "heroes and villains" in Russia's past, and traditional work songs of early America. The second Elderhostel week is Aug. 8-14, with lectures on "War and Peace in the New World Order," "Native Culture and Spirituality in the 1990s," and "Reflections on Ontario Mennonite History." Information available from Ruth Anne Nigh at the college (519 885-0220, ext. 251).

• **Japanese women meet.** Some 50 women participated in the annual Japan Mennonite Women's Conference in Miyakonojo April 28-29. Guest speaker Chizuko Katakabe elaborated on two themes: "O Ye of Little Faith" and "The Meaning of Trials." Katakabe has spent 16 years ministering to Japanese people in England. The conference was hosted by women from the Namiki Mennonite Church and the Takajo Mennonite Church.

Loofah creates jobs. *Desarmes, Haiti (MCC)*—A child washes loofah "sponges" here. Mennonite Central Committee (MCC) worker Carla Bluntschli, of Fort Collins, Colo., is sending a batch of 6,000 of the natural sponges to Tearcraft, an alternative marketing organization based in England. She trained local women's groups to pick and clean the loofah pods.

Because the plant, a wild vine, is not cultivated, the women with whom Bluntschli works are challenged to find enough loofah at one time to fill an order of several thousand.

Since the 1991 ouster of Haitian President Jean-Bertrand Aristide and an ensuing Organization of American States embargo of that country, Selfhelp Crafts cannot import Haitian goods. England has not yet participated in the embargo. When the U.S. can again import goods from Haiti, Selfhelp Crafts hopes to carry the sponges.

• **New appointments:**

F. Jay Shetler, executive director/chief executive officer, Glencroft Retirement Community, Glendale, Ariz. He was installed in this position during the May 25 annual meeting of Friendship Retirement Corporation.

• **Missionary transitions:**

Daniel and Jolene Foley, with Matthew and Peter, returned from Honduras June 1 after completing an Eastern Mennonite Missions (formerly Eastern Board) assignment in Christian education. Their address is 68 Main St., Salunga, PA 17538.

James and Karen Gerber, with Vanessa, returned from the Philippines June 6 after completing an Eastern Mennonite Missions assignment in community development. Their address is c/o Steve Gerber, R. 1, Millbank, ON N0K 1L0.

Rhoda and Scott Jantzi returned to the United States June 2 after completing a two-year assignment in Puerto Rico. The overseas missions associates with Mennonite Board of Missions served at Betania Mennonite School where Scott was principal. Their address is c/o MBM, Box 370, Elkhart, IN 46515-0370.

James and Lori Leaman returned June 13 for a two-month home leave from Kenya where they serve in administration and teaching at Rosslyn Academy through EMM. Their address is 230 Cooper Ave., Landisville, PA 17538.

Gerald and Doris Miller, with Matthew and Timothy, returned June 16 from Peru after completing an Eastern Mennonite Missions assignment in medical ministry and church development. Their address is 964 Boyce Ave., Lancaster, PA 17601.

Wes and Marian Newswanger returned June 17 for a three-month home leave from Kenya, where they serve in community development through Eastern Mennonite Missions. Their address is 50 Lancaster Ave., Strasburg, PA 17579.

Margaret and Paul Wyse returned to their Mennonite Board of Missions assignment June 3 following a three-month North American assignment. They are involved in Wycliffe Bible translation projects for the people of Sudan. Their address is Box 44456, Nairobi, Kenya, Africa.

• **Coming events:**

10th anniversary, Emmanuel Mennonite Church, Gainesville, Fla., Aug. 28-29. Friends and former members are invited to attend special events. Information from the church at 1320 W. University Ave. #A, Gainesville, FL 32603; phone 904 377-5677.

• **New resources:**

Big Questions, an updated youth elective resource, consists of a pocket paperback for students and leaders guide. Questions include: Does belief in God make sense? Do miracles happen? Why is there evil and suffering? Available from Mennonite Publishing House, 800 245-7894.

Carrying God's Light, subtitled "Strength for the Journey," is a 64-page booklet from the Women's Missionary Service Commission of the Mennonite Church and Women in Mission of the General Conference Mennonite Church. Features an 11-part Bible study on spiritual disciplines. Includes a special Christmas program, clip art, more. Available from WMSC, 219 294-7131.

A Doubled Harvest, a 16-minute video, looks at the Zambian Brethren in Christ Church's ministry when drought caused almost total crop failure. Available for free loan from Mennonite Central Committee, phone 717 859-1151 (U.S.) or 204 261-6381 (Canada).

Weekly church bulletins are now prepared jointly by Mennonite Publishing House and Faith & Life Press. Each issue includes a prayer and responsive reading; bulletins with a blank back page are also available. Congregations may choose either the 2-3-color Mennonite Bulletin Series or the full-color Living Word Bulletin Series. Information from MPH, 800 245-7894.

• **Job openings:**

Chief executive officer, Prairie View, Inc., Newton, Kan. Prairie View provides a continuum of psychiatric services including a 60-bed hospital and outpatient offices in Newton, Wichita, Marion, and McPherson. Executive with a master's degree and experience in health care administration preferred. Submit cover letter and résumé by Sept. 1 to Search Committee, 316 S. Washington, Hillsboro, KS 67063.

Clinical psychologist and/or *psychiatrist* with eligibility for licensure in Virginia, Family Life Resource Center, Harrisonburg, Va. The center provides outpatient services for all ages and is committed to integrating psychology and Christian faith. Sponsored by the Virginia Mennonite Conference. Send résumé to 2102 Port Republic Rd., Suite C, Harrisonburg, VA 22801.

HVAC technician, Goshen (Ind.) College. Position responsible for daily operation, maintenance, and repair of heating, air conditioning, and refrigeration equipment on campus. Required experience: 1-3 semesters of trade school, certification in refrigeration recovery, familiarity with hydronic and low-pressure steam heating systems. Contact Marty Kelley, 219 535-7505.

Store manager or managerial couple, Selfhelp Gift & Thrift, Columbiana, Ohio. Information about the part-time position available from 35 S. Main St., Columbiana, OH 44408.

NEW MEMBERS

Beech, Louisville, Ohio: Ron and Chris Stutzman.

Charlotte Street, Lancaster, Pa.: Arthur Brisbane, David Jemison, Doreen Jemison, and George Santiago, Jr.

College, Goshen, Ind.: Howard and Sharon Brenneman, Erika Janzen, Clinton Reedy, Kent and Linda Stucky, Clarence and Wilma Leichty, and Jay and Linda Bontrager.

Dayspring Christian Fellowship, Canton, Ohio: Angie Ferguson, Matthew Ramer, Juliane Steiner, Joel Bennett, Lowell and Elena Hershberger, John and Renee Koshmider, and Fred Magnello.

East Union, Kalona, Iowa: Annika Klaassen and Jenni Harvey.

Emma, Topeka, Ind.: Omer Bontreger, Mary Alice Bontreger, Frank Ludwig, and Julie Ludwig.

First, Kitchener, Ont.: Kimberly Bender, Gwen Victor, Pam Hunter, and Mary Wright.

Floradale, Ont.: Gloria Brubacher and Sherrin Freeman.

Hanover-Chesley Mennonite Fellowship, Hanover, Ont.: Dennis Bauman and Rueben Martin.

Lynside, Lyndhurst, Va.: Joyce Clark, and Marty and Brenda Lovekamp.

Morning View, Singers Glen, Va.: Heidi Borntrager, Kerwin Borntrager, and Rhonda Burkholder.

Pleasant View, North Lawrence, Ohio Rick and Linda Dumont, and Clyde and Judy Singer.

Salem, Tofield, Alta.: Jyl Boettger, Kendra Boettger, David Burkholder, Crystal Hart, Aaron Kauffman, Gina Martin, Kalis Martin, Jodi Roth, Shannon Roth, Tyler Weber, and Jeremy Zook.

Salem, Wooster, Ohio: Bill Gable, Trent McVay, and David Gluck.

West Union, Parnell, Iowa: Neil Schlabaugh.

BIRTHS

Bargerstock, Jeff and Cindy Smith, Canton, Ohio, Alexander Paul (second child), May 14.

Bencsik, Christopher and Gayle Landes, Souderton, Pa., Morgan Kate (second child), June 11.

Bontrager, Galen and Diane Knam, Canton, Ohio, Amy Marie (second child), March 4.

DeHelian, John and Gail Trapp, Red Hill, Pa., Daniel John (third child), June 6.

Detweiler, Philip and Diane Halteman, Telford, Pa., Luke Christopher (second child), June 17.

Hostetler, Jim and Sandra Hartzler, Goshen, Ind., Jessica Dawn (third child), June 4.

Hunsberger, Rodney and Lisa Clemmer, Telford, Pa., Courtney Rae (second child), June 10.

Melick, Mel and Audrey Gingerich, Dashwood, Ont., Linette Elaine (fifth child), June 1.

Miller, Mark and Joyce Moyer, Baltimore, Md., Brooke Corinne (first child), May 17.

Mills, Thomas E. and Lorie Boll, Downingtown, Pa., Deborah Louise (third child), June 12.

Nafziger, Paul and Angela Parker, Stratford, Ont., (twins) Jessica Danielle and Sarah Jayne (first and second children), June 15.

Paxson, Mark and Cindy Majewski, Phoenixville, Pa., Kyle Chester (first child), June 15.

Quesenberry, Jonathan and Carol Martin, Charlottesville, Va., Leah Jayne (fourth child), Feb. 6.

Ressler, Ron and Josephine Angelo, Canton, Ohio, Jordan Michael (third child), April 10.

Smith, Dean and Debra Geib, Manheim, Pa., Jordan Dean (first child), June 11.

Smith, Philip and Dorothy Minshall, Salunga, Pa., Samuel Allen (third child), June 12.

Stauffer, Robert and Diane Martin, Lititz, Pa., Serena Janae (first child), June 7.

Steiner, Ron and Barbara Gable, Westfield Center, Ohio, Kelly Marie (second child), May 29.

Stoltzfus, Paul and Janette Gerig, Newberg, Ore., Stephen Hans (second child), June 17.

Stuckey, Andrew and Lori King, Montpelier, Ohio, Audrey Christine (third child), June 10.

Troyer, Jon and Cheryl Phillips, Elida, Ohio, Adam Evan (fifth child), June 10.

Troyer, Lyle and Syrena Carley, Fairview, Mich., Cody Dean (second child), June 9.

van der Zwaag, Gerke and Lavonne Gingerich, Columbus, Ohio, Anna Christine (second child), June 16.

Yoder, Randy and Marianne Kurtz, East Petersburg, Pa., Bryan Lee (second child), June 11.

Young, Gary and Stacy Handrich, Fairview, Mich., Gary Eugene (second child), June 10.

Zehr, Edward and Judy Noftsier, Croghan, N.Y., Ashley Lynne (third child), June 10.

MARRIAGES

Bender-Askling: Melvin Bender, Wellman, Iowa (Wellman), and Janice Askling, Kalona, Iowa, June 12, by Daniel R. Johnston.

Gill-Wright: Timothy Gill, Center Valley, Pa. (Salem), and Melisa Wright, Center Valley, Pa. (Salem), June 19, by J. Mark Frederick, Jr.

Groff-Swartley: Loren Groff, Newton, Kan. (Hesston), and Trinda Swartley, Hesston, Kan. (Hesston), June 19, by David Mann.

Harman-Slagell: Randy Harman, Harrisonburg, Va. (Harrisonburg), and Renita Slagell, Harrisonburg, Va. (Word Ministries), June 5, by Cindy Carr.

Heinze-Lehman: Daniels Heinze, Jr., Newton, Kan. (Baptist), and Jennifer Lehman, Newton, Kan. (Kidron), June 12, by Bill Detweiler.

Hertzler-Estle: Tim Hertzler, Hesston, Kan. (Whitestone), and Lauri Estle (Mennonite Brethren), Hesston, Kan., June 12, by Ken Adrian.

Histand-Ferebee: Ron Histand, Charlottesville, Va. (Charlottesville), and Kim Ferebee, Charlottesville, Va. (United Methodist), April 3, by Vernon Isner.

Hoffmire-Yordy: Darin Hoffmire, Morton, Ill. (Grace Evangelical), and Jane Yordy, Morton, Ill. (First), June 12, by Earl Cecil and Glen A. Horner.

King-Sommers: Larry King, Plain City, Ohio (Sharon), and Shelby Sommers, Columbus, Ohio (Sharon), June 19, by Elvin Sommers (grandfather of bride).

Kornhaus-Lehman: Brent Kornhaus, Orrville, Ohio (Martins), and Rachelle Lehman, Dalton, Ohio (Kidron), June 26, by Vince Frey and Bill Detweiler.

Krabill-Klesner: Tim Krabill, Wellman, Iowa (Wellman), and Dawn Klesner, Iowa City, Iowa, June 5, by Daniel R. Johnston.

Lennips-Bauman: Robert Lennips, Chesley, Ont. (Baptist), and Christine Bauman, Hanover, Ont. (Hanover-Chesley), June 12, by Wayne Nafziger.

Longenecker-Bauman: Kevin Del Longenecker, Harrisonburg, Va. (Steelton), and Shelby LaRae Bauman, Harrisonburg, Va. (Ridgeway), June 19, by John Kiblinger.

Peachey-Welty: Jon A. Peachey, Mt. Pleasant, Pa. (Pittsburgh), and Andrea M. Welty, Pittsburgh, Pa. (Pittsburgh), June 5, by Lavon Welty (father of bride).

Pompey-Dixon: Mark Pompey, Lancaster, Pa., and Yolanda Dixon, Lancaster, Pa. (Charlotte Street), April 24, by Leon Miller.

Redmond-Liese: William J. Fijalkowski Redmond, Harrisonburg, Va., and Kimberly Liese, Harrisonburg, Va. (Conestoga), June 12, by Harvey Stoltzfus.

Sheppard-Peachey: Wayne Sheppard, Gaithersburg, Md. (Baptist), and Tammy Peachey, Belleville, Pa. (Maple Grove), June 19, by Ivan Yoder.

Sauder-Beck: Patrick Sauder, Archbold, Ohio (Zion), and Kathy Beck, Archbold, Ohio (Zion), June 12, by Ellis Croyle.

Taylor-Amstutz: Ron Taylor, Kidron, Ohio (Kidron), and Pam Amstutz, Apple Creek, Ohio (Sonnenberg), June 18, by Dennis Kuhns.

Troyer-Warnick: Greg Troyer, Mantua, Ohio (Aurora), and Amy Warnick, Lancaster, Pa. (Stumptown), June 12, by Jim Schwartz.

Yoder-Miller: Derek Yoder, Goshen, Ind. (Fonnenberg), and Heidi Miller, Elkhart, Ind. (Walnut Hill), June 5, by Steve Thomas.

Volunteers commissioned. *Irwin, Ohio (RBI/RMM)*—Some 42 young adults were commissioned for mission assignments following orientation at Rosedale Mennonite Missions' headquarters here June 12-18.

The groups being sent out were: the seven-member Salt and Light Co., a traveling drama/music summer team; 18 REACH participants heading for four-month assignments in Israel, Russia, Taiwan, and Hispanic Ministries; 13 Summer Witness In Mission (SWIM) team members who are serving for seven weeks in Haiti and Russia.

Four voluntary service workers are beginning one-year assignments. Pictured left, they are: *left to right*—Marla Yoder, West Salem, Ohio, to London, Ohio; Linda Ropp, Kalona, Iowa, to Rosedale; Wesley Miller, Pryor, Okla., to Rosedale; Rebecca Miller, Sullivan, Ill., to El Dorado, Ark.

Above, REACH participants Cherie Hershey (left) of Lancaster, Pa., and Rhoda Showalter of Rosedale practice worship songs together.

DEATHS

Bumbaugh, Arlene, 77. Born: March 18, 1916, Pondbank, Pa., to Charles H. and Lydia G. Cook Bumbaugh. Died: March 25, 1993, Chambersburg, Pa., of a heart attack. Survivors—brothers and sisters: Mark, Charles, Jr., John, Martin, Isabel, Grace. Funeral: March 28, Menno-Haven Chapel, by Alvin Kanagy, Nelson L. Martin, and Menno Sollenberger. Burial: Park Lawn Memorial Gardens.

Beachy, Lulu Miller Schlabach, 86, Millersburg, Ohio. Born: June 13, 1907, Holmes County, Ohio, to David W. and Paulina Hostetler Miller. Died: June 13, 1993, Millersburg, Ohio. Survivors—children: Raymond, Alvin, Irene Yoder, LeRoy, Abner, Jr., Martha Coblentz, Mary Bear; stepdaughter: Barbara Beachy Hershberger; sisters: Sylvia Yoder, Arie Miller; 27 grandchildren, 32 great-grandchildren, one stepgrandchild, 3 step-great-grandchildren. Predeceased by: Norman D. Beachy (second husband) and Abner J. Schlabach (first husband). Funeral and burial: June 16, Zion Conservative Mennonite Church, by Fred Hostetler and Levi Miller.

Birky, Simon G., 85, Hopedale, Ill. Born: July 23, 1907, Hopedale, Ill., to John C. and Elizabeth Grieser Nafziger Birky. Died: June 16, 1993, Hopedale, Ill., of congestive heart failure. Survivors—wife: Ruth Miller; children: Jerold L., John L., Karen Nachtigall; 10 grandchildren, one great-grandchild. Predeceased by an infant son. Funeral and burial: June 19, Hopedale Mennonite Church, by H. J. Smith and Carl Horner.

French, Charles B., 62. Born: April 1, 1931, McVeytown, Pa., to William H. and Ruth M. Kauffman French. Died: June 7, 1993, State College, Pa., of cancer. Survivors—wife: Mary E. Kauffman French; children: Charles Lynn, Deborah Elizabeth Conner, Marlene S. Smoker, Douglas Bruce; brothers and sisters: Mark E., Annie Smith, David W., J. Paul, Jesse A., Samuel J., Harry J., Mary Alice, Raymond E.; 7 grandchildren. Funeral: June 10, Maple Grove Mennonite Church, by Ivan Yoder. Burial: Locust Grove Cemetery.

Keller, Mildred K. Wambold, 74, Souderton, Pa. Born: April 22, 1919, Skippack Twp., Pa., to Oswin and Alice Keyser Wambold. Died: June 15, 1993, Souderton, Pa. Survivors—husband: Norman F. Keller; children: Esther Cassel, Robert W., Stanley W., Ray W.; brother: Oswin Wambold; 10 grandchildren, 9 great-grandchildren. Funeral and burial: June 19, Franconia Mennonite Meetinghouse, by Russell Detweiler, John Ehst, and Floyd Hackman.

Kreider, J. Landis, 83, Quarryville, Pa. Born: Jan. 1, 1910, Lancaster, Pa., to John M. and Mary M. Lefever Kreider. Died: June 15, 1993, Lancaster, Pa. Survivors—children: Mary Denlinger, Norma Phillips, Shirley Mitchell, Joyce Shenk, J. Marlin, Lloyd N., Glenn L.; sister and brothers: Helen Brenneman, Richard, John, Elvin; 19 grandchildren, 25 great-grandchildren. Predeceased by: Ruth Herr Kreider (wife). Funeral and burial: June 18, New Providence Mennonite Church, by Paul L. Dagen and Robert A. Harnish.

Kunkel, Martin E., 75, Lancaster, Pa. Born: May 10, 1918, Kirkwood, Pa., to Earl G. and Gertrude Thomas Kunkel. Died: June 12, 1993, Lancaster, Pa. Survivors—wife: Mary Edna Groff Kunkel; children: Marian, Janet, John, Glenn, Kenneth; brother: Earl; half-sister: Emma Marie Kunkel-Guringe; 6 grandchildren. Funeral and burial: June 16, New Providence Mennonite Church, by Paul L. Dagen, Robert A. Harnish, and Doug Graybill.

Leaman, Elsie Martin., 85, Lancaster, Pa. Born: May 13, 1908, Lancaster Co., Pa., to David and Frances Martin. Died: June 20, 1993, Lititz, Pa. Survivors—children: Benjamin D., Carl M., David M., Norma M. Denlinger, Ray K.; sister: Anna Martin; 15 grandchildren, 7 great-grandchildren. Predeceased by: Benjamin D. Leaman (husband). Funeral and burial: June 22, Mellingers Mennonite Church, by Leon Oberholtzer and David Buckwalter.

Rodgers, Lloyd Joseph, 69, Hesston, Kan. Born: April 1, 1924, Hesston, Kan., to Joseph and Helena Groneman Rodgers. Died: May 9, 1993, of pneumonia. Survivors—wife: Pearl Hershberger Rodgers; children: Florence Schloneger, Robert, Bonnie Stauffer, Betty Boettger, Kenneth; 9 grandchildren. Predeceased by: Ruth (daughter). Funeral: May 13, Whitestone Mennonite Church, by Ronald Guengerich and Ken Livengood. Burial: Eastlawn Cemetery.

Zehr, Michael Monroe, 73, Fort Wayne, Ind. Born: Nov. 16, 1919, Fort Wayne, Ind., to Sam S. and Elizabeth Stauffer Zehr. Died: May 7, 1993, Fort Wayne, Ind., of heart failure. Survivors—wife: Mabel May Crossgrove Zehr; children: Jerold Lee, James Lamar, Michael Keith, Archie Duane, Lynn Kevin, Joyce Elaine Bowen; brothers: Henry H., Jack J., Samuel S., Elmer E.; 18 grandchildren, 8 great-grandchildren. Congregational membership: Anderson Mennonite Church. Funeral: May 10, D. O. McComb & Sons Funeral Home, by Verlin Haarer. Burial: Leo Cemetery.

**********CAR-RT-SORT** CR-23
390200 51H S113 285
MENNONITE BIBLICAL SEMINARY
LIBRARY
3003 BENHAM AVE
ELKHART IN 46517-1947

THE LAST WORD

A touchy subject for the '90s

Last winter I went to a square dance. Sponsored by a Sunday school class at a local Mennonite church, no less.

We do-si-doed. We bowed to our partner and corners, too. We circled left and circled right and we swung that gal and we gals got swung and it was just a grand ole time.

Afterward, my friend Mel mopped his face and commented that this had been an ideal social activity for three reasons. We had exercised, not just eaten. There was music—with many of us singing along as we promenaded to "I'll fly away, oh glory." And lastly, Mel said, "it was a place where men and women could touch each other in a socially acceptable way."

A few months later my church held a Maundy Thursday service. We women headed down to the basement for foot washing, and I overheard two older women talking as they removed their stockings in a room off to the side. Symbolically washing feet with panty hose on is all right for some, they agreed—"but to me, it's just not the same. I want that feeling of skin touching skin," one woman said.

Physical human contact. It's a touchy subject in the 1990s, when so many among us can testify to the devastating effects of inappropriate touch. Fearful of accusations of sexual misconduct, many teachers, pastors, and counselors are becoming justifiably cautious about their use of touch.

But as I reflected on my own experience as a single adult and read the articles by Donella Clemens and Sue Conrad in this issue, I was struck by our need for physical contact as well as our need to learn healthy ways of touch.

Jesus, who so often healed with a touch, not only intentionally disregarded cultural taboos when he laid his hands on the unclean, the leprous, the "untouchable." I think he intuitively understood the human thirst for the physical touch of other human beings.

I felt that thirst after moving into a new community last year. After the initial nice-ta-meet-ya handshakes, I was literally not touched for weeks at a time, outside a greeter's handshake at church. I suspect this is not uncommon for single adults who, like myself, find themselves uprooted and changing locations every few years. Many, of necessity, live hundreds—or thousands—of miles from family.

But it's a complex issue. A single friend describes a similar feeling of missing people's touch, but she adds that she has a strong sense of her own personal space. There can be cultural differences in personal space, too.

"At church it's very weird," says another friend. "Here are all these people who don't know each other very well or even dislike each other, but during the 'pass the peace' time, everyone's hugging. I'm thinking—back off."

With cases of sexual misconduct surfacing among us, touch is too often becoming associated with hurtful things. Sometimes it seems like the easiest way to deal with inappropriate touch is just to have everyone stay away from each other. But this isn't the time to pull back and start keeping everyone at arm's length. Today's society is aching for positive models.

Despite all the supposed freedom the sexual revolution has brought, we Westerners appear to be more isolated and lonely than ever. It's a world of much sex and painfully little intimacy. The contribution the church might make in modeling healthy touch—as part of valuing and caring for people—is as radical and as necessary as the contributions we might make in areas of peacemaking or simple living.

But before we start greeting each other with a holy kiss a la the apostle Paul, we must begin with relationships based on trust. Asking before giving a hug isn't a bad idea.

To return to foot washing—I'm amazed to think how Jesus turned an act of drudgery into a profound act of intimacy. And I like to think that it's possible—just possible—that he got the idea from a single person: Mary, who poured perfume on Jesus' feet and wiped them with her hair. John doesn't positively say whether Mary was unmarried—but the book does say the event took place less than a week before Jesus washed the feet of his disciples.

As Donella and Sue note, single people can make unique contributions to the life of the church. Perhaps they, like Mary, can guide us to new understandings of touch, of intimacy.

The lonely, silently hurting ones in our neighborhoods and in our pews could use a little of that gentle human touch.—*cmh*

ASSOCIATED MENNONITE BIBLICAL SEMINARIES
ELKHART LIBRARY
JUL 19 '93

July 20, 1993

Gospel Herald

THE WEEKLY MAGAZINE OF THE MENNONITE CHURCH

Peer mediation is one way to work at peacemaking. It's a concrete handle making practical our commitment to Christ's way of peace and nonviolence.

ALSO IN THIS ISSUE

'Life hasn't always been easy, but I've found new freedom in Christ' 6

12 do's and don'ts for Philadelphia 8

Delegates affirm West Coast GC-MC conference merger 9

Hope for ex-Yugoslavia lies in Christ's call to peace 10

Equipping our youth to become peacemakers in a troubled world

While Mennonites have often called for peace, we have not always promoted the tools needed to make peace. Mediation can be one way to work at peacemaking.

by Daryl Yoder-Bontrager

Jeremy was working on an assignment with the rest of his fourth- and fifth-grade classmates in a public school in Fresno, Calif., when he spotted a brush that had fallen out of Benjamin's desk.

It was a unique brush that caught Jeremy's attention, and he paused to fold and unfold it before returning it to the other boy's desk. But before he could put it back, Benjamin caught him with the brush, assumed that Jeremy had swiped it from his desk, and ran over and began to hit his classmate.

In most classrooms, the teacher would have corrected the situation with punishment. But Roxanne Claasen, Jeremy and Benjamin's teacher, uses peer mediation to solve classroom discipline problems. Claasen stopped the two boys and asked if they would be willing to talk with the conflict managers.

When they sat down together, the conflict managers led Benjamin and Jeremy through a standard mediation process. Benjamin began by telling what he thought had happened: he had seen Jeremy playing with his brush and was angry

Peer mediation is geared for relatively minor problems. But dealing with conflicts when they're minor keeps them from developing into major problems.

that someone had taken it out of his desk. The conflict managers asked Jeremy to repeat what Benjamin had just said and then to tell them what happened from his perspective.

When Jeremy did, Benjamin rephrased what he had just heard and then said, "Oh, I didn't know that was all that happened." The boys apologized to each other, and when the conflict managers asked them what they could do to keep it from happening again, they decided to play a game of checkers together.

It all sounds so simple, but it is a totally new way of solving problems," their teacher said. Claasen is one of a number of Mennonite teachers across the United States who are using peer mediation to help students deal peacefully with conflict. In telephone interviews conducted earlier this year for Mennonite Conciliation Service, some of them described their work with peer mediation.

Peer mediation is part of our broader peacemaking agenda," says Richard Blackburn, director of the Lombard (Ill.) Mennonite Peace Center, as he explains why he spends a good deal of his time training teachers to set up peer mediation programs. "We are committed to lifting up Christ's way of peace and nonviolence. We help people understand how conflict can be resolved."

Marcus Smucker, an associate professor at Associated Mennonite Biblical Seminaries, Elkhart, Ind., wishes that all Mennonite youth would have at least 20 hours of mediation training. "It would equip our young people to be peacemakers in the world," he says, adding that while Mennonites have often called for peace, they have not always promoted the tools needed to make peace. Mediation is one way to work at peacemaking.

Smucker's desire for mediation training stems partially from his work as a church consultant. He often encounters conflicts that involve "people who do not know how to communicate across their differences. If the present generation would learn more about mediation it would make a difference in our congregational life," Smucker says.

Most people, however, have not been taught to resolve conflict in healthy ways. The stereotype is that Mennonites suppress conflict. Others try to fight it out, often ending up in the court system. Both suppressing conflict and fighting keep disputes simmering and can disrupt relationships for years.

Since adults often have problems resolving their conflicts, young people do too as they learn to deal with conflict by watching adults. Peer mediation gives children and youth the skills for healthier conflict resolution.

Most school peer mediation programs select a number of students each year to take 15-20 hours of mediation training. Program coordinators try to involve a cross section of the student body as mediators. Students with leadership potential who may have been exercising it in negative ways are sought as much as positive leaders. Once a pool of trained mediators is available, student disputes are referred to the program coordinator who matches mediators with persons in conflict.

Peer mediation is geared for relatively minor problems, according to Sue Hess, director of the Community Mediation Center in Harrisonburg, Va., who helps set up peer mediation programs in schools. "But dealing with the conflicts when they're minor keeps them from developing into larger problems," Hess says.

One way to be committed to lifting up Christ's peace is to help people understand how conflict can be resolved.

She adds that conflict between students always feels big and important to those involved. Peer mediation treats all conflicts as important, no matter how trivial the disputes may seem to adults.

Frank Albrecht, a public high school teacher in Lancaster, Pa., coordinates his school's peer mediation program. The program, which just finished its third year, mediated some 350 cases in 1992-93. "The most common problems are rumors—'he said,' 'she said,' " Albrecht explains. But the school's team of mediators also has worked with student-teacher disputes and problems between students and their parents.

Mediation does not always work. When it fails the results, in today's violence-prone schools, can be tragic. Steve Beachy, who coordinated peer mediation programs in two schools in Washington, D.C., for two and a half years, tells of helping mediate a group of girls who were about to fight each other. Although they thought they had come to a resolution, when they left the mediation, their friends got them "pumped up" and one of them was stabbed in the ensuing fight.

But the mediation formula does produce successful results in a large majority of cases. "When the students actually get together the rate of success is very, very high," says Ron Claasen, Roxanne's husband and the director of the Center for Conflict Studies at Fresno Pacific College. "The agreements seem to last. If you compare them to punishment, I think it lasts much longer."

One reason for a good success rate is that students feel they have more control over the solution of their own problems. Sue Hess observes, however, that when students control the outcomes, the solutions may not be the ones that adults would choose. While training teachers in one school, she helped mediate a conflict between two girls who were fighting over a boy they both wanted to date. The girls' solution was to share the boy: one girl would date him one week, the other the next week.

After students have been exposed to mediation techniques, they often learn how to use the program. Steve Beachy tells of a girl who, after being involved in a number of mediation sessions, no longer resisted mediation but voluntarily came to him, saying that she was going to get in another fight if they didn't have mediation. Volunteer mediators in Roxanne Claasen's classroom are less busy toward the end of the year, when students have learned to use the methods without the help of mediators.

Aside from resolving conflict, the by-products of mediation training can benefit both students and teachers. "I learned how to communicate in a better way," said one mediator, a high school senior in Lancaster, Pa. "I learned to understand the other's point of view, to understand what they're saying and what they're feeling."

All of those interviewed work primarily in public schools. Of the nine Mennonite high schools in the United States affiliated with the Mennonite Secondary Education Council, only two have introduced formal peer mediation training into their schools. In those two schools, peer mediation hasn't caught on like it has in some public schools where Mennonites work with it.

One difference is that schools that employ peer mediation extensively to solve student conflicts use it as an extracurricular activity that is fitted, at least partially, into the schools' disciplinary structure. The two Mennonite schools have initiated it more as a part of their curriculum. One school included it in a class on peacemaking, for example. The result is that mediation tends not to become integrated into a school-wide method of problem solving.

Even so, most Mennonite school administrators thought that using more peer mediation would be good for their schools. "I think it's an excellent idea," says one assistant principal. "I'd like to see us use it more."

Most of the Mennonites involved in peer mediation can't see it used enough. "It's revolutionized our school," says Frank Albrecht. "Students are now threatening to take teachers to mediation rather than physically threatening them." In one of the Washington, D.C., schools where Steven Beachy coordinated peer mediation the suspension rate dropped by 50 percent after the mediation program got off the ground.

Mediation has a good success rate because students feel they have more control over the solution to their problems.

Mediation has also changed one of the schools in New Orleans where Jeff Gingerich helped set up a program. The school had a divided staff when peer mediation was introduced. In order to set up the program every member of the faculty was given mediation training. The teachers are now a caring, cooperative faculty, Jeff says.

And now every morning, right after the national anthem is played, the principal plays a song called "Peacemakers." Every student knows the words and sings along.

Daryl Yoder-Bontrager, Lancaster, Pa., has worked part-time as editor of Mennonite Central Committee's "Newsletter on the Americas." The other part of his time he has been a homemaker for his wife and their two small children. Next month, the family will move to Honduras to assume MCC country representative responsibilities there.

Can there be anywhere in the English language a mere three words which better capture the current moral state of "mainline" Mennonites than Steve Elzinga's "sufficient personal agonizing" in ***A Mennonite Rides with the Military in Somalia*** (June 1)? And yet we still declare ourselves a people of the Book whose highest value is obedience to Jesus Christ, taking his life as our model and accountability to a community of like believers for that Jesus walk.

Accountability. So highly praised and so little practiced. According to the process Elzinga indicates is widely used by Mennonite agencies, accountability is apparently less and less a matter of determining the morality and rightness of decisions according to an agreed-upon standard of transcendent and objective truth. It is more and more simply seeking to assure that each person has attained some minimum level of introspection believed necessary for decision-making.

D. R. Yoder
Atlanta, Ga.

As BMC members, we are often close to people who are infected and living with HIV or who have died from AIDS-related diseases. Education about the disease and about the changing of behavior is the most effective weapon we now have in the fight against HIV/AIDS.

We know that gay men have been particularly susceptible to this disease in the past. However, statistics now show that the largest percentage increase in HIV/AIDS cases is occurring in the heterosexual population, particularly in women.

Brethren/Mennonite youth are not immune to this disease. We know there will always be young people who choose a life different from that taught or desired by their parents and the church. Not only are our gay children at risk for AIDS, but straight children are as well.

We ask for the church to respond to AIDS by facing the reality of the paths taken by some young people—and by recognizing the importance that they be given the information that may save their lives. We implore parents, teachers, pastors, and counselors to speak to our children and to arm them with the facts regarding HIV/AIDS and its prevention.

We call for education and discussion with our children about the transmission and prevention of HIV/AIDS. We call for understanding and compassion toward all people with HIV/AIDS and their families. We pray that the loving Spirit of Christ be shared in this critical era of the AIDS epidemic.

Board of Directors
Brethren/Mennonite Council for Lesbian and Gay Concerns
Washington, D.C.

Mennonites have a reputation for being good at talking and fellowship. But we can become so preoccupied with ourselves that we fail to notice visitors and guests.

That happened to me at a Mennonite church in a medium-size city. Early church had just finished and people were waiting for Sunday school to start. I adopted the manner of a bemused visitor and proceeded to walk around the church and among the people to see what would happen. Nothing happened.

I made two complete circuits of the church, ten trips through the foyer, loitered by the ushers who were folding bulletins (three times), navigated between clusters of people in the fellowship area four times, nosed around in early-church twice, trekked through the kitchen three times, and made two transits of the sanctuary. As the minutes went by, I became increasingly astonished by my apparent invisibility and decided to leave.

I drove to a second Mennonite church where a man stopped, introduced himself, and made small talk. He invited me to stay for donuts and fellowship. I made the acquaintance (around donuts and tea) of many people. The afternoon ended up with one couple taking some friends and me out to lunch.

I found it eye-opening to experience how a stranger could feel invisible in church. If I were a visitor to that city, I know to which congregation I would be attracted. I also want to be more active in welcoming unfamiliar people in my own church.

Robert Erck
Lombard, Ill.

"For in hope we were saved. Now hope that is seen is not hope. For who hopes for what is seen? But if we hope for what we do not see, we wait for it with patience."
—Romans 8:24-25, NRSV

Gospel Herald

Editor: J. Lorne Peachey

Assistant Editor: Cathleen Hockman

Editorial consultants: George R. Brunk III, Richard A. Kauffman, Martha Kolb-Wyckoff, Stuart Showalter, Diane Zaerr

Gospel Herald (ISSN 0017-2340) is published weekly, except for the third week of August and the first week of December, for the Mennonite Church by the Mennonite Publishing House. Subscription rate (in U.S. dollars): $27.50 per year; outside U.S. and Canada (air mail delivery): $47.50 per year. Group and bulk rates available. Call 1 800 245-7894.

Editorial and subscription address: *Gospel Herald,* 616 Walnut Avenue, Scottdale, PA 15683-1999. Telephone: 412 887-8500. FAX: 412 887-3111.

Second-class postage paid at Scottdale, PA 15683-1999. Lithographed in the United States.

Copyright © 1993 by Mennonite Publishing House.
Canadian subscriptions: second-class postage paid at Kitchener, Ont., publication mail registration no. 128562.

Gospel Herald is a member of the Associated Church Press and of Meetinghouse, an association of Mennonite and Brethren in Christ editors.

Postmaster: send form 3576 to 616 Walnut Ave., Scottdale, PA 15683-1999.

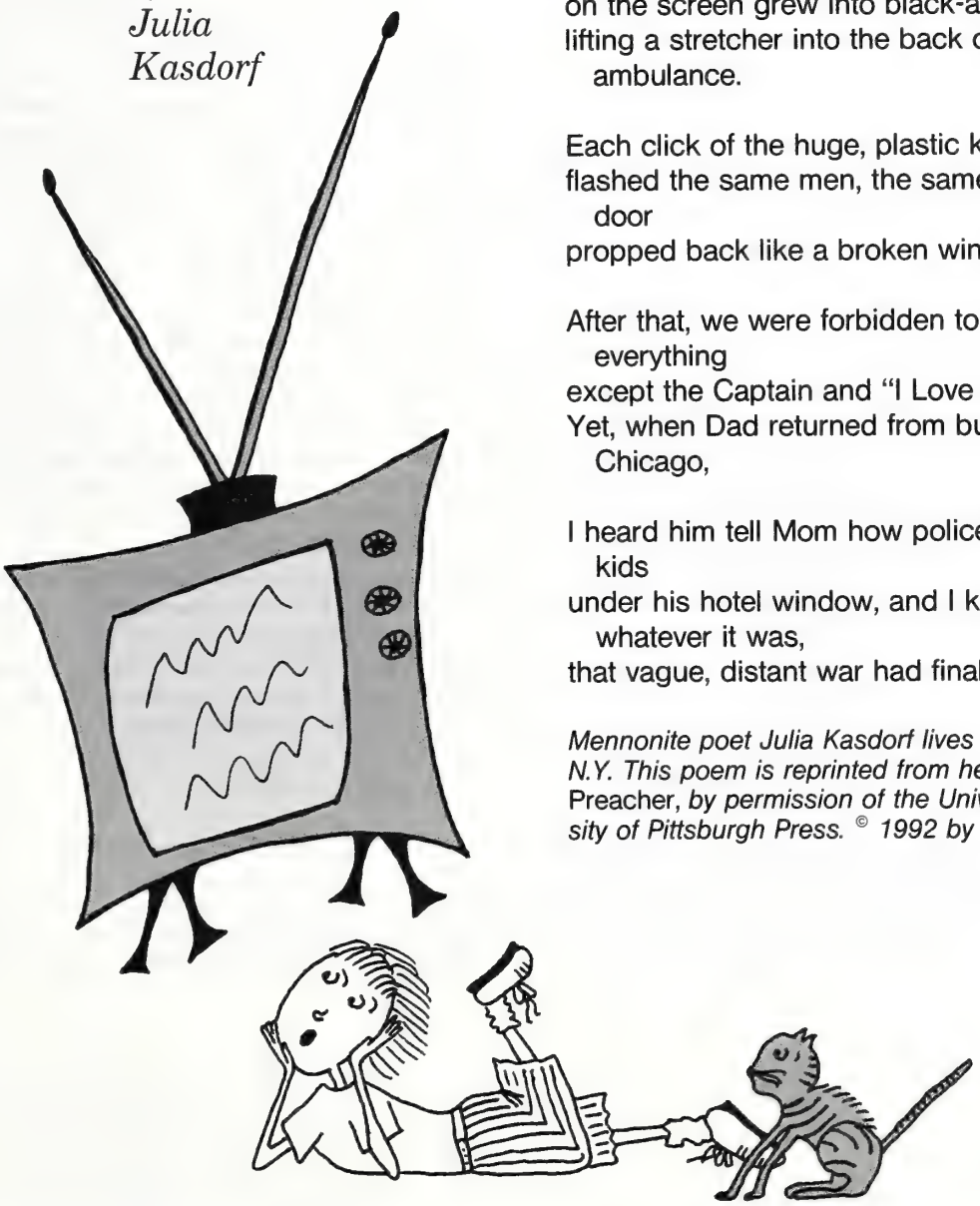
Vol. 86, No. 29: July 20, 1993

Printed on recycled paper

Credits: Cover, pp. 3-4 by Dynamic Graphics, p. 5 by Ingrid Hess, p. 9 by MCC, p. 12 by Rich Preheim, p. 13 by Jenni Leister, p. 15 by Jan Gleysteen.

First TV in a Mennonite family (1968)

by Julia Kasdorf



The lid of the Chevy trunk couldn't close
on that wooden console with a jade screen
and gold flecks in the fabric over the
speaker.

They sent us to bed then set it up
in the basement, as far from our rooms
and the dinner tables as they could get,

out of sight for grandparents' visits.
The first morning, Mother studied the guide
and chose Captain Kangaroo for me,

but when we turned it on, the point of light
on the screen grew into black-and-white men
lifting a stretcher into the back of an
ambulance.

Each click of the huge, plastic knob
flashed the same men, the same ambulance
door
propped back like a broken wing.

After that, we were forbidden to watch
everything
except the Captain and "I Love Lucy."
Yet, when Dad returned from business in
Chicago,

I heard him tell Mom how police beat the
kids
under his hotel window, and I knew
whatever it was,
that vague, distant war had finally come.

Mennonite poet Julia Kasdorf lives in Brooklyn, N.Y. This poem is reprinted from her book, Sleeping Preacher, *by permission of the University of Pittsburgh Press.* © *1992 by Julia Kasdorf.*

'Life hasn't always been easy, but I've found

One of the representatives of the United Native Ministries Council at Philadelphia 93 will be a mother of eight, foster parent of three, and grandmother of one.

by Rhoda Longenecker

Planners for the 1993 Mennonite General Assembly expect between 4,500 and 5,000 Mennonites to congregate in Philadelphia from July 27 to Aug. 10. Among them will be 273 delegates, appointed by district conference to attend to the business of the churchwide body.

One of this select group is Liz Detweiler, a representative of the United Native Ministries Council (UNMC). The council is an associate group of Mennonite Church General Board. It represents five Native American tribes—Choctaw, Creek, Hopi, Navajo, and Ojibway.

Liz Detweiler was born Elizabeth Morrison, eldest child of Don and Bessie Morrison of Morson, Ont. Both her parents were Ojibway Indians. Her mother was a status Indian, but her father was non-status, so the family lived without the many financial benefits accorded by the treaties in Canada. In recent years the law has changed, and Liz is now a status Indian, a member of Big Island First Nation.

Don Morrison was a hardworking man, employed with a variety of tasks seasonally—logging in winter, trapping in spring, delivering gas and groceries in the summer, picking blueberries and wild rice to sell, hunting, and fishing. As the oldest of 10 children, Liz always helped to care for the family. She received very little formal education because she spent most of her time working with her dad in the bush.

Life was relatively happy and stable in the early years, but after her grandfather died when Liz was about 11, her parents began drinking a lot more. With the drinking came trouble. Once when her parents were drinking and her father was beating her mother, Liz went out in the bush and hollered in desperation, "If there is somebody out there, HELP!"

"I didn't even know there was a God when I called for help," Liz says. "One day much later I found Ps. 50:15 which says, 'Call upon me in the day of trouble; I will deliver you, and you will honor me.' That call for help was a turning point in my life. I began to have new feelings and desires. I believe God heard me when I called for help."

When she was 16, Liz started going to church occasionally. "The building was a special place for me," she says. "I felt at peace there. I still didn't know God or Jesus. But I began to think. I knew I was not happy with my life.

"For a year I thought about what I would have to give up if I became a Christian," Liz continues. "At 18 I decided to accept Jesus as my Savior. Since then, life has been happy. It hasn't always been easy, but there is new freedom in Jesus. Being accepted in Christ has nothing to do with our background or skin color."

After becoming a Christian, Liz attended Bible school in Cass Lake, Minn., for several years. While she was there, she met Wally Detweiler—an ex-farm boy from Iowa—and the two were married. They moved back to Morson in the summer of 1965 to help at the church. They have lived here since and have been faithful, active participants in Morson Community Bible Fellowship, a member of North Central Mennonite Conference.

Wally has a repair business serving tourists at both resorts and private cottages. He fixes diesel generators, boats, motors, propane stoves, refrigerators, and lights. He also delivers propane by barge to island locations on Lake of the Woods. He can do anything anybody asks him to

In her role as UNMC treasurer, Liz spends a great deal of time praying for the 12 congregations of the association.

do and specializes in doing the apparently impossible.

Wally and Liz have three grown children of their own—Deb, Wally, Jr., and Lorrie. They have adopted five of Liz's nieces and nephews—Tanya (17), Ian (16), Jennifer (13), Richard (11), and Ryan (10). A year ago they became foster parents to three more children—Stephanie (14), Julianna (11), and Elmer (8) Sakanee.

Liz and Wally have a deep concern that their children be taught about God. They are always praying and asking God for more ways that they can reach out and share the good news of the grace of the Lord Jesus Christ with others. They are hospitable people—inviting guests and opening their home to many people. In an effort to be involved with people in the community who don't attend church, they have invited couples for an evening out, having dinner together and going bowling afterward.

The Detweilers are members of the Gideons International. They have helped with summer camps. They take their family to church meetings, conventions, music festivals, and family reunions. Wally serves as congregational chairperson of Morson Community Bible Fellowship, and Liz teaches Sunday school (the wee ones in the kindergarten class are her special love). In the summer she drives bus for Bible school. Liz and Wally are always busy and looking for more ways to faithfully share Jesus.

For four or five years now, Liz and Wally have been school bus drivers. They have one route between them and alternate as necessary. This gives them a lot of contact with—and concern for—the children of the community. Liz says when she drives she prays a lot for the children and for their families. She is a loving, firm disciplinarian, greeting the children with smiles and a personal word as they get on the bus.

Liz has served as a representative to the United Native Ministries Council for about four years. She travels several times a year to attend council meetings and takes this responsibility very seriously. She serves as UNMC treasurer (which she says is a "figurehead" job), and spends much time thinking about and praying for the 12 UNMC congregations. This past summer at the United Native Ministries assembly in Atmore, Ala., she led a seminar on "Raising Our Children for Christ." Her mother was present, as well as 10 of her children and her first grandchild.

Liz and I have known each other for 24 years. I am glad to be among those who call Liz Detweiler a friend. She is a woman who fears the Lord—a blessing to all who know her.

Rhoda Longenecker first went from Philadelphia, Pa., to northwestern Ontario for two years of voluntary service and has lived there since. Her husband, William, is pastor of Morson Community Bible Fellowship.

The Detweiler family gathered for Christmas 92 (back, from left): Wally Jr.; Wally Sr., Liz, Lorrie; (middle) Tanya, Richard, Elmer Sakanee, Julianna Sakanee, Carl Whetzel III; (front) Stephanie Sakanee, Ryan, Jennifer, Deb Detweiler Whetzel holding Catherine Whetzel. Missing is Ian, who was visiting his birth mother.

12 do's and don'ts for Philadelphia

by David Greiser

When Mennonites converge on Philadelphia at the end of this month, the city will be ready. Mennonite General Assembly is the first large convention in the new Philadelphia Convention Center, and it will be well covered by the local media.

Word that the Mennonites are coming is out on the street—literally. A friend who works with the homeless tells me they are already discussing how they will approach Mennonites when they come to town.

Are Mennonites ready for Philadelphia? Some Assembly goers are apprehensive about their personal safety. Will we also learn, have fun, and be spiritually refreshed? Absolutely! Here are some simple do's and don'ts for making Philadelphia 93 the churchwide experience of a lifetime.

Do get out and walk the streets. Hear the sounds, savor the smells. Philly is more than exhaust fumes and blaring horns. It is music, languages, and the aromas of souvlakia and Chinese stir fry.

Don't forget to lock your car—after removing items from its seats.

Do walk in pairs or groups. Walk briskly and purposefully.

Don't take the subway after 9:00 p.m.

Do eat in Chinatown and at Reading Terminal Market. Sample the sushi, gorge on the Greek sandwiches, delight in the Down Home Diner, chow down a cheesesteak at Olivieri's. Sample an Italian hoagie and a soft pretzel.

Don't waste your money on fast food.

Do speak to people who ask you for money (even if they seem strange, they are usually harmless). Say hello and give your name. One homeless person says the worst thing about being on the street is being invisible when people pass by. On the other hand. . . .

Don't give money to people who ask. Panhandling is a systemic problem and, yes, most of the money does go for drugs and alcohol. You cannot patch a multimillion dollar wound with a 25-cent bandage strip.

One person suggests putting a dollar aside each time you're asked for money. At the end of the week, donate your dollars to an organization that fights homelessness, such as Habitat for Humanity or the Catholic Workers.

Do visit museums. The Natural History Museum, Museum of Art, and the Rodin Museum (home of "The Thinker") are short bus rides away from the convention center.

Don't miss the local treasures. The Balch Institute features displays of the city's cultures and its ethnic history. Across the street, the Atwater-Kent Museum offers a 30-minute tour through the city's history. Independence Hall, the Liberty Bell, and Benjamin Franklin's grave are five minutes from the convention center, and they are free!

Do get to a Philadelphia neighborhood. (Center City doesn't count!) In minutes, a bus or trolley can take you to Italian South Philly, interracial Germantown, historic Queen's Village, or ivied University City. The *real* Philadelphia is not skyscrapers—it is neighborhoods.

Don't miss the Phillies! At $4 apiece, general admission baseball tickets are cheaper than the movies. Sunday, Aug. 1, is Nostalgia Day at Veterans Stadium. You can go to the closing worship of General Assembly, grab a bite at Reading Terminal, and then take the subway to see the Phils and the Pittsburgh Pirates in 1933 uniforms.

I'll see you there.

David Greiser is pastor of the West Philadelphia Mennonite Fellowship.

PHILADELPHIA 93

Called To Freedom IN CHRIST

Over 90 percent of vote affirms West Coast GC-MC conference merger

Phoenix, Ariz. (The Mennonite)—Focusing on the theme of harmony, delegates to the Southwest Conference (SWC) of the Mennonite Church and the Pacific District Conference (PDC) of the General Conference Mennonite Church exhibited that concept by voting to join their two bodies by July 1, 1994.

Meeting here June 24-26, SWC delegates voted 74-0 for the merger, while PDC delegates voted 215-23. The next day delegates to the Pacific Coast (Mennonite Church) Conference meeting in Salem, Ore., voted unanimously to integrate with the northern part of PDC.

During the past year an integration structures committee met to work out joint operational understandings among the three conferences. The committee then brought a proposal to combine the three groups into two: the Pacific Southwest Mennonite Conference and the Pacific Northwest Mennonite Conference.

PDC moderator Duane Oswald expressed the hope that all three conferences meet together next year to celebrate the joining. No plans have been finalized, however.

While delegates were overwhelmingly in favor of integrating GCs and MCs, they expressed theological differences within the groups. The integration structures committee, after receiving feedback from congregations to an earlier draft, included a "platform statement" that listed "principles that shape our missionary discipleship as Christians of Mennonite faith."

Debate ensued about whether or not that should be part of the integration package being voted on. In the end the resolution to integrate included the platform statement.

But several people expressed concern about the theological differences among members of this new structure. John Slivkoff, pastor at Grace Mennonite Church (GC), Dallas, Ore., said, "We cannot know the living Christ without the objective authority of the Word of God."

Francis Ewy of Mennonite Community Church (GC-MC), Fresno, Calif., said, "I can tolerate differences within my own church."

But Rick Johnson, pastor at Spring Valley Mennonite Church (GC), Newport, Wash., expressed concern about the constituency and the leadership drifting apart theologically.

Unhappy with the tenor of the discussion, Tesfatsion Dalellew, president of the Council of Anabaptists in Los Angeles, quoted Paul Erb, his former teacher at Eastern Mennonite College, who once said to a student, "Why don't you ask a question that unites us instead of a question that divides us?"

Delegates from the two conferences also heard sermons by Basil Marin, Clare Ann Ruth-Heffelbower, and James Isaacs on the theme, "Raised with Christ—A harmony of love" (Col. 3:1-17).

—*Gordon Houser*

MCC appeals for funds to aid people of Sudan

Khartoum, Sudan (MCC)—Sudan is a country that is "bleeding profusely," says William Reimer, Mennonite Central Committee (MCC) Sudan country representative.

The relief and development agency has launched a $300,000 (U.S.) fund appeal to provide seeds and tools for the Sudanese people, and is asking for an additional $30,000 to fund peace efforts (see the May 25 *Gospel Herald*). To date, MCC has received few contributions for this project.

"We want to be sure that in the few stable areas people have the opportunity to plant crops and take back some control over their lives," Reimer says.

Sudanese have been at war for 27 of the past 37 years. The government that controls the north has been fighting the rebel Sudan People's Liberation Army (SPLA) for control of the south. The conflict widened when the SPLA split into two factions in 1991 and into a third faction in 1992.

This spells misery for millions of southern Sudanese caught between the warring armies. The United Nations reports fighting has uprooted 5 million people—at least three-fourths of the population—who are fleeing from place to place within Sudan and to neighboring countries, trying to find safety.

Most have lost everything; few salvaged more than a cooking pot or some rags.

The ongoing war has disrupted agriculture and transportation systems, creating pockets of severe starvation and widespread hunger in southern Sudan. In some famine areas people have resorted to boiling and eating grass.

Recently when Sudanese church workers visited a group of 2,000 displaced people, they found little use for the infant milk powder they had brought; no children under the age of 3 had survived.

This Sudanese woman's fate is shared by millions. Fighting forced her to flee her home and live in a camp for displaced people. MCC is appealing to its constituency for $300,000 (U.S.) to meet Sudanese requests for agriculture supplies. U.S. residents can contribute by marking their donations "B638-11" and sending them to MCC, 21 South 12th Street, Akron, PA 17501. Canadian residents should mark their contributions "food program/Sudan" and send them to MCC Canada, 134 Plaza Drive, Winnipeg, MB R3T 5K9.

Hope lies in Christ's call to peace, say peacemakers in Serbia, Croatia

Scottdale, Pa.—Faces of refugee children haunt the dreams of a woman named Beba in Serbia's capital.

Beba describes how her daily work with refugees in Belgrade—how hearing them tell of atrocity after atrocity—has crept into her dreams. In her sleep, she says, she sees the faces of refugee children—and suddenly her own children are there among them—and they all look the same.

The war, she infers, is senseless—for we are all members of the same family.

Beba was one of several peacemakers in the former Yugoslavia interviewed during a trip by Gerald Shenk and Michael Hostetler June 23-July 2.

Gerald and his wife Sara Wenger Shenk, of Harrisonburg, Va., recently completed a six-month research project in Serbia and Croatia. The purpose of the project, sponsored jointly by the Swedish Life and Peace Institute and Mennonite Central Committee, was to investigate the role of local religious communities in peacemaking on both sides of the conflict. Shenks formerly lived and worked in Yugoslavia for nine years.

Mennonite Board of Missions Media Ministries sent video producer Hostetler, of Scottdale, Pa., to record the stories of peacemakers Shenks had encountered. The completed video will be released in late summer.

In interviews July 7-8, Hostetler and Shenk described some of the people they encountered during their trip—a journey that took them from Zagreb, the capital of Croatia, to Osijek (also in Croatia) to Novi Sad, Serbia, and finally to Belgrade.

A Franciscan priest. A news story in the June 15 *Gospel Herald* reported how a Franciscan priest, Ivo Markovic, and fellow monks helped Croatian and Muslim leaders in a central Bosnia town negotiate peace—a local agreement which lasted a full year.

Then in mid-June 1993 a group of Bosnian Muslims from outside the area invaded the village. Twice the local Muslims managed to protect their Croatian neighbors. But finally the outside group overwhelmed the local Muslims and slaughtered the town's Croatians, chasing off the survivors. Among those killed were eight of Markovic's family, including his 71-year-old father.

But Markovic's love of enemy remains strong.

"Ivo says that even if there is only one honest Muslim who's still working for peace, then all his efforts are worthwhile," Shenk said.

A young couple. Shenk and Hostetler also interviewed Nikola and Sandra, a young couple living in a volatile Bosnian hotspot—the town of Mostar. Last fall, Nikola drove a truck of relief supplies into Mostar, and found people angry, bitter, hating, and hungry for revenge—desperate, in short, for the gospel, he said.

Nikola and Sandra, who were engaged at the time, came from Zagreb, where they would have been much safer, Hostetler explained. But they felt a powerful calling to stay in Mostar.

They married there and now meet with a church of 30-40 people who cram into space in a warehouse. Nikola wouldn't call himself a pastor, Shenk said, but he and Sandra have had a profound local impact through a person-to-person sort of ministry—helping their neighbors meet both physical and spiritual needs.

A Serbian soldier. Shenk and Hostetler also talked with a young Serbian soldier who found himself unable to fight. After his conscription into the army, Lazarus was ordered to get in a tank and attack Osijek. At that moment, he realized he just couldn't do it. "I'm a follower of Christ and he will not let me kill," he said.

The commanding officer threatened to kill Lazarus on the spot, but finally turned away and said, "Get this guy out of here—*he's not normal.*" Lazarus was eventually relieved of combat duty. A fellow soldier became a Christian through Lazarus' witness.

A battle between good and evil. "As Beba said, this is not a battle between Croatians, Serbs, and Muslims," Shenk said. "It is a battle between good and evil—we see here the result of tensions and hatreds you could find anywhere."

And here, for Hostetler, lies an enormous hope. The vast majority of the Serbians and Croatians are either Orthodox or Catholic Christians, he explained.

"People we interviewed believe that the only hope for peace is for the church to live up to its calling—to rally around Christ's call to peace," he said. "I believe

EASTERN MENNONITE
College & Seminary

75 Our th Year
COMPLETE!

We have completed our 75th anniversary year successfully through the financial contributions of our supporters. Our fiscal year ended on June 30, and we celebrate the following recent achievements:

- ***245 graduates of the college***
- ***26 graduates of the seminary***
- ***$1.15 million for the 1992-93 EMC&S Fund (goal: $1.3 million)***
- ***$4.41 million for the new seminary building (goal: $4.5 million)***
- ***$32.2 million for Choosing Distinction Phase I (goal: $30 million)***
- ***Total number of donors for Phase I (five years): 7,500***

We are thankful to all God's people who are participating in the education mission of EMC&S.

Joseph L. Lapp
president

this sort of conflict—like in Somalia and republics of the former Soviet Union—is the nature of conflict to come throughout the world. If lessons can be learned here [in the Yugoslav republics], what a tremendous potential we have for a testimony for peace."

Hostetler noted, "When I went I sensed a prevailing attitude in the United States that diplomacy hadn't worked, so what else is there? Truces, international peace plans, etc., had all fallen apart, so people seemed to think military intervention is the only option available.

"But I came away more convinced than ever that this will not lead to a lasting peace," he continued. "We as Mennonites need to remind ourselves of that. As in Somalia, military options seem rather seductive, but I am increasingly convinced that they don't lead to lasting resolution of conflict."

Shenk expressed his joy for being able to walk with former students and colleagues during this "time of great testing."

It is in the warring former Yugoslavia, he said, that "some of the most exciting examples of the people of God at work today can be found."—*Cathleen Hockman*

College students work with Liberian refugees

Abidjan, Côte d'Ivoire (GC)—Ten college students in Côte d'Ivoire, West Africa, are learning firsthand about the effects of the civil war in Liberia.

Until July 20, the students are serving as volunteers with church and service agencies at strategic locations in the west of Côte d'Ivoire where, according to United Nations estimates, more than 250,000 Liberian refugees have settled during the past year.

These 10 volunteers, a part of 23 students in Goshen (Ind.) College's first Study-Service Term (SST) in Africa, frequently hear the stories of Liberians who have fled from their country's internal conflicts. These refugees seek security in Côte d'Ivoire, which has had the most stable government in all of Africa since 1960.

The UN High Commission for Refugees has funded special schools for Liberian children in Côte d'Ivoire, and two Goshen students are assisting teachers in these schools. Junior Mira Grieser, Lansdale, Pa., and sophomore Kelli Beyeler from Wooster, Ohio, work in the city of Danané, where they help teach elementary math, science, and English in makeshift classrooms crowded with 40 or more students.

Farther south in Zouan Hounien, junior Patricia Yousey from Akron, Ohio, encounters refugees daily as an assistant in the area's only health-care center.

Still further south, near Toulépleu, two Goshen students interact with refugees who live in a village close to the Liberian border. Juniors Tamara Gerber, Sellersville, Pa., and LaDene King, Hickory, N.C., have organized informal educational programs for the children.

"Goshen College students are serving admirably in very challenging circumstances," reported SST codirector Stuart W. Showalter after an administrative visit to these students June 18-23.

"They provide genuine aid and comfort to refugees and agency personnel while they also learn a great deal from their gracious hosts."

Showalter, professor of communication at Goshen College, also visited with students who are volunteers with an orphanage, health camps for villagers, and Bible translation organizations. Other students work with mission agency library and construction projects.

SST in Côte d'Ivoire was planned with the assistance of James and Jeanette Krabill, who have worked there with the Mennonite Board of Missions for 12 years.

Professor of English Shirley H. Showalter is serving as the unit's codirector.

"One important aspect of mission is to educate," James Krabill said. "SST in Côte d'Ivoire demonstrates not only that Mennonite Church organizations can cooperate successfully, but also that they each can learn from the other."

The Young Adult Network meeting this spring included: front row, left to right—*Howard Miller, Terry Berg, Wes Bontreger, Sherry Veitsch, Michelle Bollman;* second row—*Gord Driedger, Pam Peters-Pries, Dawn Ranck, Sharon Gehman;* third row—*Leon Miller, Nancy Kauffmann, Beryl Jantzi, Moni Pries Klassen;* fourth row—*Shirley Grove, Glyn Jones, Karen Halteman;* fifth row—*Steve Ratzlaff, Miriam Book, Ken Hawkley, Stan Shantz;* back row—*Byron Shantz, Erica Frederick, Idella Chupp, Ruben Chupp.*

Young adults stress the need to belong

Sturgis, Mich.—A place where you feel like you belong. A safe place—where you can ask questions and share struggles about your faith.

These two needs surfaced repeatedly during the May 10-12 gathering of the Young Adult Network at Camp Amigo here. Some 25 young adults, church leaders, and conference workers met to discuss young adult issues and develop a sense of what young adult ministry in the Mennonite Church should look like.

At the very core of young adult ministry lies the need to listen to and empower young adults, participants concluded. Young adult ministry needs to be flexible. Programming should be a response to what young adults are asking for, not what someone thinks young adults need to hear or experience.

Conference participants noted that many young adults are going through difficult life changes, and as a result struggle with tough questions of identity and faith. At the same time, they said, these struggles can challenge others to take a fresh look at faith and life.

The group encouraged young adults to take initiative in taking on leadership, attending conferences, and to be open with their congregations about their concerns.

Church 'reinvents' itself after Hurricane Andrew

Homestead, Fla. (Meetinghouse)—A regular worshiper at Homestead Mennonite Church turned to the Sunday morning visitor in the pew behind her and introduced herself.

Then she asked the visitor if her home has been rebuilt yet.

Later during the service, the worship leader made an announcement about storm shutters. "The hurricane season is upon us again," he said almost sheepishly.

His comment was met with giggles from the congregation.

Nearly 11 months after the record-setting devastation of Hurricane Andrew, Homestead Mennonite Church is a changing congregation. If that is noticeable on Sundays, it is unmistakable during the rest of the week.

During weekdays the church is filled with activity as it has become a place to find food, clothing, furniture, leads on housing, emotional and spiritual support.

And that has drawn more people into the congregation. Sunday morning attendance has jumped from 81 to 135.

"We're looking at, number one, to be evangelistic and two, seek out people who have needs we can meet," said Miles MacDougal. "So that means both physical and spiritual."

Physical needs are what first drew Maria Maldonaldo to the congregation. When she found out she didn't have any insurance to repair her roof, she went to the church around the corner, a place she heard she could find assistance. She found more.

"I saw the love the church had for people," said Maldonaldo, who described herself as a disillusioned Catholic. "I felt good here so I started coming. It changed my mind completely about faith."

She was baptized in June and joined the congregation. She now volunteers in the church's outreach programs.

Before Andrew, the congregation was more inward-looking, fellowship-oriented, focused on maintaining unity and structure.

"The gift of the hurricane blew everything away," said Joy Sawatzky.

She and her husband, Walter, are the church's copastors. They came to Homestead two years ago with a vision of a loving, healing congregation reaching out to the needs of unchurched people.

Then came Andrew, which "pushed the erase button," Walter Sawatzky said. "That gave the church a change to reinvent itself, and it has. I must say the church is doing very well."

But it certainly hasn't been easy. Every family in the 65-member congregation except three experienced serious damage to their homes.

Even the Sawatzkys, who slept at the church the first two weeks because of damage to their house, had to take a six-week sabbatical in February and March because of burnout.

But church members credit Mennonite Disaster Service and Mennonite Health Services, who provided counseling services, with helping them deal with the situation. "They could hear us," said David Hartzler.

"Without that, we would have just withdrawn into ourselves," Drane Reynolds added. "We've gotten back on our feet and become a force of life in the community."

Reynolds now leads an English class attended by 10 Hispanics. "It's been a really good nonreligious, nonthreatening entry into the church," he said.

Several new attenders come to Sunday morning services even though they don't speak English, the language in which Homestead conducts its services.

Kathleen Hartzler told of one family who stopped at the church to thank them for assistance from the church. They are now attending. "[The husband] never went to church in his life before," she said. "He was so surprised. He never thought men went to church."

Hartzler is the church's projects coordinator, one of several members working full-time with the congregation's outreach programs.

While very grateful for assistance from the wider church, Hartzler said supplies are running low and that needs are expected to continue, if not rise.

In the meantime, the congregation continues to evolve and move into the future.

"They'll never return to the way they were," Joy Sawatzky said. "They are returning to a sense of equilibrium."
—*Rich Preheim*

MDS to remain in Homestead until March

Homestead, Fla. (Meetinghouse)—Mennonite Disaster Service (MDS) has committed itself to repairing the devastation of Hurricane Andrew through March 1994. Some 30-50 volunteers will be needed each week.

In the summer of 1994, MDS may run another summer youth program.

About 275 youth and their sponsors from Mennonite and Brethren in Christ congregations will spend a week in Homestead this summer—pounding nails, laying tar paper, painting, pushing wheelbarrows, and developing relationships with local residents victimized by the August 1992 storm.

Another 350 youth will be similarly involved with MDS work in Franklin, La. Both youth programs are filled to capacity.—*Rich Preheim*

Homestead MDS program director Tom Smucker surveys angle iron hammered into a tree by Hurricane Andrew.

Belmont congregation works, relaxes with neighborhood in mind

Elkhart, Ind.—Experts in the law asked Jesus who they were, and Mr. Rogers sings about them each day to children.

But in late 20th-century North America, few churches still strive to serve people living in a specific neighborhood.

On June 12, however, between 150 and 200 people attended a block party where adults painted children's faces, artists displayed their handiwork, and everyone tasted specially prepared food.

The location was the parking lot and streets surrounding Belmont Mennonite Church, where the congregation's "Summer Frolic" is designed solely for residents of about 300 households on this city's southeast side.

"It's just a fun time, not only for the people who come [to church] here regularly, but also for the people in the neighborhood," says Dave Shenk, a Belmont member.

The annual event, now in its fifth year, is only one way of making sure the people in the church's neighborhood become a community, rather than a collection of isolated individuals. Since 1980, the congregation has supported a community worker, who spends weekdays helping meet the needs of neighborhood residents.

"During the week, my work involves a lot of visitation. I'm out on the front lines," says Rhea Zimmerman, who involves Belmont members in organizing the Summer Frolic.

In addition, the congregation publishes a monthly newsletter with community and church information, while other members participate in neighborhood prayer meetings and visitation.

This year for the first time, the Summer Frolic marked the conclusion of a week-long vacation Bible school, which drew large attendance from neighborhood children not affiliated with the congregation. The day's activities ended with a Bible school program and folk dancing.

"I think it's a tremendous kind of event. It's a relaxed atmosphere. People don't have to come from the neighborhood and figure out how to act in the sanctuary," says Dave Foncannon, a Belmont intern and student at Associated Mennonite Biblical Seminaries. "It's much more comfortable for the people in the neighborhood."—*Tom Price*

The Shenandoah Valley Children's Choir, directed by Julia White, sang selections from several Bach cantatas during the June 19 Bach Festival concert in Eastern Mennonite College's Lehman Auditorium.

Well-known church musician Mary Oyer, Goshen, Ind., played cello in the Bach festival orchestra.

Classical music lovers flock to Bach festival

Harrisonburg, Va. (EMC)—From church pews and mall benches to concert seats and balcony views, the Shenandoah Valley Bach Festival filled the air with the timeless music of Johann Sebastian Bach the weekend of June 18-20.

The festival, hosted by Eastern Mennonite College (EMC), incorporated an experienced chamber orchestra and choir, vocal and instrumental soloists, and the Shenandoah Valley Children's Choir. Organized for the first time, the event drew crowds of classical music lovers from Kentucky, Maryland, North Carolina, Pennsylvania, and other states.

For several years, Kenneth Nafziger, professor of music at EMC and music director and conductor of the Shenandoah Valley Bach Festival, has traveled to Washington State to conduct the two-week Lake Chelan Bach Feste.

His involvement in Washington prompted several EMC staff to ask, why couldn't EMC and the Shenandoah Valley host a yearly festival similar to the one at Lake Chelan?

"We had been looking around for something that would belong to EMC, but would help connect and identify us in the community with this kind of [musical] expertise," says EMC president Joseph L. Lapp.

With the help of festival sponsors and partners, the idea became a reality.

This year's program featured two full concerts of the music of Bach and Wolfgang Amadeus Mozart, a dinner in EMC's Campus Center Greeting Hall with chamber music, and a Sunday worship service styled after an 18th-century Leipzig service featuring Bach's Cantata No. 34.

For many participants, the festival became a spiritual experience.

"You can't appreciate the festival until you capture the intensity, the creative process," says Helen Nafziger, one of the event's founding directors. "When you work together with this kind of intensity for expression that comes from within, it truly is a spiritual experience."

The festival also became a time of sharing, extending the music of Bach and Mozart to the surrounding community by offering free noontime performances at First Presbyterian Church in downtown Harrisonburg and at the Penney's court of the Valley Mall.

"We wanted to make the music accessible to everyone, not just those who purchased concert tickets," Helen Nafziger notes.

After the event, Lapp received several calls thanking EMC for the program and asking what they could do to support the efforts for a second year.

"I was pleased to see the number of new faces at the festival—people coming from the area who aren't normally at EMC," Lapp says. "One supporter told me that this festival is the best thing EMC has done for the community."

Plans are already underway for the second Shenandoah Valley Bach Festival to be held on campus June 13-19, 1994. Besides Bach, the event will feature music from the United States.—*Jenni Leister*

• **Church called to prayer.** The prayers of Mennonite Church members and congregations are urgently requested for Philadelphia 93, meeting July 27-Aug. 1. Pray the theme, "Called to Freedom in Christ," and study of the letter to the Colossians, will result in spiritual renewal and greater empowerment in mission. Especially pray for the moderators, David Mann and Donella Clemens, the convention coordinators, Miriam Book and Carlos Romero, and the worship leaders, preachers, seminar leaders, and all who provide direction for the youth and adult conventions. Pray that the whole church will be blessed as more than 6,000 of our people worship, discern, fellowship, and serve in one of our large North American cities.—*James M. Lapp, general secretary*

• **Registration sets record.** The Philadelphia 93 Youth Convention, sponsored by the Mennonite Board of Congregational Ministries, will set an all-time registration record for such Mennonite Church gatherings. Final registration totaled 3,317. The previous record for a Mennonite Church-only youth convention was 2,767 at Purdue 87. The 1989 joint GC-MC youth convention in Normal, Ill., included 3,386, but only 2,602 were Mennonite Church youth. "Youth conventions continue to grow because of the investment of time and energy that conference youth ministers and MYF sponsors make in this event," says MBCM executive secretary Everett J. Thomas.

• **Volunteers serve at home.** Some 51 African-American, Latino, Native American, Ethiopian, Hmong, Bolivian, Belizian, and Puerto Rican young people are participating in the Mennonite Central Committee U.S. Summer Service Program this year. The program enables youth to work with a church or service agency in their home communities for 10 weeks.

• **Leichty to direct center.** Russell Leichty has been named principal of the Chicago Mennonite Learning Center. He succeeds Karen Ewert, who will become director of Student and Family Services. Leichty is taking early retirement from Goshen (Ind.) College where he has served for 40 years in the dean's office and as director of counseling. His wife, Marjorie, will serve as the center's Coordinator of Educational Resources.—*Pauline Kennel*

• **Writer seeks underwriters.** A committee is seeking to raise $60,000 (U.S.) to underwrite a project by John L. Ruth. A writer, filmmaker, and historian, Ruth retired this June from his position as associate minister of Salford (Pa.) Mennonite Church, where he served for 21 years. The well-known oral historian and storyteller now hopes to write a fictionalized account of the Mennonite experience in southeastern Pennsylvania. Information available about the "Freedom to Write" fund from Carolyn Nolan, 531 Main St., Harleysville, PA 19438; phone 215 256-8611.

• **Pastor transitions:**
Merle Nisly was ordained and installed as senior pastor Sept. 27, 1992, at Red Lake (Ont.) Mennonite Church. David Burkholder, who officiated, resigned as senior pastor of the congregation effective on the same date.

• **New books:**
Christopher Dock, Colonial Schoolmaster by Gerald C. Studer is now available in paperback. Includes Dock's biography, his "School Management," and excerpts from *Spiritual Magazine*. Available from Herald Press, 800 245-7894.
An Introduction to Mennonite History by Cornelius J. Dyck. This third edition has been completely revised and updated to cover Mennonite history from the 1500s through the present. Available from Herald Press, 800 245-7894.
Mennonite Book of Poetry, edited by Todd James Buhrows. Proceeds to benefit Mennonite Central Committee. Available from Westminster Publishing, PO Box 84591, Toronto, ON M6S 1T0.
Seeking the Wilderness by Tim Lehman guides readers on a spiritual walk with God through narrative stories that present a Christian view of creation and the Bible. Available from Faith & Life Press, 316 283-5100.

• **Job openings:**
Administrator, AuSable Valley Home, Fairview, Mich. Position will direct the activities and management of a 60-unit apartment project, a 62-bed skilled nursing home, and a retirement community. Qualifications: five years' experience in health care; ability to exercise fiscal responsibilities; expertise in marketing and development. Person also must have or obtain a Michigan Administrator's License. Applicant must enjoy interaction with families and the community, and networking within the industry. Position begins Dec. 1; applications received until Aug. 1. Send résumé to board chair, AuSable Valley Home, PO Box 8, Fairview, MI 48621.

NEW MEMBERS

Charlottesville, Va.: Timothy Gredler.
Community Mennonite Fellowship, Corning, N.Y.: Mary Bennett, Mary Conklin, Sally McLean, George and Emily Rigby, and Morris and Debbie Scott.
Doylestown, Pa.: Michael Haney, Nick Histand, Michael Mercure, Genny Moyer, David Phy, and Murial Phy.
Emmanuel, Gainesville, Fla.: Kay Martin and Wayne Martin.
Kern Road, South Bend, Ind.: Jamie Bell, Clarissa Gaff, Scott Herr, Lani Hoshaw, Cheryl Neumann, Kurt Neumann, and Carla Wenger.
Park View, Harrisonburg, Va.: Celia Mellinger, Peter Wiens, and Krista Zimmerman.

BIRTHS

Benner, Kendall and Clara Nunez, Harleysville, Pa., Kayla Erin (first child), June 20.
Blosser, Vernon Dale and Brenda, Wichita, Kan., Sarah Katherine (first child), May 31.
Bornman, Jonathan and Carol Shenk, Burkina Faso, West Africa, Isaiah Frederick (first child), June 10.
Buller, Chuck and Darlene Diller, Hesston, Kan., Karl Kenneth (second child), June 25.
Clark, Steve and Lori Widmer, Coralville, Iowa, Megan Sarah Ann (third child), June 19.
Erb, Chris and Jill Newcomer, Goshen, Ind., Sara Christine (second child), June 22.
Fetterman, Rick and Rosemary Bartel, Delta, Ohio, Nicole Bartel (third child), June 23.
Frey, Larry and DeAnn Burkholder, Archbold, Ohio, Paige Colleen (third child), June 25.
Good, Thomas and Annetta Borntrager, Houston, Tex., Christian Lowell (second child), April 20.
Haller, Kevin and Yvonne Martin, Ephrata, Pa., Brock Elliott (first child), June 25.
Hochstetler, Lamonte and Valerie Byers, Salem, Ore., Luke Daniel (third child), May 15.
Julian, Randy and Beth Lavy, Salem, Ore., Katy Beth (first child), June 25.
Lengacher, Glen and Jean, New Providence, Pa., Philip Kush (fifth child), received for adoption June 11.
McKinnell, Jim and Trudy Christy, Salem, Ore., Kelsey Erin (first child), June 4.
Moore, Mary, Archbold, Ohio, Cody Thomas (first child), June 11.
Nissley, Jay and Tonja Lange, Norderstedt, Germany, Bjorn (second child), April 23.
Rice, David and Terella Kraybill, Williamsburg, Pa., Yolanda Sue (second child), June 23.
Yoder, Rick and Shelley Pogue, Wakarusa, Ind., Derek Allen (first child), June 19.
Zehr, Joel and Chris Headings, Hutchinson, Kan., Andrew John (second child), June 24.

MARRIAGES

Breckbill-Keener: Raymond Breckbill, Womelsdorf, Pa. (Schubert), and Edna Keener, Lititz, Pa. (Hammer Creek), June 12, by Fred G. Heller and Richard Kling.
Clinich-Zumstein: James Clinich, Elk River, Minn., and Brenda Zumstein, Martinsburg, Pa. (Martinsburg), June 19, by John Davidhizar.
Friesen-Yoder: Matthew Friesen, Elkhart, Ind. (Kern Road), and Terisa Yoder, Elkhart, Ind. (Kern Road), May 29, by David and Janice Sutter.
Gingerich-Parker: Greg Gingerich, Kalona, Iowa (Kalona), and AlidaLee Parker, Kalona, Iowa, May 22, by Orie Wenger.
Husband-Miller: Corwyn Husband, South Bend, Ind., and Roslyn Miller, South Bend, Ind. (Kern Road), June 12, by Leroy Kennel.

Miller-Oswald: Michael Miller, Morton, Ill. (First), and Nancy Oswald, Manson, Iowa (Manson), May 30, by Elmer Wyse.

Morrow-Howland: Reggie Morrow, Iowa City, Iowa (First), and Joni Howland, Iowa City, Iowa (First), June 12, by Firman Gingerich.

Nissley-Geguzis: Eugene Nissley, Iowa City, Iowa (First), and Pat Geguzis, Iowa City, Iowa (First), June 26, by Firman Gingerich.

Oswald-Hochstetler: Corey Oswald, New Sharon, Iowa (Lower Deer Creek), and Dana Hochstetler, Kalona (Lower Deer Creek), June 26, by Orie Wenger.

Payne-Stuckey: Paul Payne, Lancaster, Pa. (Forest Hills), and Pamela Stuckey, Lancaster, Pa. (Forest Hills), June 19, by Mark R. Wenger.

Ramoktoshi-Rice: Imchen Ramoktoshi, Warsaw, Ind. (Church of God), and Beth Rice, Goshen, Ind. (Deep Run East), May 23, by Arnold C. Roth and Jerry Yoder.

Springer-Ramos: Mike Springer, Goshen, Ind. (East Bend), and Arabella Ramos, Goshen, Ind. (Primera Iglesia), June 26, by Millard Osborne and Jacob Tijerina.

Tribble-Lothamer: Richard Tribble, East Lansing, Mich. (Marion), and Laura Lothamer, East Lansing, Mich. (Catholic), June 26, by Brad Miller.

Wilson-Esch: Richard Wilson, Indianapolis, Ind., and Carla Esch, Indianapolis, Ind. (Waterford), June 26, by Lloyd L. Miller.

Yaste-Edwards: Kevin Lynn Yaste, Boswell, Pa. (Thomas), and Brenda Edwards, Johnstown, Pa. (Catholic), June 26, by Father Dusza and Homer Schrock.

DEATHS

Grieser, Roy E., 74, Paxton, Ill. Born: July 27, 1918, Dewey, Ill., to George M. and Lena Beacher Grieser. Died: June 24, 1993, Urbana, Ill., of cancer. Survivors—wife: Geraldine B. Noland Grieser; children: Stanley, Stephen, Marlene Stalter, Patricia Grace; brothers and sisters: Melvin, Delmar, Edna, Delilah Massanari; 12 grandchildren, 14 great-grandchildren. Funeral: June 27, East Bend Mennonite Church, by Millard Osborne. Burial: East Bend Memorial Gardens.

Hershberger, John D., 60, Arvada, Colo. Born: Oct. 23, 1932, Tofield, Alta., to Owen and Clara Brenneman Hershberger. Died: March 27, 1993, Arvada, Colo., of a heart attack. Survivors—wife: Grace Bontrager Hershberger; children: Geneva Cameron, Charlotte H. Koenig, Kay Stalter, Jeff; siblings: Howard, Pearl Rodgers; 3 grandchildren. Funeral: March 31, First Mennonite Church, by Jerry Weaver and Ann Showalter. Burial: Hesston, Kan.

Lapp, Amos M., 90, Lancaster, Pa. Born: Oct. 10, 1902, Leacock Twp., Pa., to Daniel L. and Leah Smoker Lapp. Died: June 11, 1993, East Lampeter Twp., Pa., of congestive heart failure. Survivors—children: Carl, Verna Groff, Edna Wyble, Janet; 10 grandchildren, 16 great-grandchildren. Predeceased by: Emma Krentz Lapp (wife). Funeral: June 15, Furman Funeral Home, by Chester L. Wenger. Burial: Mellinger Mennonite Cemetery.

McGinnis, Robert L., 77, Deer Creek, Ill. Born: June 23, 1915, Morton, Ill., to Ralph and Anna Schertz McGinnis. Died: June 21, 1993, Deer Creek, Ill. Survivors—wife: Wilda Conrad McGinnis; children: Rozanna Barnes, Arlynn Baker, Robert, Violet Graber, Marjorie Jantzen; 14 grandchildren, 21 great-grandchildren. Funeral: June 24, Congerville Mennonite Church, by Art Simpson and Tim Barnes. Burial: Hillcrest Gardens.

Moreau, Earl, 76, Cambridge, Ont. Born: March 16, 1917, Penetanguishene, Ont., to Samuel and Flora Moreau. Died: June 19, 1993, Cambridge, Ont. Survivors—wife: Audrey Moreau; children: Sandra, Jeanette, Anita Steckly, Miriam, Marlene Drysdale; sisters: Bertha Marchand, Laura, Rita Robillard, Hortense Gignac, Theresa Dilon; one grandchild. Funeral: June 22, Preston Mennonite Church, by Amzie Brubacher. Burial: Hagey Cemetery.

Schrock, Herman, 87. Born: June 24, 1905, St. Joseph Co., Ind., to David and Alice Eby Schrock. Died: June 8, 1993, Wakarusa, Ind. Survivors—children: Harriet Stichter, Devon, Lowell, Marion; sister: Anna Yoder; 17 grandchildren, 11 great-grandchildren. Predeceased by: Pauline Weaver Schrock (wife). Funeral and burial: June 11, Olive Mennonite Church, by Jason Martin and Dale Shenk.

Snider, Lillian Baer, 85, Cambridge, Ont. Born: Feb. 6, 1908, New Hamburg, Ont., to Simon and Luanna Shantz Baer. Died: June 20, 1993, Cambridge, Ont. Survivors—children: Joy Witmer, Ann Morgan, Glenn; sisters and brothers: Florence Smith, Grace Weber, Ray Baer; 6 grandchildren, one great-grandchild. Predeceased by: Ronald E. Snider (husband). Funeral and burial: June 23, Erb Street Mennonite Church, by Pat Falk and Doug Snyder.

Historian honored. *Goshen, Ind. (HCMC)*—James O. Lehman (right), Eastern Mennonite College librarian and Civil War historian, was honored at a dinner by the Historical Committee of the Mennonite Church for his service on the committee in the 1970s and again from 1985-1993. Lehman was presented an inscribed volume of the book, *Indiana Quakers Confront the Civil War* by committee chair Steven Reschly (standing) and member Carolyn C. Wenger.—*Jan Gleysteen*

Stauffer, Glenn E., 79, Goshen, Ind. Born: June 3, 1914, Onekama, Mich., to Harvey and Agnes Denlinger Stauffer. Died: June 15, 1993, Goshen, Ind., of congestive heart failure. Survivors—wife: Elma Yoder Eichorn Stauffer; children: Martha Thompson, Carolyn Krull, Harvey; stepchildren: Barbara, Galen and Lewis Eichorn; brother: John; 8 grandchildren; 8 stepgrandchildren. Predeceased by: Mary Pepple Stauffer (first wife). Funeral: June 18, Waterford Mennonite Church, by Willis Breckbill, Lloyd Miller, and Roger Eberly. Burial: Violett Cemetery.

Stoltzfus, Kelly Denise, 27, Denver, Colo. Born: Jan. 16, 1966, Iowa City, Iowa, to Clete and Connie Hershberger Stoltzfus. Died: May 10, 1993, Denver, Colo., of pneumonia. Survivors—parents; sisters: Lori Beckman, Vicki. Funeral: May 13, First Mennonite Church, by Jerry Weaver and Ann Showalter. Burial: Fairmont Cemetery.

Warfel, Ida Haverstick, 69, Conestoga, Pa. Born: Oct. 5, 1923. Died: June 25, 1993, Conestoga, Pa., of cancer. Survivors—husband: Charles Warfel II; children: Charles III, Richard, Judy Miller. Funeral: June 28, Neffsville Mennonite Church, by Linford King. Burial: New Danville Mennonite Church Cemetery.

Wenger, Bernice Florence Randle, 83, Wayland, Iowa. Born: Nov. 1, 1909, Kingman, Kan., to Guy and Amy Barrows Randle. Died: June 17, 1993, Wayland, Iowa, from a brain tumor. Survivors—children: Lavonne McGuire, Lucille Clingman, Louise Eichelberger; brother and sister: Kenneth Randle, Marguerite Walker; 12 grandchildren, 27 great-grandchildren. Predeceased by: Ralph Wenger (husband). Funeral and burial: June 19, Sugar Creek Mennonite Church, by Dean Swartzendruber and Ruben Chupp.

Yoder, Carl J., 38, Osterburg, Pa. Born: Jan. 12, 1955, Coatesville, Pa., to Jefferson and Reba Stoltzfus Yoder. Died: June 11, 1993, Bedford, Pa., from an accident on his farm. Survivors—wife: Jane Simmons Yoder; children: Jeffrey, Jessica, Jaclyn; sisters: Carol, Linda Martin. Funeral and burial: June 15, Conestoga Mennonite Church, by Nathan Stoltzfus, Paul Schmelzer, and John Davidhizar.

Newspaper

**********CAR-RT-SORT** CR-23
390200 51H S113 285
MENNONITE BIBLICAL SEMINARY
LIBRARY
3003 BENHAM AVE
ELKHART IN 46517-1947

THE LAST WORD

When the old dream dreams and the young see visions

Though you likely won't, should you find yourself with a hot, lazy summer afternoon, unsure of what to do, here's one suggestion: browse through the latest edition of the *Mennonite Yearbook.*

When I did, I got stalled in the center: pages 125-191. It's not often I get intrigued with 66 pages listing hundreds of Mennonite organizations. Perhaps it was the haze of a particularly hot summer day that kept me skimming through the list this time.

What I found were organizations of business persons, associations of ethnic groups, and fraternities of educational institutions. Mennonite historical societies, credit unions, hospitals, publications, mission agencies, camps and retreat centers, peace and justice groups, relief sales, retirement communities—all these and many others are in these pages.

Some of them are "official," i.e., tied structurally to the Mennonite Church. More of them are unofficial, what some call "para-church"—associations of like-minded persons gathered around a common cause or activity.

What strikes me as I scan the list is that each of these hundreds of Mennonite organizations is the result of somebody's dream. Someone saw a need, heard a call from God, and started something new. Others caught the vision and rallied around the new idea.

The influence of these dreams is incalculable. So are the stories of how these dreams have changed lives and influenced history.

Members of the Mennonite Church General Board heard one of these stories when they met last spring in Edmonton, Alta. It came from the Honorable Mike Cardinal, who today is minister of family and social services for the province of Alberta.

"I want to thank the Mennonite Church for its voluntary service work in Calling Lake," Cardinal said. "The VS unit helped to organize the community where I grew up. Without their work and friendship, I wouldn't be trying to correct the welfare system of our province; I'd likely be dependent on it."

VS has hundreds of stories like that. So do 1-W and CPS and PAX. Plus MCC and MDS and MEDA. To say nothing of MBM, MBCM, MMA, MBE, and MPH. (The *Mennonite Yearbook* is also a good place to find out what this conglomerate of Mennonite acronyms means.) The list goes on and on.

We who are members of the Mennonite Church have a rich legacy of dreams from our past—dreams that became reality as someone dared to follow a nudge from the Spirit.

While being thankful for this past, we must guard against taking it for granted. We must also be careful not to live off the reservoirs of our past without replenishing them for the future. Both become temptations when we are comfortable with what we have.

These hundreds of organizations from our past can become albatrosses around our necks if we do not take care to discover and nurture the dreams that brought them into being. There are some signs this may be happening among us today, as more and more of these groups report funding difficulties and budget crunches.

How will we replenish the Mennonite church reservoir for the future? What will be the legacy we pass on? What visions and dreams of today will develop into rich resources for our children and grandchildren?

Peer mediation—as outlined in this week's lead article—could be one of these. Those who dare to dream the mediation dream see this as one way of helping the next generation not only to understand what peace is but also to live it out practically in their day-to-day relationships.

Peer mediation is just one small part of the legacy we may have for the future. There are other dreams waiting to be dreamed, other visions waiting to be articulated.

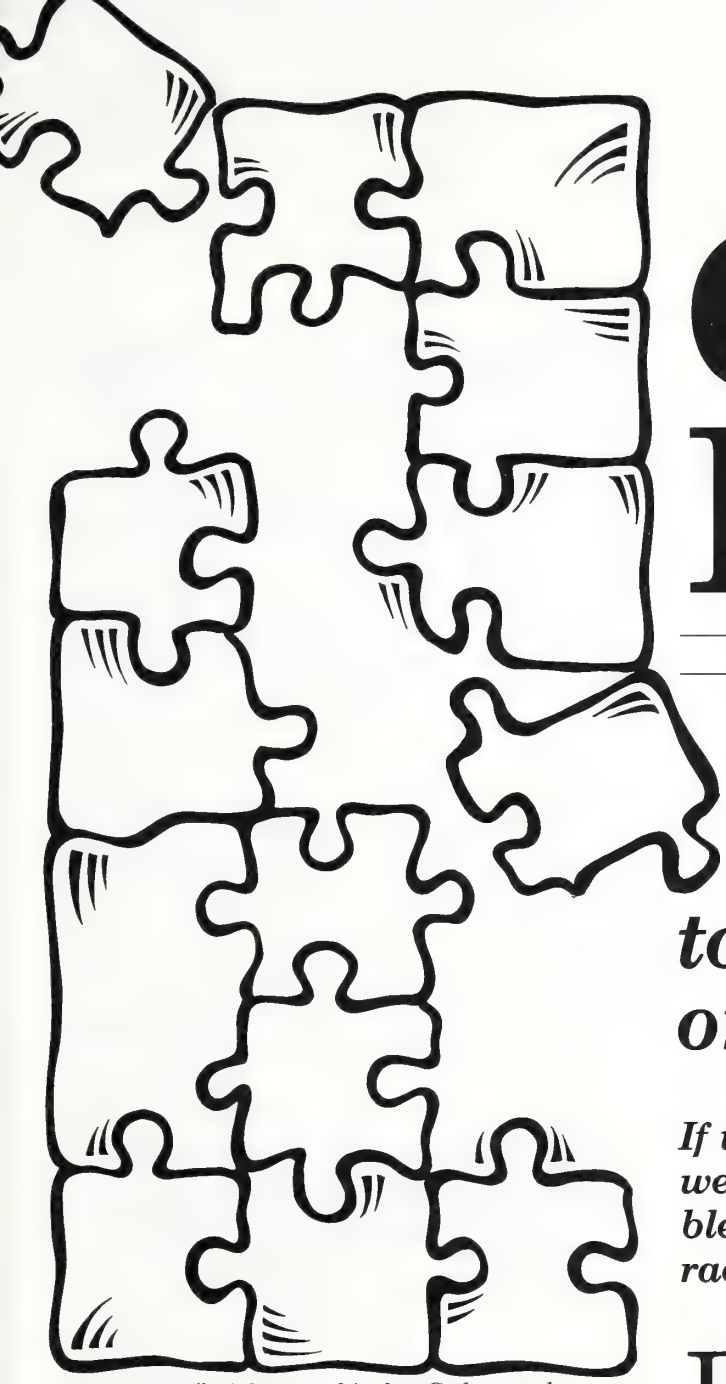
God grant us courage to dream these dreams and see these visions. If we do so faithfully, some future generation—on their own hot, lazy summer afternoon—will be able to look back with thankfulness for the rich heritage of their past.—*jlp*

ASSOCIATED MENNONITE BIBLICAL SEMINARIES
ELKHART LIBRARY
JUL 23 '93

July 27, 1993

Gospel Herald

THE WEEKLY MAGAZINE OF THE MENNONITE CHURCH



The "mystery" of the gospel is that God wanted to form one body of many peoples. When Jesus died on the cross, it was for the sins of the world—of which hate and discrimination are at the top of the list.

ALSO IN THIS ISSUE

Perspective: coming together on beliefs about peace 5

All eyes remain on renewal, even when feet are unsure of the path 6

Disaster agency to respond to flood when waters recede . . . 9

Conference asks forgiveness of departing congregation . . . 10

What does it mean to be members of one household?

If we believe in the power of God, then we must believe that a church is possible which can overcome differences of race, culture, and economic conditions.

by Delbert Erb

Ethnic cleansing. Racial riots. Clan warfare. These are titles that appear almost every day in the news headlines. In a world concerned about peace, those who count wars say conflicts are on the increase. In spite of world organizations such as United Nations, the sins of hate, jealousy, pride, and greed continue to surface in their ugliest forms along racial, national, and religious lines.

Racial hate and discrimination have been around from the beginning of recorded history. In the days of Saul of Tarsus, conflicts similar to those of today smoldered. He himself experienced riots caused by racial or nationalistic feelings. Antagonistic feelings between Jews and Gentiles were very strong.

On the road to Damascus, Saul was confronted with the call of Jesus Christ to be a missionary to the Gentiles (Acts 22:21). As he was later to write to the Ephesians, "You are no longer foreigners and aliens, but fellow citizens with God's people and members of God's

Can we express praise for what God is doing around the world when there continues to be prejudice and divisions among us who call ourselves Christian?

household" (Eph. 2:19). From its beginning, the Christian church began to cross racial barriers.

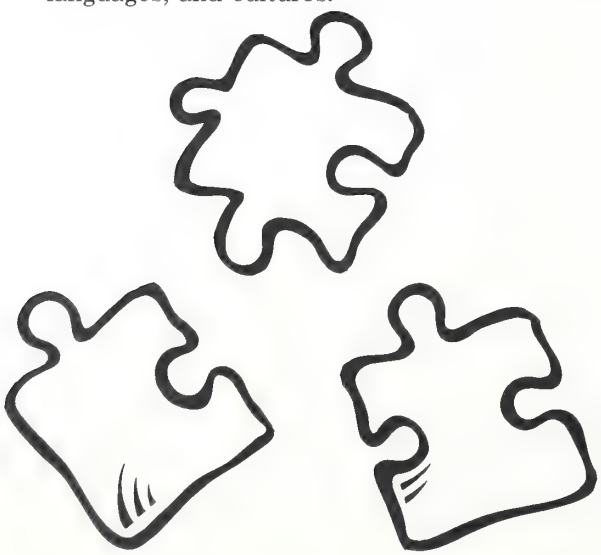
The "mystery" of the gospel was that God wanted to form one body of all peoples (Eph. 3:6). When Jesus died on the cross of Calvary, it was for the sins of the world—of which racial hate and discrimination were at the top of the list.

Paul clearly states that in Christ Jesus we all have become one (Eph. 2:11-22). Christ has broken down the walls that divide and has made us fellow citizens in his kingdom. Christ is our peace. In him hate, pride, discrimination, and all manner of strife must end. Members of God's household must live together—caring for one another, forgiving one another, loving one another.

Jesus attacked the worst of human evil and as a result was nailed on a cross. But he arose victorious. The good news of the gospel is that now all people are one and can live together in one household of love.

The modern missionary movement has taken the gospel to all peoples. The sovereignty of Jesus Christ has been proclaimed in almost every tribe and nation. To do this, barriers of language, race, and culture have been crossed. We who are Christians are convinced that all people must accept Jesus Christ, but we have not always understood what will happen when the church crosses cultural barriers.

At the worst we Westerners have insisted that others should accept our culture. At the best we have tried to work through the issues of what it means to follow Christ in another culture. By the grace of God some very dynamic Christian churches now exist among peoples of all races, languages, and cultures.



But is this enough? Can we praise God for what God is doing around the globe when there continues to be prejudice and divisions among us? Just what does it mean to be "fellow citizens in God's household"?

I believe we must consider at least three things: race, culture, and economic condition. In many cases these will overlap.

Race. Even non-Christians agree that race riots and ethnic cleansings are evil. The sad part of history is that Christians have often been involved in these sins. Can people of different races live and work together?

If we believe in the power of God through the cross, then we must believe that an interracial church is possible. It is not enough to simply recognize or respect the different ethnic groups among us. We should instead learn to live and work together, thus destroying the barriers that divide us.

Exciting things are happening in many churches in North America and around the world. Jews and Arabs, blacks and whites, neighboring tribes and nationalities are working together as living examples of what God's household is like.

"You are no longer foreigners and aliens, but fellow citizens with God's people and members of God's household."

This is never easy. There were plenty of problems in Paul's day, and there are plenty of problems to be overcome today. But if we are concerned about the evil displayed in the daily news, we must work together. The church should be a witness to the world of what God can do when racial barriers are destroyed within God's household.

Culture. Culture may have both good and bad characteristics. Some aspects, such as language, are ethically neutral. The Christian church in any setting should feel at home in the local culture.

Although Christians should be prophetic regarding the evils of any culture, they can also use cultural values to build the church. For example, Mennonite missionaries in northern Argentina early discovered that Toba practices of

community are more in line with Christian teachings than typical Western individualism, where everyone looks out for themselves.

It is often hard for us to see the positive aspects in another culture; at the same time, we easily overlook the negative aspects of our own. Breaking down barriers in the church requires a good understanding of different cultural values.

We must not reject people because of their culture. They may have equal reason to reject us. Being fellow citizens in God's household means recognizing the value of others and of their culture. Living and working together in a church should be an enriching and constructive experience.

Economic condition. Statistics indicate that in all parts of the world the rich are getting richer and the poor are getting poorer. Many conflicts and wars have economic causes. An important factor that divides people is their differing economic condition.

If we as Mennonites are truly concerned about world peace, we must be more concerned about the economic causes of conflict. Can we as a church continue to become rich and still say we are Christian pacifists? What does our local church spending say about our values? What about the living patterns we try to sustain?

Can the rich and poor live together as fellow citizens in God's household? If we believe in the power of God to change lives, we must also believe that this barrier of economic evil can—and must—be overcome. The Christian church should be an example to the world. This challenge is as great and as difficult as the overcoming of racial differences.

We all must work at this in our own lifestyles, in our congregations and communities, and in our relations with people around the world. If we ignore this problem, we are denying the message of the gospel and cease to be peacemakers.

May Jesus Christ be peace in a world of divisions. May his church be a living example of the reality that barriers can be broken down and that living with care for each other is possible.

Delbert Erb, and his wife, Frieda, have worked with the Argentina Mennonite Church for 40 years through Mennonite Board of Missions. Delbert works primarily in theological education and teaches at the Buenos Aires Bible Institute, a Christian and Missionary Alliance seminary. Frieda works with concerns for the aging. Their two sons live in Argentina, and their daughter plans to move to Bolivia this summer.

Can we as a church continue to become rich and still say we are Christian pacifists? What does our local church spending say about our values? What about the style of life that we try to sustain?

"God said to Moses, 'I am who I am.' He said further, 'Thus you shall say to the Israelites, "I am has sent me to you". . . . This is my name forever, and this is my title for all generations.' "
—Exodus 3:14, 15b, NRSV

Gospel Herald

Editor: J. Lorne Peachey

Assistant Editor: Cathleen Hockman

Editorial consultants: George R. Brunk III, Richard A. Kauffman, Martha Kolb-Wyckoff, Stuart Showalter, Diane Zaerr

Gospel Herald (ISSN 0017-2340) is published weekly, except for the third week of August and the first week of December, for the Mennonite Church by the Mennonite Publishing House. Subscription rate (in U.S. dollars): $27.50 per year; outside U.S. and Canada (air mail delivery): $47.50 per year. Group and bulk rates available. Call 1 800 245-7894.

Editorial and subscription address: *Gospel Herald,* 616 Walnut Avenue, Scottdale, PA 15683-1999. Telephone: 412 887-8500. FAX: 412 887-3111.

Second-class postage paid at Scottdale, PA 15683-1999. Lithographed in the United States.

Copyright © 1993 by Mennonite Publishing House.
Canadian subscriptions: second-class postage paid at Kitchener, Ont., publication mail registration no. 128562.

Gospel Herald is a member of the Associated Church Press and of Meetinghouse, an association of Mennonite and Brethren in Christ editors.

Postmaster: send form 3576 to 616 Walnut Ave., Scottdale, PA 15683-1999.

Vol. 86, No. 30: July 27, 1993

Printed on recycled paper

Credits: cover and p. 2 by Dynamic Graphics, pp. 6 and 8 by Wayne Steffen, p. 9 by Howard Zehr, p. 10 by Sonja Gyori-Helmuth, p. 12 by Eastern Mennonite Missions, p. 13 by Mary Oxley, p. 15 by Marshall V. King.

In searching through back issues of *Gospel Herald* for my grandfather's obituary, I came across this paragraph in the Feb. 27, 1909 issue:

"We are glad for the suggestion contained in a recent correspondence from Goshen, Ind., that more space in these columns be devoted to the discussion of live problems. We hope that our wide-awake writers may make a note of the suggestion and send us the products of their convictions and understanding."

You are still following this guidance.

I also found that many of the Bible teaching articles back then were by women.

Paul Kauffman
Harrisonburg, Va.

As a Creek Indian and representative of Native Americans to WMSC, I would like to express my disappointment for the decision by Mennonite Central Committee to endorse the American Indian Religious Freedom Act. Obviously, MCC did not contact the many different tribes represented in the Mennonite Church for their views.

I thank God for the letters by Nadenia F. Myron and Naswood Burbank ("Readers Say," June 1). Thanks also to *Gospel Herald* for printing the position of the United Native Ministries Council (***Native Group Opposes Legalization of Peyote***, June 29).

It hurts to see some Native American leaders compare Indians being denied the use of peyote, a hallucinogen, to the suffering of the Anabaptists. Peyote has been so destructive to the mind, body, and soul of the Native people, past and present.

The real issue is not freedom of religion. We already have this in our great land. The issue is legalization of drugs that devastate Natives and hinders the spread of the saving gospel of Jesus Christ among Native peoples.

I am also alarmed to see the "peace" church aligning itself with the "Native American Church," a militant group against the gospel of Jesus Christ. I call on MCC and some Native American Mennonite leaders to reconsider their position and change it in light of the clear teachings of Jesus Christ.

Vernie Gehman (Creek)
Atmore, Ala.

As I was reading 1 Tim. 6:1-4, I was struck again by the fact that Paul didn't seem to see anything wrong with slavery. If all Scripture is inspired, why didn't God tell Paul that it was wrong?

Is this the only Scripture that reflects the culture and thinking of the times? I suspect not. Paul also reflected the attitudes about women of his time.

Slavery is no longer accepted because common sense tells us it is wrong. Where is the common sense in relation to women's gifts and their place in the church?

I doubt that God's attitude on slavery changed. People's understanding had to change. God is still waiting for the church to accept new insights.

Esther Kennel
Petersburg, Ont.

I receive the report, ***Lancaster Conference Suspends Credentials of Eastern Board President*** (June 15) with pain. My anguish comes because we have a vast Mennonite leadership system that seems to be avoiding the light that we ask our returning prodigals to come into.

We have for decades had a strong emphasis upon brotherly admonition (gender use deliberate). But any fraternal words grow out of a larger network of assumptions. One of these is: "The church above all. As a leader, you can help. You'd better be there."

Then what happens? The illusion that we will be rewarded for "faithfulness" turns into elders who should be wisdom figures being put into "dry dock."

Our denomination needs to investigate the unconscious power of this system. We need to help leaders understand personal call in relation to freedom and creative service.

In addition, we need to plead with 10 to 15 percent of our membership who are leaders at multiple levels to do half or less of what they feel compelled to do. We need to have them become human again, to touch the divine, to realize the Word made flesh.

Restful servants reproduce wholeness. Harried and hurried ones need to be invited to return to the true yoke of Jesus, where they will find rest.

I pray that we can see and hear more deeply that which I see as the unwholeness of the present church. A larger repentance is needed, larger than singling out a few more noticeably in their error.

The accountability structure so imperative now for those out of line needs to be understood at a far more basic level. This level has to do with grace.

H. Eugene Herr
Three Rivers, Mich.

Gospel Herald has been part of our lives for more than 40 years, almost 32 of which have been in Brazil. We have enjoyed the editorials and articles and have kept up with the news, trends, and concerns of the church. When it arrives, we usually take a quick glance at the news items but later take time to read it more thoroughly.

For several years we received *Gospel Herald* several months late, but it still was very welcome. The last several years it has arrived almost to the day on the publication date. It certainly is more meaningful to receive the news when it is news.

On Aug. 5 we will be retiring to Canada to begin a new phase in life. Some things will change, but we want to continue receiving *Gospel Herald.*

Kenneth and Grace Schwartzentruber
Campinas, Brazil

Pontius' Puddle

Coming together on beliefs about peace

One could almost say Anabaptists have won the day. Their persistent witness to alternatives to violence is being joined by more and more Christians.

by Peter Schmiechen

There are old and real divisions among Christians. I was reminded of this after spending an evening with a group of Mennonites in a social ethics class. The group asked me to share a presentation on Reinhold Niebuhr. After World I, Niebuhr became a pacifist, then later broke with pacifism. He went on to develop a position he called Christian realism, which accepted self-sacrifice and love as the highest moral values, but also recognized that in certain circumstances physical coercion (or war) was justified.

There then ensued a long debate between Niebuhr and pacifists, many of them being well-known Mennonites such as John Howard Yoder. Niebuhr's brother H. Richard also got into the debate with a criticism of the Anabaptist tradition for failing to take responsibility for the social order.

When I read materials for the meeting, I was surprised to see how the debate continues. What is at stake? If you begin with the principle of self-sacrificing love as the standard for thinking of God and the moral life, then you are led in the direction of pacifism. Such love rules out physical coercion as well as much political activity, which is based on self-interest. But if you believe that love must somehow be joined with justice and power, in the face of the social order and the tragic character of life, then you are probably led toward a social ethic that accepts physical coercion. Eastern Orthodox, Catholics, Lutherans, and Calvinists—each in their own way—follow out this second approach. Anabaptists have consistently held to the former approach and have paid a tremendous price for their witness.

What surprised me in reviewing this debate was that it gave little notice to the convergence of the two sides in the last 30 years. To be sure most Protestants have not become pacifists in the pure sense. But the issue facing theological discussion has not been a new defense of war. It has been an exploration of ways the church can be an agent of reconciliation. This situation has come about for a variety of different reasons.

First, there is a greater recognition today that war is the most ineffective way of resolving disputes. In a nuclear age, it is absolutely futile and holds the possibility of mutual destruction.

Second, there is a greater recognition that you cannot get peace by means of policies based solely on military, economic, and political self-interest. Such policies only produce the conflicts that lead to war. Foreign policies can only lead to peace if they are based on justice and mutual interests. Peace is not an unexpected surprise but the harvest of just relations.

Third, the Anabaptists have taught us that there usually are alternatives to violence. Too often we either seize violence as the first choice or the only choice, when in fact there usually are more alternatives. The tragedy is that the alternatives were too quickly rejected in the early stages of the disagreement. Some 60 years after his break with pacifism, Niebuhr would probably be horrified at the violent character of our society and the ease with which we accept war as a political strategy

While the convergence may not be over pacifism per se, it certainly is present with respect to a wide range of issues: the primacy of reconciling love, the need for a broader perspective on international relations than simply self-interest, the need for consideration of third alternatives, and the mission of the church as peacemakers. Several generations of peacemaking have produced a collection of popular sayings: *Peace is not the absence of war. Wage peace. We must work as hard at peace as we do for war.* Even Luther gave us a saying which is too often forgotten: *War is like fishing with a golden net—the loss is always greater than the gain.*

One could almost say that the Anabaptists have won the day. In the face of opposition, social pressure, and often ridicule, they have persisted in their witness to alternatives to violence. In the last 20 years, that witness has been joined by other churches: the Catholic Bishops' statement on peace as well as a variety of Protestant declarations in the name of peacemaking. A convergence is real; the Anabaptists deserve the credit, though I know they would defer and offer it to God. That is what peace is all about: recognizing that we live under the rule of a peacemaking God.

Peter Schmiechen is president of Lancaster Theological Seminary, Lancaster, Pa.

For Central Mennonite Church, serving Fort Wayne, Indiana:

All eyes remain on renewal, even

Central Mennonite has not met all the goals it set in 1986. But it is confident enough of its course to begin work on a second set of outreach goals this year.

by Wayne Steffen

There's more to LIFE than numbers. However, since beginning the Living in Faithful Evangelism (LIFE) program six years ago, Central Mennonite Church in Fort Wayne, Ind., has gained 67 members, added a second Sunday service, expanded their repertoire of worship styles, and developed a clear sense of identity and purpose. Yet these benefits were not why the congregation joined LIFE.

"Our first and foremost goal was revival, to bring us closer to God. All the rest was just side effects," according to elder Dale Delagrange.

On a bright Sunday this May, some of those most closely associated with the changes at Central Mennonite sat down to talk about what has happened, both in the life of the church and the lives of its members. Gathered around a table following a fellowship meal, members of the mission commission, goals committees, and pastor Don Delagrange looked back over what has been accomplished and forward to what will come.

The Vision 95 goals set forth at Mennonite General Assembly in Ames, Iowa, sparked an interest and provided a method for the congregation. "We felt we needed to do something here," says Bertha Plank, a member of the goals committee.

Renewal was the first step, Pastor Don recalled, and prayer and the Word were the foundation. "We were centering what we wanted to do around that."

Study brought forth a mission statement in January 1987 and the first list of goals followed in August. Planners explained their intentions in newsletters, Sunday school classes, congregational meetings, and from the pulpit. Don preached a set of sermons on the seven evidences of renewal.

Eventually, members were asked to fill out a covenant card committing themselves to work toward the goals. A year after efforts began, a pastoral letter was sent to jog some memories.

Going in, the mood was not one of blind optimism. "I have to be truthful about it," confesses Mission Commission member Jay Yoder. "I didn't think we could do it, but we did."

Using Central's church directories, Pastor Don compiled what he calls a very informal study of change from 1986 to March of this year. By counting the children born to the congregation, deaths, persons joining and leaving through marriage, and visitors—of whom 84 percent stayed—

Central members on the second LIFE goals committee are (from left): Pastor Don Delagrange, Bertha Plank, Deb Miller, Deb Yoder, and Bruce Sharick.

when feet are unsure of the path

he found that the church had a net gain of 67, or 11.2 per year. Many of those who joined were not from Mennonite backgrounds, he notes.

From 1970, when the church was founded as a mission of a conservative congregation, to 1987 another study found that about 180 people joined—about 10.8 percent annually.

Making goals measurable, faith-stretching, and relevant were the secrets of success, says Don,

"New members have brought new ways of looking at what the church has always done. That's an unexpected benefit."

who does not shrink from talking numbers. "I don't apologize for counting my sheep."

Though the church lost 70 members during one economic recession, there have been few dynamic swings, he adds. "It's been slow, steady growth." And what works for some does not for others. "I'm sure some people got tired of hearing about goals," he admits. "But it kept me motivated."

Among the major differences which have taken hold at Central since joining LIFE is an emphasis on small groups. "I think that has really helped, especially with fringe people," says Bruce Sharick, chair of the committee coming up with a second set of goals for the congregation.

Called shepherding groups, there are presently about a dozen such gatherings, with plans to add two per year. Each group is led by one of seven shepherding elders, who serve in addition to the five regular elders. Each shepherding elder organizes and plans activities for a number of families. Members were divided into groups by geographic area and age, Sharick says. "I see it as more like the early church."

Increased individual attention has resulted in increased service, both locally and abroad, Joanne Sharick says. "These were families you've known all your life. You don't think of them as missionaries. It's an unexpected benefit."

There have been many unexpected benefits. New members have also brought new ways of looking at what has always been done. "It's broadened our thinking," Bruce claims. Don agrees. "We've made a lot of changes in the way we do church, think about church, and talk about church."

Some changes have been structural. Two services now alternate with Sunday school, with those attending the first service going to Sunday school during the second—and vice-versa. This

Vision and goals for Central Mennonite Church

The following is part of the vision and goals statement for Central Mennonite Church, Fort Wayne, Ind., as adopted in 1986. Many of these goals have been met, and the congregation is currently at work on a second set of goals.

We are asking God through the power of the Spirit to continue renewal of the body of Christ at Central. This renewal will be evidence by new commitments of faith, restored relationships, spontaneous expressions of joy in testimony, confessions to God and each other, willing acceptance of each other, and involvement in ministry to others.

We trust spiritual renewal will result in these fruits:

- Increase membership to 420 by 1995.
- Have attendance regularly exceed membership.
- Increase the number of shepherding groups by two per year.
- Expand caring ministry by making Christian professional counseling available.
- Double witness efforts by 1995.
- Send three persons to full-time mission service by 1995.
- Add one new ministry a year (e.g., a rescue mission or Habitat for Humanity).
- Scale down affluent lifestyle to provide resources for kingdom needs.

"Our first and foremost goal was revival, to bring us closer to God. Everything else that happened to our congregation was just a side effect to that renewal."

May week was average, with about 300 people in attendance. The mood in the sanctuary, where a wood-paneled, A-frame ceiling soars from low brick walls and plants hang behind the stage, is upbeat and contemporary. An ensemble sings into microphones backed by drums and electronic instruments. The congregation sings Scripture songs and choruses from text shown on a wall-sized screen.

The building where the members of Central Mennonite meet each week.

"I think if you had said five to 10 years ago we'd have drums in our church, we'd have just smiled," Don says. Other weeks feature a more traditional style of worship.

Sharing in front of the congregation has been another key difference at Central, according to Deb Miller, chair of the first goals committee. "It can take years for some people, but the change comes through education, if you can learn to open yourself up to that."

As broadening as change has been, it is possible to move too far too fast, as Pastor Don remembers with a smile. On a recent Easter, the congregation had a single, 90-minute service featuring everything from robed kings to clowns. "If we had it to do over again, I think we'd have rethought the clowns," he says.

Central Mennonite has not met all the numerical goals it set in 1986. But the congregation is confident enough of its course to begin work on a second set of goals this year. All eyes remain on renewal, even when feet are unsure of the path. "It's just that as you draw closer to God . . . things happen," Dale Delagrange concludes.

Wayne Steffen, Goshen, Ind., is on the information services staff of Goshen College and also does free-lance writing on his own.

'We are laborers together with God'

From the mission statement of the Central Mennonite Church, Fort Wayne, Ind.:

Who are we? We are persons who acknowledge Jesus Christ as Savior and Lord of life. We have been redeemed by the precious blood of Christ and so we aim to live as servants of him. We are strangers and pilgrims here in this life, not wanting to be attached to our possessions. Our true citizenship is in heaven. . . .

Why do we exist? Our ultimate purpose is to share the good news of Christ and invite persons to faith in him. We are called to care for those who commit to Christ. . . .

Whom do we serve? We will concentrate our evangelism west of the meeting place and where we each live. Our service ministries will be concentrated on the city as well as locations abroad. . . .

How will we measure progress? Progress in spiritual growth will be evident as we share more testimonies of personal spiritual renewal, increase in worship attendance, and add people to the body.

Progress will also be seen as more persons commit themselves to service ministries in the city, local communities, and abroad.

AMBS • window

Associated Mennonite Biblical Seminaries

Helping the church move into the next century

The 41 graduates of AMBS are beginning new ministries in the church now. But they will come into significant leadership positions in the next decade–which is also the next century.

What does the church need from the seminary? How do we prepare people to serve the church? These are the questions on my mind as I reflect on the year we have completed and look ahead.

Our work at AMBS is to prepare people to provide care and leadership for the church. The challenge is to think ahead to the next ten to twenty years. We need to link our vision for AMBS with where the church is and where it wants to be in the future.

Getting better acquainted

My goal in the next year is to keep telling the story of who the seminary is, what it does, and what difference it makes for the church. This means not only talking about the seminary. It especially means listening–listening carefully to church members, to pastors, to church leaders, and to alumni. We can then shape the vision of the seminary to fit the kind of leadership congregations want and need for the future.

In the next year, we will embark on a major comprehensive fund drive for AMBS. One goal is to help the church and seminary faculty get better acquainted. To take a first step, I will spend up to half of my time meeting with individuals, families and church groups, and writing for church publications. Although I will miss teaching next year, I look forward to these added opportunities to talk with people and congregations in the General Conference Mennonite and Mennonite Churches.

Growing edges for AMBS

Other exciting developments at AMBS are growing from foundations of the past few years:

- A new curriculum plan for our Master of Divinity program will take shape in the next year and begin in fall 1994. This plan strengthens pastoral ministry components, helping prepare leaders for congregations who are more effective in preaching, pastoral leadership, and pastoral care.
- Growing interest in short-term courses is bringing a broader range of people to our seminary campus. 1993 summer school enrollments jumped more than fifty percent, showing the need to enhance our program and facilities for continuing education short-term courses.

Hearing from you

At the core of my work and the seminary's mission now more than ever is the question: What are the needs of churches going to be in 2010? What steps can we take in the next five years to be more helpful to the church in the future?

I look forward to meeting many people in the next year who can explore those questions with me and give us counsel on the seminary's direction for the future. - *Marlin E. Miller*

Marlin E. Miller is AMBS' first joint president, serving both Mennonite Biblical Seminary and Goshen Biblical Seminary. He began a second three-year term as joint president on July 1, 1993.

Photo by Tyler Klassen

Inside

Graduates take new steps in serving the church

Graduation photo highlights

1994 Interterm and Pastors' Week

AMBS Panorama

Graduates take new steps in serving the church

Mennonite Biblical Seminary (MBS) and Goshen Biblical Seminary (GBS) granted degrees and certificates to 41 people. Graduate degrees are awarded for the three-year Master of Divinity (M.Div.) and the two-year Master of Arts in Peace Studies (MAPS) and Master of Arts in Theological Studies (MATS). Students in non-degree programs are awarded the Certificate in Theological Studies.

Gordon Alton M.Div. (GBS). Pastor, Hagerman Mennonite Church, Markham, Ont. "I have enjoyed learning and experiencing community with other persons pursuing calls into church ministry and overseas mission." Gord is married to Valerie Alton and they have two sons, Derek and David. He is the son of Frank and Loreen Alton of Lucknow, Ont., and is a member of Elmira Mennonite Church.

Chris Benda MATS (GBS). Will begin doctoral program in biblical studies at Vanderbilt University, Nashville, Tenn. Chris and Yuh-Fen Shu, also a 1993 graduate, were married May 23. He is the son of David and Louise Benda of Hedgesville, W.Va.

Philip C. Bergey MATS (GBS). Conference coordinator for Franconia (Pa.) Mennonite Conference. "What I have valued the most at AMBS has been an emphasis on educating the whole person–where personal integrity is as important as preaching." Philip is married to Evon L. Swartzentruber Bergey, and they have three sons, Brandon, Bryce, and Benjamin. He is the son of Willard and Anna Bergey of Sellersville, Pa., and is a member of Assembly Mennonite Church, Goshen, Ind., and Franconia Mennonite Church.

Mary Beyler M.Div. (GBS). Will continue work through Mennonite Board of Missions with the Mennonite Church in Hokkaido, Japan. "My years at AMBS have given me opportunity to reexamine my roots as well as to articulate the transformed perspective I have received from Japan." She is the daughter of Gladys Beyler of Goshen, Ind., and is a member of Kitami Mennonite Church, Kitami, Hokkaido, Japan, and Prairie Street Mennonite Church, Elkhart, Ind.

Sanford Boshart M.Div. (GBS). *Not pictured.* Discerning whether to work in a church setting or to pursue social work. "I've discovered the depth and relevance of the gospel of Jesus Christ and become more conscious of religious and secular forces that are opposing its healing power." Sandy is married to Judith Menadue and they have three children, Joe Menadue, Mike Kim and Jeff Kim. He is the son of Eli Boshart and Edwina Manchester of Lewis County, N.Y., and is a member of Sunnyside Mennonite Church, Elkhart, Ind.

Reuben D. Cediño MAPS (GBS). Will return to the Philippines where he hopes to work as a pastor. "The wrestling of peace and discipleship in Mennonite theological framework challenged me. I love, and will miss, the way you sing your hymns." Reuben is married to Ellen B. Villarin and they have two sons, Dietrich Menno (DimDim) and Dyck Nouwen. He is the son of Salvador and Melquiadeia Cediño of Cagayan De Oro City, Philippines, and is a member of United Church of Christ.

Ronald Diener M.Div. (GBS). Pastor, Pleasant View Mennonite Church, Goshen, Ind. "The Bible has come alive to me in new ways which I trust will serve as a lamp post through future years of Christian service." Ron is married to Marilee Good Diener and they have two children, Natasha and Danika. He is the son of Willard and Erma Diener of Hutchinson, Kan., and is a member of Pleasant View Mennonite Church.

Mark Diller Harder M.Div. (MBS). Intern for one year at First Mennonite Church and House of Friendship in Kitchener, Ont. "It has been exciting to learn and be challenged in an environment where there are students and professors from across North America and the world." Mark is married to Rachel Diller Harder and is the son of Lydia and Gary Harder, Scarborough, Ont. He is a member of First Mennonite Church, Edmonton, Alb., and Welcome Inn, Hamilton, Ont.

Henry Dueck B.D./M.Div. exchange (MBS). Will continue as executive secretary and conference minister for the Evangelical Mennonite Mission Conference. Henry earned the Bachelor of Divinity degree from MBS in 1964 and completed additional courses to earn the Master of Divinity degree. He and his wife, Marie, live in Winnipeg, Man., and he is a member of Gospel Mennonite Church, Winnipeg.

Left to right: Gordon Alton, Chris Benda, Philip C. Bergey, Mary Beyler, Reuben D. Cediño, Ronald Diener

Programs completed by 1993 graduates

Master of Divinity: 32

Master of Arts in Theological Studies: 7

Master of Arts in Peace Studies: 1

Certificate in Theological Studies: 1

Thomas Elliott Certificate in Theological Studies (GBS). Plans in process. "I am particularly impressed with the compassion and commitment of the AMBS staff and faculty in their efforts to prepare people for ministry." Tom is married to Linda Elliott and they have four children, Mrs. Julene White, Mrs. Heather Rabbitt, Joshua Elliott and Rebecca Elliott. He is a member of Peabody Street Mennonite Church, Washington, D.C.

Roger Farmer M.Div. (GBS). Co-pastor of Sugar Creek Mennonite Church, Wayland, Iowa. "AMBS has provided an opportunity to explore the Mennonite church and to evaluate God's call to service and ministry. I will always treasure friendships with students and faculty, opportunities for supervised practical experiences, and the theological education that I received at AMBS." Roger is married to Mary Lou Swartzendruber Farmer and is the son of Frances Farmer of Gibson City, Ill., and the late Floyd Farmer Jr. He is a member of Locust Grove Mennonite Church, Burr Oak, Mich.

David Foncannon M.Div. (GBS). Pastor, Pueblo Mennonite Church, Pueblo, Colo. "Relationships with peers, professors, staff, and Belmont congregation have strengthened me academically and spiritually, bringing me confidence through affirming my gifts and call to ministry." David is married to Brenda Foncannon and they have two sons, Michael and Jared. He is the son of Floyd D. and Doreen Foncannon of Limon, Colo., and is a member of Whitestone Mennonite Church, Hesston, Kan., and Belmont Mennonite Church, Elkhart, Ind.

Marvin Friesen M.Div. (MBS). Pastor, Carman Mennonite Church, Carman, Man. "My final year's participation in the SCUPE program (urban ministry) in Chicago has been a wonderful setting for integrating previous class work with hands-on ministry." Marvin is married to Brenda Friesen and they have three daughters, Sherrie, Teresa and Melissa. He is the son of John and Lydia Friesen of St. Catharines, Ont., and is a member of Vineland United Mennonite Church, Vineland, Ont.

Matthew Friesen M.Div. (MBS). Will return to AMBS for the fall semester, then will seek a pastoral ministry position. "Little did I expect that God would reveal himself so powerfully in the lives of colleagues from every corner of the world. I have been transformed and energized." Matt married Teri Yoder on May 29, and is the son of Charles and Judy Friesen, Dallas, Ore. He is a member of Kern Road Mennonite Church, South Bend, Ind.

Left to right: Mark Diller Harder, Thomas Elliott, Roger Farmer, David Foncannon, Marvin Friesen, Matthew Friesen

Following the commissioning service for graduates on May 20, Phil Kauffman Mininger talks with Richard and Marilyn Miller. The Millers were part of a local support committee for Phil and his wife, Mary, when they were in Voluntary Service in Ft. Dodge, Iowa; they also are parents of 1993 graduate Dan Miller. Photo by Douglas H. Kaufman.

Miwako Yoshida gets a congratulatory hug from Ellen Cediño, wife of 1993 graduate Reuben Cediño. Photo by Douglas H. Kaufman.

Charlotte Holsopple Glick M.Div. (GBS). Plans in process. "AMBS has been significant for me in hearing, heeding, and honoring my call to pastoral ministry. Here I have been nudged and nurtured to study, to spirituality, and to serve the people of God." Charlotte is married to Del Glick and they have one child, Renee. She is the daughter of Carl and Lydia Catherine Holsopple of Hollsopple, Pa., and is a member of Waterford Mennonite Church, Goshen, Ind.

Donovan R. Graber M.Div. (MBS). Will continue as associate pastor of Eden Mennonite Church, Moundridge, Kan. "I learned the importance of connecting the needs of people with the good news of the Bible. Our biblical foundation centers on Jesus Christ." Donovan is married to Jill R. Graber and they have three children, Matthew, Melinda and Micah. He is the son of Ralph and Mary Graber, Newton, Kan.

Mary Grove M.Div. (MBS). Plans in process. "Spirituality emphases and contacts with dedicated faculty and students have mediated healing, brought new glimpses of God, and encouraged me to dream and equip for ministry." Mary is married to Stanley Grove and is a member of East Goshen Mennonite Church, Goshen, Ind.

Martha Wilson Haile MATS (GBS). Will continue graduate studies in history at Indiana State University. "I have appreciated gaining greater historical understanding of our Christian faith and have been challenged to discover and practice its intersection with the present." Martha is married to Ahmed Haile and they have two children, Afrah and Sofia. She is the daughter of Frances Sanders of Richmond, Ind.

Lara Hall M.Div. (GBS). Will join the staff of the congregational literature division of Mennonite Publishing House, Scottdale, Pa. "Seminary has not only prepared me for ministry in many different contexts, it has allowed me to make my faith real, relevant, and my own." Lara is the daughter of Thom and Jeanine Hall of Archbold, Ohio, and is a member of Zion Mennonite Church, Archbold.

Bruce A. Hostetler M.Div. (GBS). *Not pictured.* Will continue work as chaplain at Timbercrest Church of the Brethren Home, North Manchester, Ind., along with part-time pastoral ministry. "I appreciated the commitment evident in all arenas of seminary life to holistic education. I was nurtured academically as well as spiritually and emotionally." Bruce is married to LuAnn Hostetler and they have three children, Janell, Stefanie and Kari. He is the son of Wayne L. and Ruth E. Hostetler of Dalton, Ohio, and is a member of Manchester Church of the Brethren, N. Manchester.

Stephen "Tig" Intagliata M.Div. (MBS). Pastor, San Antonio (Texas) Mennonite Fellowship. "I have appreciated the opportunities to reflect upon Christian faithfulness as Anabaptists through dialogue with persons from a variety of cultures and ministry experiences." Tig is married to Karen Intagliata and they have three children, Andrew, Lucas and Emily. He is the son of Salvatore and Melody Intagliata of Palos Verdes Estates, Calif., and is a member of Arvada (Colo.) Mennonite Church.

Mark Jantzen MATS (MBS). Will work under Mennonite Central Committee in Belgrade, Yugoslavia. "The rich international experiences and backgrounds of the students has deepened my appreciation of the world-wide nation of the body of Christ." Mark is married to Alice Hartman Jantzen and is the son of Henry and Gretl Jantzen of Beatrice, Neb. He is a member of First Mennonite Church, Beatrice, and Pleasant View Mennonite Church, Goshen, Ind.

Karla A. Kauffman M.Div. (GBS). Plans in process. "I wanted to pursue my faith questions in an Anabaptist context for which AMBS provided a good framework; classes, special projects, and relationships have helped me find some answers." Karla is the daughter of Dale and Irene Kauffman of Zanesfield, Ohio. She is a member of Casa del Pueblo Methodist Church in Washington, D.C.

Margrit Kipfer M.Div. (GBS). Will work with the Mennonite Church in Santa Cruz, Bolivia, under Mennonite Board of Missions. "Getting to know different perspectives and learning to better understand people who come from a different background has been meaningful." Margrit is the daughter of Hans and Margrit Kipfer-Lanz of Langnau, Switzerland, and is a member of Alttaufergemeinde Emmental, Langnau.

Left to right: Charlotte Holsopple Glick, Donovan R. Graber, Mary Grove, Martha Wilson Haile, Lara Hall, Stephen "Tig" Intagliata

Future plans of 1993 graduating class

Pastor

Mission/service

Further study/ Internship

Teaching/ church administration

Plans in process

John P. Klassen M.Div. (MBS). Will continue as pastor of Emmanuel Mennonite Church, Winkler, Man. "I especially appreciated that vigorous theological study at AMBS was balanced by an equally important emphasis on spirituality and community." He is married to Sharon Olfert and they have one child, Natasha Beth. He is the son of Mary Klassen of Winkler.

Adeeb Kupty MATS (MBS). Plans in process. "My time of study has been meaningful in helping me to explore and use several ways of looking at and studying the Bible. Also, I have learned to develop new ways of thinking about different issues in the Bible. I have learned more about the Ana- baptists–their way of thinking and theology." Adeeb is married to Wiam Kupty and they have two children, Fadi and Amani.

Commencement

Listen for God's call, graduates told

"Begin the long walk with God," commencement speaker Mary Campbell Cosby told graduates. "Once you have begun walking with God, all you need to do is keep on walking, and life will become one long stroll."

Cosby encouraged graduates to develop intimate relationships with Jesus Christ and to listen for God's call.

Cosby, pastor and co-founder of Church of the Saviour, Washington, D.C., told graduates that when they respond joyfully to God's call to serve the poor in society, they will be surprised to find that they, too, benefit. "As we sense our call to the marginalized as a privilege, not a task to be endured, 'reverse mission' happens and the church comes alive."

Left to right: Mark Jantzen, Karla A. Kauffman, Margrit Kipfer, John P. Klassen, Adeeb Kupty, Daniel Miller

Daniel Miller M.Div. (GBS). Plans in process. "My faith in Jesus deepened while at AMBS. Worship, academic study, and informal fellowship contributed significantly to my growth." Daniel is married to Nadine Z. Miller and is the son of D. Richard and Marilyn Miller of Fort Dodge, Iowa. He attends Communion Fellowship, Goshen, Ind.

Mary Campbell Cosby told graduates, "God's call fits the uniqueness of each of us, but its intent is to connect us with those on the margins of life."
Photo by Mary E. Klassen

Phil Kauffman Mininger M.Div. (GBS). Associate pastor, Belmont Mennonite Church, Elkhart, Ind. "AMBS has been about transformation for me: emotionally, spiritually, intellectually, and vocationally." Phil is married to Mary Kauffman Mininger and they have three children, Marijohn, Annie and Caroline. He is the son of Joe and Eleanor Mininger of Harman, W.Va., and is a member of Belmont Mennonite Church.

Elizabeth Reimer Plett M.Div. (MBS) Plans in process. "AMBS has been a time of profound transformations as I have repeatedly experienced God's surprising grace through theological reflection and caring, nurturing relationships." Elizabeth is married to Don Plett and they have two children, Christine and Benjamin. She is the daughter of Justina and Bernhard Reimer of Blumenort, Man., and is a member of Blumenort Evangelical Mennonite Church.

Steven Gary Schmidt M.Div. (MBS). Will continue pastoral work at New Creation Fellowship, Newton, Kan. "Seminary became a good setting for reflecting on twenty years of ministry; also for honing skills and strengthening my foundation for the service ahead." Steve is married to Wanda Ream Schmidt and they have two daughters and a son-in-law, Jalane Schmidt, Jill Schmidt Weaver and Rick Weaver. He is the son of Roland and Ethel Schmidt of Newton, Kan., and is a member of New Creation Fellowship.

David Severance M.Div. (GBS) Pastor, Sojourner Missionary Church, Mishawaka, Ind. "Dialogue with the roots of my Missionary Church tradition, combined with the respect of peers and faculty, has invited growth and strength for ministry." David is married to Robyn Lantz Severance and they have three children, Tonna, Kyle and Danielle. He is the son of Don and Alice Severance of York, Pa., and is a member of Sojourner Missionary Church.

Yuh-Fen Shu M.Div. (MBS). Plans in process. "As a new Christian, being in seminary is like going through fire refined by God's transforming power; the growth is beyond words, yet not without difficulty and struggle." Yuh-Fen was married to Chris Benda on May 23. She is the daughter of Wu-Tsu Shu and Sh-Lu Shu of Tainan, Taiwan, R.O.C. She is a member of Belmont Mennonite Church, Elkhart, Ind.

Maren Tyedmers Hange M.Div. (MBS). Will serve with Mennonite Central Committee in Damascus, Syria, for three years. "In my three years at AMBS, I have encountered God working in unexpected and surprising ways. In the interaction of study and community, I found challenges and support, deeper faith and a new vision to proclaim faithfully. In a foreign land I found a home; away from family I found friends." Maren married Roy D. Hange (M.Div., 1989) on May 30. She is the daughter of Rita and Enno Tyedmers of Minden/Westfalen, Germany, and is a member of Prairie Street Mennonite Church, Elkhart, Ind.

"As you minister in the name of Jesus Christ and by the power of the Holy Spirit, treasure highly the letters of Christ–the lives being transformed through your ministry which will become living letters of reference."

From the charge to the AMBS class of 1993 by Gary E. Martin, instructor in evangelism and church planting.

Left to right: Phil Kauffman Mininger, Elizabeth Reimer Plett, Steven Gary Schmidt, David Severance, Yuh-Fen Shu, Maren Tuedmers Hange

"Today these living letters are being stamped and sent to various destinations throughout the world.

"As we leave AMBS, we realize that living letters are not quiet but proclaiming, proclaiming boldy that Jesus Christ is Lord; proclaiming honestly that God is the source of our words."

From the response to the charge by the AMBS class of 1993

1993 graduates represent nine countries

Canada - 9

U.S. - 25

Outside N. America - 7

(Germany, Japan, Kenya, Palestine, Philippines, Switzerland, Taiwan)

James Wachira MATS (GBS). Plans in process. "Class discussions, lectures, and community life helped me experience God's grace in discerning my vision for mission." James is the son of Steven Wachira and Mary Ann Wangeri of Nyeri, Kenya, and is a member of Communion Fellowship, Goshen, Ind.

Louise Wideman M.Div. (GBS). Plans in process. "Like the butterfly I am emerging from my cocoon confident that God has called me to pastoral leadership. AMBS has enabled this metamorphosis process to happen." Louise is the daughter of Murray and Pearl Wideman of Listowel, Ont., and is a member of Listowel Mennonite Church.

Stephen Wiebe-Johnson M.Div. (GBS). Will teach international development at Bethel College, N. Newton, Kan. "AMBS is a free and friendly space. I am more able to serve the church and her people, and my appreciation of Scripture has grown." Stephen is married to Dorothy Wiebe-Johnson and they have two children, Julian and Michael. He is the son of Mary Johnson of Souderton, Pa., and the late Bob Johnson. He is a member of Belmont Mennonite Church, Elkhart, Ind.

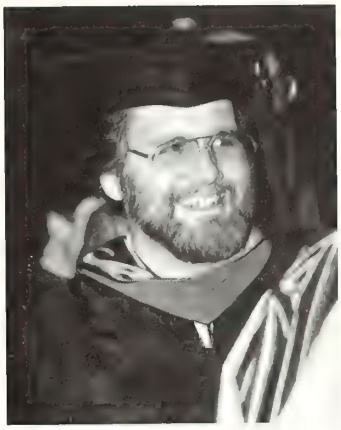
Irene Wiens MATS (MBS). Plans in process. "I am grateful for the courses in Christian spirituality, the time for personal and spiritual growth, and interactions with faculty, staff, and students." Irene is the daughter of John and Sara Wiens of Saskatoon, Sask., and is a member of Grain of Wheat Church Community, Winnipeg, Man.

Richard K. Wineland M.Div. (GBS). Pastor, Maranatha Church, Hollidaysburg, Pa. "The revelation that the Christian life is more a journey than a state of being has been a significant learning. My professors at AMBS have been influential in this process." Richard is married to Machelle Stump Wineland and they have one child, Hannah Grace. He is the son of Betty Wineland of Hollidaysburg, Pa., and the late John M. Wineland, and is a member of Tri Lakes Community Church, Bristol, Ind.

Philip Yoder M.Div. (GBS). Will begin missionary work in Sweden with Mennonite Board of Missions. "My Christian faith has always been important to me and seminary has better equipped me to articulate my beliefs to others." Philip is the son of Don and Marceil Yoder of Granger, Ind., and is a member of Kern Road Mennonite Church, South Bend, Ind.

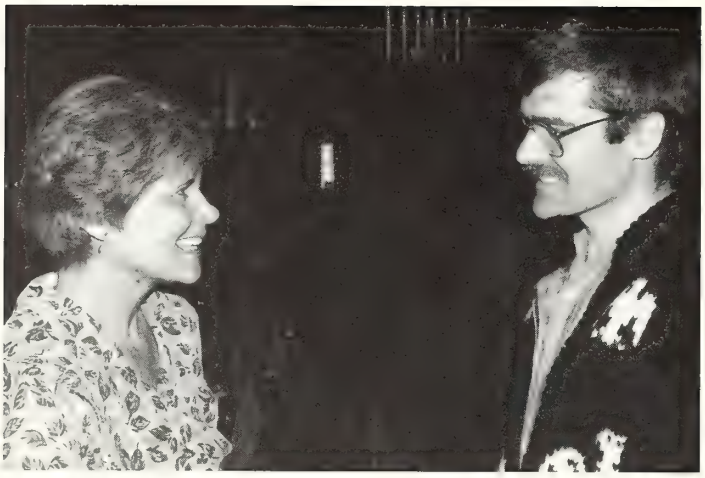
Miwako Yoshida M.Div. (GBS). Intern for one year at The Hermitage, Three Rivers, Mich. "Community living among Mennonites, meeting with international students, and spiritual disciplines (spiritual friendship, direction, prayer, etc.) have been meaningful for my spiritual growth." Miwako is the daughter of Kokichi and Michiko Yoshida of Asahikawa, Hokkaido, Japan, and is a member of Mennonite Shalom Church, Sapporo.

Dori Zerbe Cornelsen M.Div. (MBS). *Not pictured.* Will continue as co-director of Open Circle, Mennonite Central Committee Manitoba's prisoner visitation program. "I have come to understand that learning to seek God takes a variety of forms and will continue to be a lifelong journey." Dori is married to Rick Zerbe Cornelsen and they have one child, Raya. She is the daughter of Ben and Esther Zerbe of Minneapolis, Minn., and is a member of Hope Mennonite Church, Winnipeg, Man.



David Foncannon will become pastor of Pueblo Mennonite Church, Pueblo, Colo.
Photo by Mary E. Klassen

Left to right: James Wachira, Louise Wideman, Stephen Wiebe-Johnson, Irene Wiens, Richard K. Wineland, Philip Yoder, Miwako Yoshida



"Joy is a primary ingredient in evangelism," Marilyn Miller told students and faculty at AMBS during a week-long visit as Theological Center Guest in April. "But how can we experience the joy of finding a lost sheep if we spend all our time with those already in the fold?

"It's important to remember that in reaching out to others, it is people–individuals–who are being blessed. Those blessings extend down through the years. My mother joined the Mennonite church through a church planting effort in Chicago, a blessing that has passed on to me."

Miller is director of evangelism and church development for the General Conference Mennonite Church. She has spent fifteen years as a pastor and church planter in Colorado.

Photo by Troy Hill.

Associated Mennonite Biblical Seminaries

Interterm courses

January 3-21, 1994

On campus courses

Jesus, the Teacher
Daniel Schipani
Synoptic Gospels
Willard Swartley
Human Sexuality and Christian Faith
Gayle Gerber Koontz

Off-campus opportunities

Christian Ministry in the Urban World
Washington, D.C.,
Culture, Justice and the Church in the City
Chicago, Ill.
Jerusalem Seminar
Middle East
Rural January Term for Seminarians
Dubuque, Iowa
Overseas Ministries Study Center
New Haven, Conn.

For more information contact: *Steven L. Fath, Admissions*

Pastors' Week

January 24-27, 1994

The Healing Body of Christ

Leadership Clinic

January 28, 1994

"Help! My congregation is polarized!"

For more information contact: *Dorothy Nickel Friesen, Continuing Education*

AMBS Panorama

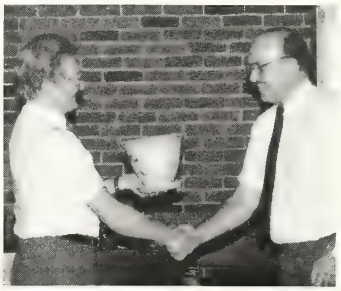
New class schedule

AMBS will open its 1993-94 school year with a dramatic change in class schedules, adapting to the needs of the growing number of part-time students. Almost all classes will be offered once a week in two- to three-hour blocks of time. In addition, one class will be taught in four intensive weekend sessions.

Although almost half of AMBS students study full-time, there is a trend toward more part-time students. This new class schedule will make it more convenient for people from the community and from a wider geographical area to take advantage of learning opportunities at AMBS.

For more information about AMBS class offerings and schedules, contact Registrar Ruth Ann Gardner.

Recognition



Virgil Claassen was one of 13 faculty and staff members recognized in May for their service to AMBS. Virgil has served 20 years as business manager, working both with Mennonite Biblical Seminary and Goshen Biblical Seminary financial records. *Photo by Douglas H. Kaufman*

Preaching lecture series

"The role of preaching is not to get something said, but to get something heard," Eugene Lowry said in his workshop on narrative preaching at AMBS in March. His workshop concluded a three-part lecture series on preaching during the 1992-93 school year, funded by the Paul and Mary Lederach Fund for Preaching.

Lowry, McElvaney Professor of Preaching at St. Paul School of Theology, Kansas City, Mo., told participants to "look for trouble" in the biblical texts. "Plan to get surprised. The reason the Holy Spirit has so much trouble with us is we know too much. We must allow ourselves to get confused!"

Preliminary financial report

Pre-audited figures for the fiscal year ending June 30 indicate that AMBS remained under its $2.286 million expense budget by $125,000. This five percent reduction in expenses resulted from staff and faculty efforts to keep expenses under budget and from a $50,000 savings in transferring to a different health insurance plan with Mennonite Mutual Aid.

Mennonite Biblical Seminary balanced its budget for the year through keeping expenses down and transferring funds from undesignated gifts. The budget for Goshen Biblical Seminary projected a deficit of $40,000 and ended the year with a deficit of approximately that amount.

For the 1993-94 fiscal year, the AMBS boards approved a balanced budget representing a reduction in expenses from the 1992-93 year.

The purpose of AMBS Window is to invite Mennonite churches to further the work of God's kingdom by calling people to leadership ministries and helping to support their training for ministry.

Editor and designer: Mary E. Klassen
Consulting editor: Richard A. Kauffman

Distributed three times a year as a supplement to Gospel Herald, Mennonite Reporter, The Mennonite.

July 1993
Printed in U.S.A.

Associated Mennonite Biblical Seminaries

3003 Benham Avenue
Elkhart, IN 46517-1999
Telephone 219 295-3726

Indian Mennonite churches minister to drought victims after monsoon fails

Chandwa, India (MCC)—Drought is plaguing Palamau District here in South Bihar, home to 17 Mennonite churches.

Many people are able to eat only one meal daily. In some villages, only the old and the children are left as thousands of able-bodied men and women have migrated to other parts of India to find work. Hunger-related deaths from diarrhea and dehydration are increasing among the population of 1.7 million.

Mennonite Central Committee (MCC), in cooperation with Canadian Foodgrains Bank, has responded with 300 metric tons of wheat. Bihar Mennonite Church's Mennonite Service Agency is distributing the food to church members and others through food-for-work programs.

Workers receive 11 pounds of wheat daily for their labor on dams that block the subsurface flow of water in ravines and streams. This will help raise the area's water table. They also construct ponds that will store water when the rains come.

The immediate cause of the drought is failure of the 1992 monsoon. The rainfall was about half the usual 55 inches, causing widespread crop failure.

People here are "not well-to-do and this drought has been a catastrophe," says Glen Miller, MCC India country representative. Most Indian farmers own less than one acre of land and grow only one crop a year. Miller is a member of South Union Mennonite Church in West Liberty, Ohio.

Wild elephants and tigers in the Palamau District animal preserve are also suffering from lack of food and water. Even the birds find nothing to eat in the dry, cracked rice fields.

But MCC workers say the drought was predictable. "Too many trees have been cut down to make way for settlements and for farming. Forests have been logged for valuable teak wood. This allows for faster runoff when it rains and more evaporation during the hot season," Miller explains.

India's population increases at 2.1 percent annually, adding 18 million people to the population each year. Demand for firewood and farmland increases with the population, and deforestation continues.

People wait in the 100 degree heat for the rains that should begin this month.

But farmers say their situation will not improve until they are able to harvest a crop. They fear they will not have enough farm hands to plant the crops, and they will have little strength to work in the fields on one meal daily. Miller attended the Bihar Mennonite Church annual conference in May. He reports church leaders asked for prayer, and notes that the church is working creatively to minister to its own members and to its neighbors.

MDS to respond when flood waters recede

Kalona, Iowa (MDS)—Iowans and many other Midwesterners are facing the worst flood most can remember. But Mennonite Disaster Service (MDS) can do little, however, reports executive coordinator Lowell Detweiler, until the waters recede. In some places that may take weeks, or even months.

Randy Roth, pastor of Des Moines (Iowa) Mennonite Church, reports that MDS will be welcome and needed when the water goes down. In the meantime, church members are rationing their water like the rest of the city's 250,000 residents.

"We've never seen water across the road between Kalona and Wellman before," commented an 81-year-old Mennonite woman from Kalona.

Last week that road was closed. Mennonite farms of southeastern Iowa look like swamps, with acres of stunted, yellow corn and bean plants.

Despite their own difficulties and economic losses, many flood victims are responding to others' needs. In northeastern Missouri, more than 100 Mennonite and Amish volunteers have joined many others in sandbagging efforts to save small towns along the rising Mississippi.

Indian women draw water at a well. Deforestation continues at an alarming rate in India; experts warn India will face increasing famines as a result.

Jacob Hochstetler, 21, an Amish farmer from the Canton, Mo., area, spent 15 hours one day sandbagging. "Can't do much farming anyhow. Too much rain. Might just as well help," he was quoted as saying in *U.S.A. Today.*

MDS is asking that the church pray for people being affected by the floods. Financial and volunteer support of MDS efforts will also be needed in the weeks and months ahead.—*Lowell Detweiler*

Peace team observes conditions in Gaza Strip

Gaza Strip (CPT)—This month Christian Peacemaker Teams (CPT) began a two-month project in the Gaza Strip, a sliver of land on the Mediterranean Sea between Israel and Egypt.

The four-person team intends to create a peace presence in the midst of the tense and sometimes violent situation of the Palestinian refugee camps there.

Since 1967 Gaza, the ancient land of the Philistines, has been controlled by Israel. Some 800,000 people live in this confined area, often under curfew. In recent months military patrols have raided refugee camps, ransacked and destroyed houses, and randomly arrested youths.

Peacemaker team members living in the camps primarily will be charged with a ministry of presence and observation. Members will rotate in and out of the camps, and stay with refugee families.

The CPT presence will coincide with the appointment of United Nations representatives to monitor human rights in the occupied territories.

The two team leaders arrived in Israel July 4 to coordinate team activities and develop relationships with Palestinian, Muslim, Christian, and Israeli groups.

Duane Ediger, Peace Mennonite Church, Dallas, was denied entrance by Israeli authorities and placed on a return flight after spending 18 hours sitting in an airport jail cell. He had participated in a Walk for Peace in Israel last summer in which 110 people were arrested after attempting to walk into West Bank. Ediger continues to be part of the team though he remains in North America.

David Weaver, Germantown Mennonite Church, Philadelphia, carried out advance arrangements alone.

The three remaining members of the team arrived July 18. Joining Weaver were: Phyllis Butt, Louisville, Ohio; Cliff Kindy, North Manchester, Ind.; and Elayne King, Carlisle, Pa.

IN-MI conference asks forgiveness of departing charismatic congregation

Goshen, Ind.—Robert's Rules of Order were laid aside as delegates lifted up a prayer of confession and repentance at the Indiana-Michigan Mennonite Conference annual meeting here July 8-10.

The unusual occurrence came in response to a request from English Lake Mennonite Church, North Judson, Ind., to leave the conference.

The matter was the largest issue tackled by the 257 delegates as they met in the steamy, unair conditioned Bethany Christian High School gymnasium.

In an action taken April 19, the charismatic congregation decided to withdraw from the conference, citing a lack of support.

After much discussion and two attempts to draft a statement to the English Lake congregation requesting forgiveness for past failings, conference president John C. Murray led a time of prayer for confession and repentance.

"Confessions are not appropriately handled by voting, but by prayer," said Murray, pastor of Emma Mennonite Church, Topeka, Ind.

The group confessed "attitudes and behaviors that have not been open to a variety of expression of the work of the Spirit in our midst . . . [and] that have not been open to and inviting of ethnic diversity." They also asked "God's blessing" on the 200-member congregation.

The delegates voted to recognize the request for withdrawal. In addition, they voted to send a team of conference leaders to meet with English Lake leadership to express regret and concern to the congregation, as well as to pursue the possibility of reconciliation.

In other business, action was taken to establish a regional plan for spiritual leadership for ministers and congregations by three part-time conference ministers. Del Glick, Charlotte Holsopple Glick, and Stan Troyer were appointed to these positions.

There was some discussion on the proposed integration of the Mennonite and General Conference Mennonite (GC) denominations. I-M delegates approved an action which allows the executive committee to begin conversations with the GC Central District Conference.

In financial matters, delegates approved a $700 million (U.S.) 1993-94 budget. This matches the previous year's budget, but will require a 6 percent increase in congregational giving.

The theme of the worship for the weekend was "The Spirit and the Bride Say, 'Come!' " Speakers included conference president Murray, Janice Yordy Sutter, and Wally Fahrer.—*Marshall V. King with Tom Price*

Approved guidelines require accusers' names

Goshen, Ind.—Allegations of sexual harassment or abuse against credentialed ministers must come signed and in writing, according to new guidelines by the Indiana-Michigan Mennonite conference, which allows exceptions "only in unusual situations."

Delegates at the conference's annual meeting here gave "provisional approval" to the four-page revised guidelines.

But a question about the lack of anonymity for alleged victims could result in fewer reports of sexual harassment or abuse, said a national church leader responsible for developing ministerial conduct guidelines for churchwide use.

"This process says that a victim [must] give her or his name to someone, but it is that requirement that will probably keep people from coming forward if they do not feel safe," said Everett Thomas, executive secretary for Mennonite Board of Congregational Ministries.

He urged that the conference's Church and Life Commission spell out specific situations where anonymity might be possible.

If allegations are judged true, possible outcomes include terminating and suspending ministerial credentials.

Vaughn Moreno, a delegate from Elkhart's Fellowship of Hope, took exception to a third option, which says the commission could choose not to suspend ministerial credentials "if the offense has already been dealt with adequately."

"I can't imagine a situation in which a credentialed pastor or other person could have committed sexual harassment and abuse of another person and not have his

'Wait and see,' say MCC workers about political transition in Guatemala

Guatemala City, Guatemala (MCC)—"Miracle?" "Democratic dawn?" Despite what other observers are saying, Mennonite Central Committee (MCC) workers in Guatemala are not quite ready to embrace such words to describe Guatemala's recent change in presidents.

True, it is surprising that the Congress of this Central American country, among the Western hemisphere's worst human rights violators, chose a noted human rights champion as Guatemala's new president.

"Ramiro de Leon Carpio's selection has generated a great deal of hope here," says MCC Guatemala co-country representative Nathan Zook Barge.

"However, with the same legislative and military structures still in place, it's too early to say what impact De Leon alone can have." Zook Barge, of Colorado Springs, Colo., is a member of Shalom Mennonite Church in Guatemala City.

Guatemala experienced a tense, roller-coaster existence in the month following the May 25 coup by then-president Jorge Serrano. Serrano suspended Guatemala's constitution and dissolved the country's Congress and Supreme Court in a bid to impose a personal dictatorship.

Erin Gyori-Helmuth, 2, shells corn with her Guatemalan neighbor, "Grandma" Felipa, who is of Mayan heritage.

Guatemala's military ousted Serrano, and its Congress chose a respected human rights advocate to replace Serrano as the country's president. De Leon served as Guatemala's human rights ombudsman and was not afraid to criticize the country's powerful and abusive military.—*Emily Will*

credentials suspended," said Moreno, who has served on church bodies dealing with this issue.

"What does this say? Did they say, 'I'm sorry' [and then are forgiven]? . . . That would trivialize the major work of this document and this process."

John F. Murray, pastor of Bonneyville Mennonite Church in Bristol, Ind., urged the commission to think about friends and relatives of those connected with the allegations.

"I think we have to be very careful in how we handle this. This is going to be in church records down through the years. What does this say to them?" Murray said. "Keep it quiet if there is genuine repentance."—*Tom Price*

Cheyenne prepare slain ancestors for burial

Washington, D.C. (MCC U.S.)—In a July 1 ceremony at the Smithsonian Institution in Washington, D.C., Cheyenne people from Oklahoma and Montana mournfully and reverently prepared the skeletal remains of 18 massacred ancestors for burial.

The July 10 burial, in Concho, Okla., will be painful, says Cheyenne chief Lawrence Hart, but a necessary step toward healing of a "particularly horrendous chapter" of Cheyenne history.

The return or repatriation of Native American remains to their communities has been made possible by two laws: the 1989 National Museum of the American Indian Act and the 1990 Native American Graves Protection and Repatriation Act.

The recent repatriation ceremony—named "Navevahoo'Ohtseme" or "We are going back home"—brought together, in a small but significant way, Lancaster County, Pa., Amish and Cheyenne.

Hart, who serves on the Mennonite Central Committee (MCC) U.S. board, had asked an MCC U.S. staff person to locate an Amishman to build the boxes.

Emanuel Fisher, an Old Order Amishman from Bird-In-Hand, Pa., and his three sons agreed to handcraft the cedar boxes in which the skulls were placed. Fisher is a representative to the Mennonite Disaster Service (MDS) board and also coordinates a local MDS unit.

Hart believes Native Americans and the Amish have a natural affinity, due to a common love of the land, the centrality of religion in daily life, communal practices, and histories of persecution.

The persecution of the Cheyenne was painfully evident in the massacre victims' remains, which consisted of bullet-riddled skulls. Some of the skulls bore further evidence of mistreatment, such as broken jaw bones.

Moses Starr, Jr., head singer at the Cheyenne repatriation ceremony in Washington, D.C., packs an ancestral skull for burial in Oklahoma. He is assisted by elders Willy Fletcher, left, and Lucien Twins while elder Chester Whiteman observes.

Of the 18 skeletal remains, five had been massacred at Sand Creek, Colorado Territory, on November 29, 1864. The remainder were victims of various encounters between the Cheyenne and the U.S. military.

Treatment of the deceased is especially important for the Cheyenne, who believe that a person's spirit does not rest until the body is properly buried.

The 16 Cheyenne present at the ceremony were especially moved at the sight of a skull of a 12- to 14-year-old girl killed at Sand Creek. Some broke into loud, open weeping.

The Colorado militia attack upon the Cheyenne encampment at Sand Creek was completely unexpected. Two months earlier, Cheyenne chiefs had met with army officers and had been told to settle at Sand Creek, where they were assured "perfect safety."

"Congressional investigations afterwards show ample testimony that children and infants were deliberately included in the massacre," Hart says. "Small infants were shot in their mothers' arms." Most of the 150 to 200 Sand Creek casualties were women and children.

MBCM suggests worship as adult class elective

Elkhart, Ind. (MBCM)—With the fall Christian education season just around the corner, Mennonite Board of Congregational Ministries suggests including a class on worship.

MBCM recommended study guides for such a course include:

- *Enter His Gates: Fitting Worship Together* by Eleanor Kreider (Herald Press, 1990). "Fresh interpretation of the essential elements of worship; a must for Mennonites!"
- *Real Worship: It Will Transform Your Life* by Warren W. Wiersbe (Thomas Nelson, 1990). "A warm, biblically based, evangelical treatment of the meaning and purpose of worship."
- *Trouble at the Table: Gathering the Tribes for Worship* by Carol Doran and Thomas H. Troeger (Abingdon, 1992). "Stimulating and helpful discussion of the current crisis emerging from varying worship styles; *Trouble at the Table* provides direction for renewal and revitalization of worship."
- *Welcoming the Stranger: A Public Theology of Worship and Evangelism* by Patrick R. Keifert (Fortress Press, 1992). "Especially helpful for churches who are reaching out to the unchurched."

West Africa workers celebrate achievements of year during retreat

Abidjan, Côte d'Ivoire—Despite working amid major political and social disruptions, Mennonite missionaries in the West African countries of Benin and Liberia are playing significant roles in addressing the health and spiritual needs of these two countries.

Ten missionaries with the Mennonite Board of Missions (MBM) celebrated the past year's activities and prayerfully considered future steps in MBM's work in West Africa during a five-day retreat near Abidjan, Côte d'Ivoire, June 25-30.

The struggles in a six-year MBM medical assignment in Benin gave focus to the report of Daniel and Marianne Goldschmidt-Nussbaumer, a physician and midwife who were also supported by the French Mennonite Church. They told of conflicts in starting a clinic, the Bethesda Health Center, in cooperation with Protestant churches in Benin.

At the MBM retreat, however, the couple said they are confident the work of Bethesda will continue in the capable hands of 50 staff members who treat more than 40,000 patients annually.

Daniel said the clinic's administrators have captured the vision for a cooperative health effort.

"If the churches don't feel ownership for the programs, they will never last," he said. "I am convinced the clinic is now owned by the church—not just one denomination but the Church of Jesus Christ in Benin."

The Goldschmidt-Nussbaumers and their three sons are moving to Altkirch, France.

Returning to Benin are Rod and Lynda Hollinger-Janzen, who serve with MBM in Bible teaching and health education, and their two daughters. They said the demands for their services are greater than the time they have to give.

"Fifty percent of what lies ahead is sure not to get done," Lynda said. "Pray that we can discern the 50 percent God would have us do."

From Liberia, missionaries Phil and Christine Lindell Detweiler and Barry Hart recounted painful decisions they made during the past year to leave and then reenter that country in the face of ongoing civil war.

They had decided to stay as an act of solidarity with their colleagues, but then felt compelled to leave Oct. 22 when Monrovia, the capital, came under direct fire. For six months, the Lindell Detweilers lived in the neighboring Côte d'Ivoire, but returned to Liberia this May to resume their work with the Christian Health Association of Liberia (CHAL).

Hart returned to Liberia in January and

14 Tanzanian couples mark first anniversary

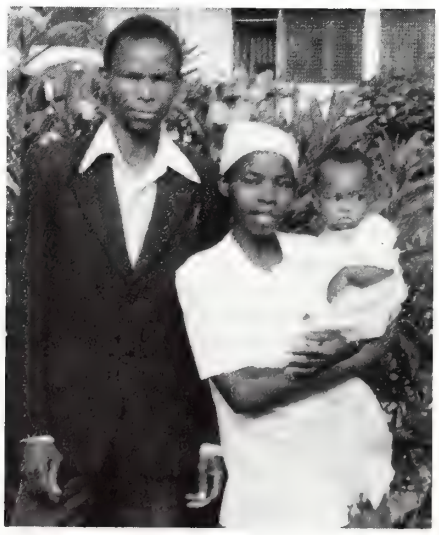
Mara District, Tanzania (Missionary Messenger)—The air was filled with excitement that Saturday a year ago—July 4, 1992. The church was beautifully decorated with flowers and garlands. Paper bells and streamers hung from the ceiling.

The Mikondo District of the Tanzania Mennonite Church, North Mara Diocese, was celebrating a wedding, a big wedding. Would you believe 14 weddings all in one day?

It all began when Joseph Nyakyema, pastor of the district and director of the Theological Education by Extension (TEE) program for the region, was teaching a course on Christian marriage. The class discussed the need to observe Christian ceremonies as well as the great blessings which accompany obedience to God's plan for marriage.

Most of the TEE students are church leaders who carry responsibilities similar to those of a pastor, but are not ordained. Many realized that they had not experienced a Christian wedding ceremony—so how could they encourage their fellow Christians to do so, they wondered.

Another factor that discouraged public weddings was the cost. The traditional wedding feast and celebration is very expensive, and few can afford it. An alternative to a wedding has been an agreement between both sets of parents in which a dowry of cattle, money, or both, is given to the bride's parents.



Samson and Elida Pius, pictured with their baby, Jeanette, were one of the 14 couples who participated in a July 4 wedding ceremony in Tanzania last year.

As the group struggled with the issue, the district church leaders agreed that if there would be a way to have a simple wedding ceremony, they would be ready to participate. All of the couples—aged 21 to 51—had previously been married in the alternative way, using the dowry.

In the end, each couple contributed a designated amount of money toward the ceremony's expenses. Each of the 10 congregations gave a certain amount of flour for the meal, and the district contributed the meat.

The service began as groups of four entered the church to the accompaniment of soft music. Bishop Kisare had a meditation and Nyakyema emphasized the importance of the event. It was "a day for each couple to receive the blessing of the Lord for joining together in holy matrimony in accordance with his Word," he said.

Two couples at a time came and stood before the congregation, answered the questions, repeated their vows, joined hands, and knelt for prayer.

After a benedictory prayer, the couples walked outside the building where they received gifts and good wishes from pastors and friends. Each couple acquired a marriage certificate, a legal document for their marriage.

During the meal, each couple received an individual wedding cake, which they cut and fed to each other to symbolize serving one another in love. A large cake was shared with all the guests.

Bishop Kisare expressed appreciation for this way of performing a Christian wedding ceremony; he had never seen anything like it in the Tanzanian Mennonite Church.

We pray that this celebration will encourage other church leaders and young people to plan simple and affordable wedding ceremonies in which God is honored and the participants receive his blessing.—*Joseph and Jeanette Nyakyema*

has been conducting workshops in and around Monrovia on "Trauma Healing and Reconciliation." Under sponsorship of CHAL, he had worked at psychological and spiritual healing among people, especially children, who have been traumatized by war.

He has also conducted workshops among warring tribal chiefs "to bring people together so there can be healing across ethnic lines."

Hart, whose term ends Dec. 31, added, "I see the work in Liberia going on and on and on because of the conditions there. Someone from MBM would have a great opportunity to continue the work of reconciliation."

Hosting the West Africa retreat were MBM missionaries James and Jeanette Krabill and Annelise Goldschmidt. They are involved in Bible teaching, leadership training, and administration from their base in Abidjan.—*Stuart W. Showalter*

Drought, corruption bring suffering to Brazil

Recife, Brazil (MCC)—During prolonged drought in northeast Brazil, the scorched earth cracks into a regular geometrical pattern. People here call this the "drought polygon."

The earthen brick polygon, metaphor for suffering, has returned to northeast Brazil. Older residents go back as far as 1937 to remember a season as dry as this one.

People tire of carrying water buckets long distances. They understand the folly of eating seeds reserved for planting while waiting for the rains. They understand the faulty economics of selling their goats or other livestock at low prices. But they are trapped.

Mennonite Central Committee (MCC) volunteers Audrey Patterson and Betty Szilassy live in the rural area of Tacaimbo, about 87 miles from Recife.

Since the 1970s, MCC has provided technical assistance to build hundreds of cisterns in the region. But now all the cisterns have run dry. Tacaimbo residents have not seen any rain since last August.

Water trucks occasionally arrive in the area. But what they bring does not last long, and residents must again trek to the town of Tacaimbo for drinking and washing water.

People are crying out for governmental attention. They are upset because they hear reports of large-scale corruption and misuse of drought funds.

Brazil's weekly news magazine, *Veja*, reported in its April 21 edition that the majority of funds allocated for drought assistance is misused. Since 1988, for example, of 4,000 dams dug by the national agency assigned to drought response, 3,000 were dug on private land, including land owned by senators and elected officials.

A government commission reports that of every $10 allocated for emergency assistance, only $3 reaches its destination. Local power brokers usurp the rest.

For the moment, MCC is not providing emergency food relief. Instead, MCC Brazil, along with other nongovernmental organizations, is beginning to play a significant role in helping ensure that governmental resources actually reach their destination. For example, local residents have invited MCC to help formulate concrete recommendations for government policy in the drought-stricken Northeast.

MCC's agricultural work continues as people prepare fields for the expected rain.—*Donald Peters*

Vaccination training pokes hole in poverty

Maijdi, Bangladesh (MCC)—In 1989 Bodera Nesa's future looked bleak.

Her husband had abandoned her. The family had no land to cultivate; Nesa and her five children survived by buying rice from farmers, parboiling it, and selling it in the market. The meager income they earned was not enough to buy food every day, and they often went hungry.

Today Nesa's life is very different. She participated in a Mennonite Central Committee (MCC) training program and learned to vaccinate chickens against Newcastle disease—a disease that causes 35 percent mortality rate among chickens in rural Bangladesh.

Nesa vaccinates about 1,400 hens each month in eight Noakhali District villages. Initially an MCC worker had to convince families to allow Nesa to vaccinate their poultry. Now visiting relatives and family friends spread the word that the vaccinations work, fueling demand.

"We joke that soon Bodera Nesa will be vaccinating the Prime Minister's poultry," said MCC agriculturist Mary Oxley. Oxley, of Horley, England, is a member of Brantford (Ont.) Mennonite Church.

The Bangladesh government has named Newcastle eradication "top priority" and dispenses free vaccine to trained vaccinators. Nesa and 25 other MCC—trained women charge a small fee for each bird they vaccinate.

The income Nesa earns provides daily food for the family, and has helped support her husband's fish retailing business since he returned to the family a year ago.

Her goal is to save enough money to buy land for her married son, daughter-in-law, and young grandson. Currently they live with the rest of the family in their two-room bamboo house.

Mennonite Central Committee-trained Bodera Nesa vaccinates some 1,400 hens each month.

But Nesa has gained more than material benefits. Her valuable community service as a vaccinator has earned her respect and the title "animal doctor."

Three times each month she travels eight miles by bus to collect vaccine from the government livestock office. As a rural Muslim woman, the opportunity to travel has increased her self-confidence and the boundaries within which she lives.

An MCC agriculture survey found that most families in Noakhali District own about 13 chickens. Poultry provides income and nutritious food for Bangladesh's landless poor. And Oxley calls poultry-raising an "ideal enterprise" because it requires low capital investment and because women, especially Muslim women who are confined to their homesteads, can raise chickens without leaving their homes.

• **Ad 'muscles' into magazine.** A second ad featuring the Mennonite church has appeared in the July 26 *Newsweek*—a week before the Mennonite Church's General Assembly in Philadelphia, announced Mennonite Board of Missions Media Ministries this month. The full-page ad shows a muscular man framing a house and invites readers to look into a church that puts faith into action. "This ad hones in on at least one distinctive about the Mennonite Church: service and getting meaning from life by giving rather than getting," says Media Ministries director Kenneth Weaver. The ad will appear in Illinois, Indiana, Ohio, Maryland, Pennsylvania, and Virginia.

• **Worker goes to Lebanon.** The arrival of a North American Mennonite Central Committee worker in Lebanon is "a sign of hope that life there is returning to normal," says MCC Middle East Secretary Ed Epp. John Derksen, Winnipeg, Man., arrived in late June to begin a three-year assignment as a teacher at the Near East School of Theology in Beirut. According to Epp, MCC is one of the first development agencies to return to Lebanon with long-term North American personnel. "During the wars in Lebanon in the 1980s, very few foreigners lived in Lebanon," Epp says, noting that Beirut had once been a popular tourist destination. "For the Lebanese, the absence of foreigners was a sign of how bad things were in their country."

• **Another honor for Goshen.** Goshen (Ind.) College was among 359 institutions named in *Peterson's Competitive Colleges 1993-94*. This is the only college guide that uses the quality of the student body as the defining factor for inclusion, identifying colleges and universities that consistently attract the most accomplished students. The book lists data including National Merit Scholars in the entering class, honors programs, and graduate school acceptance rates.

• **Books receive awards.** Four Herald Press books have been selected for special commendation by Excellence in Media, a Los Angeles organization. Receiving Awards of Excellence are: *Daily Fellowship with God* by Larry Wilson, *Meditations for Adoptive Parents* by Vernell Klassen Miller, and *A Parent's Bedside Companion* by Randolph K. Sanders. *Why Are Your Fingers Cold?*, a children's book by Larry McKaughan, illustrated by Joy Dunn Keenan, received an Award of Merit. According to founder Mary Dorr, Excellence in Media was initiated "to honor annually those creative people in all forms of media who are turning out works of excellence with high moral or spiritual or social impact, and who are struggling to make this a better world."

• **Young poets sought.** The Second Mennonite Arts Weekend to be held in Cincinnati, Ohio, Feb. 4-6, 1994, is asking for young Mennonite poets, elementary through high school, to submit their entries for possible inclusion in a publication titled *Living Mirror: Young Mennonite Poets*. Youth do not need to attend the weekend to have their poems published. A workshop during the event will focus on the poems. Submit entries to Cynthia Stayrook, 233 Emming St., Cincinnati, OH 45219. Deadline: Nov. 20.

• **Correction.** A news story in the June 22 *Gospel Herald* reported an erroneous number of congregations that belong to South Central Conference. The correct number is 53.

• **Coming events:**

10th anniversary, Emmanuel Mennonite Church, Gainesville, Fla., Aug. 28-29. Information from 904 377-6577.

New York City convention, Fordham University, Bronx Campus, Sept. 24-25. Speaker James Offutt will address the theme, "Trusting in the Lord." Information from 718 294-7280.

• **Job openings:**

Assistant director, Germantown Mennonite Church Corporation, Philadelphia, Pa. Responsibilities include program development, care of the collections, and reception of visitors. Knowledge of Mennonite beliefs, museum procedures, and word processing helpful. Housing provided. The corporation operates three historic buildings related to the New World's first Mennonite settlement. Send letter and résumé to director Galen Horst-Martz, 6133 Germantown Ave., Philadelphia, PA 19144.

Construction superintendent, Zion Mennonite Church, Hubbard, Ore. Person needed to supervise construction of addition to existing church building. Voluntary service or part-VS/part-paid position. Qualifications: experience in overseeing commercial-type construction; ability to interpret architectural drawings; ability to coordinate subcontractors and volunteer labor. Contact the building committee at 6124 S. Whiskey Hill Rd., Hubbard, OR 97032.

NEW MEMBERS

Cape Christian Fellowship, Cape Coral, Fla.: Frank and Colleen Fisher, Joseph and Linda Howard, Glen Larson, Paula Linsenbach, Dave and Alice Lombardo, Lee and Mary Manning, Melanie Semosky, Fred and Ernestine Schwartzenburg, Andy and Lori Sturgeon.

Lebanon Christian Fellowship, Lebanon, Pa.: Lisa Joy Sensenig and Tanya Sue Sensenig.

Peace, North Port, Fla.: Lauri McMillen.

Portland, Ore.: David W. Sharp and Denise Sharp.

Zion, Broadway, Va.: Linda Snader.

Zurich, Ont.: Elizabeth and Donald Adams, Julaine and Dan Bisson, Rose Erb, Carol and Cyril Gingerich, and Teresa and Garry Verhoog.

BIRTHS

Abrahams, Edward and Cythia Simmonds, Brooklyn, N.Y., Rashida Kay (fourth child), June 21.

Bender, David W. and Kathy Slabach, Kalona, Iowa, Alexander David (first child), June 25.

Blosser, Thomas and Mary Mast, Columbus, Ohio, Zoe Celeste (first child), born June 16, received for adoption.

Grove, Douglas and Jane Heintz, Toronto, Ont., Katherine Anne (first child), May 12.

Hoover, Glenn and Loreen Mininger, Hatfield, Pa., Lindsey Renee (second child), June 29.

Yoder, Ernie and Kathryn Miller, Middlebury, Ind., Kyle Matthew (second child), June 9.

Zook, Darrell and Patricia Troyer, Eaton, Colo., Micah Seth (fourth child), June 17.

MARRIAGES

Hughes-Roth: David Hughes, Souderton, Pa. (Bally), and Sherri Roth, Harleysville, Pa. (Covenant Community), June 19, by Roy K. Yoder.

Mishler-Mooney: Marc Mishler, Kokomo, Ind. (Howard-Miami), and Diana Mooney, Kokomo, Ind. (Assembly of God), March 6, by David Rose.

Nunemaker-Zook: Travis Nunemaker, Goshen, Ind. (Holdeman), and Trista Zook, Middlebury, Ind. (First), June 19, by Ron Adams.

Orebaugh-Kuhns: Robert B. Orebaugh, Timberville, Va. (Nazarene), and Genet M. Kuhns, Harrisonburg, Va. (Park View), June 25, by Linden M. Wenger.

Preheim-Burkholder: Arlan Preheim, Lancaster, Pa. (Blossom Hill), and Dorcas Burkholder, Lancaster, Pa. (Blossom Hill), June 26, by Rodney D. Nafziger.

Wenger-Lant: Larry Wenger, Wakarusa, Ind. (North Main), and Amy Lant, Bremen, Ind., June 13, by Mark Vincent.

DEATHS

Alderfer, Richard Henry, 63, Newport News, Va. Born: Jan. 7, 1930, Hatfield, Pa., to Frank Freed and Hilda Moyer Alderfer. Died: July 2, 1993, Newport News, Va., of cardiomyopathy. Survivors—wife: Lois Ziegler Alderfer; children: Raymond Jay, Twila G. Blume, James Richard, Rachel M. Fields, David William; brother and sisters: Sarah M. Weaver, Dorcas M. Schaefer, Myrna A., Kathryn A. Baer, Harold L.; 6 grandchildren. Funeral and burial: July 5, Warwick River Mennonite Church, by Gordon Zook and Nelson Baer.

Hartzler, Harold K., 75, West Liberty, Ohio. Born: Sept. 6, 1917, West Liberty, Ohio, to Joseph M. and Martha E. Zook Hartzler. Died: June 20, 1993, Columbus, Ohio. Survivors—wife: Rebert Renkert Hartzler; children: Gary, Stanley M., Anita Singer; brother and sisters: Herbert, Dorothy King, Anna Margaret Feather; 4 grandchildren, 3 great-grandchildren. Funeral: June 23, Oak Grove Mennonite Church, by Larry Augsburger. Burial: Fairview Cemetery.

Hostetler, Leon M., 63, Louisville, Ohio. Born: Oct. 23, 1929, Fredericksburg, Ohio, to Asa and Ida Miller Hostetler. Died: June 27, 1993, Cleveland, Ohio, of a heart attack. Survivors—wife: Marlene Hostetler; children: Kelley Poyser, Shawna Keefe, Brent, Joel; mother; brothers and sisters: Herma Blosser, Edith Stoltzfus, Nellie Sommers, David, Glenn, Marvin, Elmo; 13 grandchildren. Predeceased by: Robin (son). Funeral and burial: July 1, Beech Mennonite Church, by Dan Graber.

Kauffman, Martha Hershey, 93, Denver, Colo. Born: March 10, 1900, Palmyra, Mo., to Jacob M. and Mary Emma Eby Hershey. Died: July 1, 1993, Denver, Colo. Survivors—daughters: Phyllis, Ruby, Fern Seibert, Mary Ellen Friesen, Shirley Sager, Janice Parks; 13 grandchildren, 5 great-grandchildren. Predeceased by: Sherman Kauffman (husband). Congregational membership: Emmanuel Mennonite Church, LaJunta, Colo. Memorial service: July 6, First Mennonite Church, by Ann Showalter, Jerry Weaver, and Merritt Welty.

Kratzer, Loyal W., 72, Dalton, Ohio. Born: Sept. 22, 1920, Orrville, Ohio, to John and Martha Moser Kratzer. Died: July 2, 1993, Dalton, Ohio, of a heart attack. Survivors—wife: Rosa E. Nussbaum Kratzer; children: LaVon, Veryl, Doug, Rosemary, Prudy Steiner; brothers and sisters: Carl, John, Edison, Wayne, Stan, Eileen Pounds, Gilda Lehman, Virginia Brooks, Joanna Liechty; 13 grandchildren. Predeceased by: Janice Elaine (still-born daughter). Funeral and burial: July 6, Kidron Mennonite Church, by Bill Detweiler.

Myers, Lona L. Shrock, 93, Greentown, Ind. Born: Oct. 10, 1899, Howard Co., Ind., to Ananias and Susie Frey Shrock. Died: May 16, 1993, Kokomo, Ind. Survivors—husband: Paul J. Myers; children: Dorwin "D.C.," Evonna King; 17 grandchildren, 40 great-grandchildren. Predeceased by: Paul D. (son). Funeral: May 20, Howard-Miami Mennonite Church, by Mick Sommers and Lee Miller. Burial: Mast Cemetery.

Nair, Nancy Jane Brown, 89, Harrisonburg, Va. Born: Oct. 1, 1903, Elida, Ohio, to Homer C. and Susan H. Brenneman Brown. Died: May 27, 1993, Harrisonburg, Va., of a stroke. Survivors—son: Donald Taft; 2 grandchildren, one great-grandchild. Predeceased by: Raymond Taft Nair (husband). Funeral: June 1, Hyattsville (Md.) Mennonite Church, by Kenneth Good, Joseph Shenk, and Edith Shenk. Burial: Fort Lincoln Cemetery, Brentwood, Md.

Schmucker, John Paul, 63, Markham, Ont. Born: March 26, 1930, Toronto, Ont., to Floyd and Lillian Wright Schmucker. Died: June 11, 1993, Markham, Ont., of cancer. Survivors—wife: Rachel Kulp Schmucker; brothers and sisters: David, Grace Biehn, Dennis, Lil Grove, Robert, Kenneth, Alice Wright, Doris Burns. Funeral: June 14, Markham Missionary Church, by David Martin and Gordon Alton. Burial: Wideman Mennonite Church Cemetery.

Smeltzer, Primrose Fern, 69, Indianapolis, Ind. Born: Oct. 19, 1923, Wakarusa, Ind., to John and Ida Culp Smeltzer. Died: June 30, 1993, Indianapolis. Survivors—siblings: Verda Schrock, Kenneth, Berniece Schrock, Thelma Elion, Edith Hyche. Funeral: July 4, First Mennonite Church, by Robert and Margaret Richer Smith. Burial: Washington Park North Cemetery.

Ulrich, Arthur Warren, 72, Harrisburg, Ore. Born: Feb. 16, 1921, Shelbyville, Ill., to David and Magdalene Eigsti Ulrich. Died: June 26, 1993, Harrisburg, Ore., of cancer. Survivors—wife: Marianna Kropf Ulrich; children: John, Warren, Douglas, Craig, Scott, Martha Sheffel, Claudia Garber; brothers and sisters: Chris, Lester, Edward, Josie Unzicker, Pearl Schrock, Ada Nofsinger; 18 grandchildren. Predeceased by: Linda Jean (daughter). Funeral: June 30, Fairview Mennonite Church, by Clarence Gerig, Roy Hostetler, and Don King. Burial: Alford Cemetery.

Wenger, J. Wilmer, 93, Detroit Lakes, Minn. Born: Nov. 2, 1899, Versailles, Mo., to Louis and Mary Lehman Wenger. Died: July 1, 1993, Detroit Lakes, Minn. Survivors—children: Loris, Clair; 4 grandchildren. Predeceased by: Alice Stutzman Wenger (wife) and Daniel (infant son). Funeral: July 5, First Baptist Church, by Wade Duroe and Ottis Yoder. Burial: Strawberry Lake Mennonite Cemetery.

Wyse, Dan B., 87, West Unity, Ohio. Born: May 19, 1906, Rome, Iowa, to Christian and Martha Short Wyse. Died: June 19, 1993, Bryan, Ohio. Survivors—wife: Marjory Werder Wyse; children: Marilyn Short, Martha, Marlene Beck, Mrs. Paul Stuckey; 7 grandchildren, 5 great-grandchildren. Predeceased by: Roger (son). Funeral and burial: June 23, Lockport Mennonite Church, by James Groeneweg and Walter Stuckey.

"Set Free" troupe members are: (clockwise, from left) Jay Conn, Berlin, Ohio (Eastern Mennonite College); Bethany Swope, Souderton, Pa. (Goshen College); Mike Harley, Goshen, Ind. (Goshen); Kara Hartzler, Toano, Va. (EMC); and Greg Sawin, Hesston, Kan. (Hesston College). A second Hesston student, Sara Martin of Denver, was forced to leave the group because of mononucleosis. Director Dave Nofsinger of Goshen was a member of the 1989 troupe, "Connections."

Drama troupe tours the United States. *Goshen, Ind.*—Members of the drama troupe "Set Free" performed at Assembly Mennonite Church here as one of 25 stops during two months of touring. The troupe is performing at churches, conferences, and camps across the United States, reaching from Denver, Colo., to Harrisonburg, Va. "Set Free" will be featured at the youth convention in Philadelphia July 27-Aug. 1. The group is sponsored by the three Mennonite Church colleges and the Mennonite Board of Education.—*Marshall V. King*

**********CAR-RT-SORT** CR-23
390200 51H S114 288
MENNONITE BIBLICAL SEMINARY
LIBRARY
3003 BENHAM AVE
ELKHART IN 46517-1947

THE LAST WORD

How do you know when you belong to a successful congregation?

I have this pastor friend with whom I can't resist an occasional argument. I know I shouldn't do it, but every once in a while I bait him with the question, "How will you know when you're a success?"

It works every time. "I'm not a numbers man," he tells me. "Keeping track of members in and members out isn't how I judge my ministry." His criteria: changing lives, meeting member's needs, bringing people to Christ.

But I've also noticed that when I don't ask the question, my friend's language betrays him:

"There were 150 people in church last Sunday," he tells me (attendance is usually about 110). Or: "Average attendance is up more than 10 over last year." Or he'll note that five people are ready for the next membership class.

He may not be a "numbers man." But that can't hide the obvious satisfaction my pastor friend feels when new members join his church. He will also admit feeling good about pastoring a congregation that's on the list of growing churches.

How do you measure success in the church? How do we know when we are being effective? How do we measure faithfulness?

For the most part, we Mennonites are not numbers people. While we keep meticulous statistics for conference offices and the *Mennonite Yearbook*, many of us are not comfortable equating numbers with success. Our history tells us that size or growth can have very little to do with faithfulness.

Perhaps that is why Vision 95, as it came to be called, got off to such a rocky start for many of us. When the delegates to Mennonite General Assembly came up with a set of ten-year goals in Ames, Iowa, in 1985, they were certainly measurable. By numbers:

- 500 new congregations.
- 50 percent membership growth.
- 500 additional overseas workers.

So how have we done? With two years to go, the Mennonite Church has grown by 153 new congregations since 1985. There's been an 11 percent membership growth during the same period. But we now have fewer missionaries overseas than we did eight years ago.

Does that mean Vision 95 has been a failure? The numbers might suggest that. It appears we won't reach any of the original Vision 95 goals.

But ask a congregation like Central Mennonite in Fort Wayne, Ind. (page 6), and you'll get a different answer. Through Vision 95 and a related program—Living in Faithful Evangelism (LIFE)—this church has experienced renewal and new life. While its growth has been the same as that of the denomination, for Central that has meant going to two services each Sunday to accommodate the crowd.

Part of Central's secret has been a deliberate process of setting measurable goals. While Central hasn't met them all, the congregation has reached enough to give them confidence to work on another set.

No, we likely will not reach most of our Vision 95 goals. But General Board estimates 5,000 people have come into the Mennonite Church because of that effort—people who may not have come to faith in Jesus Christ otherwise.

Also important, Vision 95 has had a way of focusing the energies of the Mennonite Church during these ten years. Evangelism and outreach have become a more familiar part of the working vocabulary of many of us as a result.

The same can be true for a local congregation. Systematic, measurable goals can help us decide whether we're being effective, whether we're reaching people for Christ. They can also help us set priorities for the many issues and concerns that continually vie for our attention.

If we do not have goals, how will we know when we have achieved something? If we do not take time to decide where we're going, how will we know when we have arrived? If we do not count new members, how will we know we are reaching people for Christ?

Numbers and goals are by no means the only way to measure effectiveness. But they can give us one indication of how well we're doing.—*jlp*

ELKHART LIBRARY AUG 2 '93

August 3, 1993

Gospel Herald

THE WEEKLY MAGAZINE OF THE MENNONITE CHURCH

We don't trust body parts which do their own thing. Just so we trust the integrity of another's views only when we believe all members have joined the body.

How will the church survive its diversity?

In his classic image of the church as a body, the apostle Paul gives five pointers that may help us not only survive our differences but also to celebrate them.

by Michael A. King

I've long been intrigued by diversity. How should we handle it? Will the church survive it? And yet I've come to realize I tend to relate to people like me. So diversity is often for me as much an abstract idea as it is gritty actuality.

But one memorable month I learned how badly we need a strategy for coping with our very real differences. The month began at a Mennonite/Brethren conference on abuse. Speakers told stories of abuse. Abused women wept in groups. Seminars explored how Christian men can so maim women. In a worship service woman after woman lit a candle and told what horror or hope the flame symbolized.

Afterward I struggled to retain my center, my sense of self and worthiness as a *man*—member of the gender mostly responsible for abuse. I wasn't rejecting the ugly truths the conference explored, but now I yearned for a safe place to wrestle with what it means to be a good man.

Soon I had my chance—at a retreat with Mennonite men. We wanted to face ways we demean women. Yet we ached also to nurture trust that

ALSO IN THIS ISSUE

What I have learned from Coptic Christians 6

Vietnamese-American builds bridges of understanding 9

A threat to national security? 'Martyrs' exhibit canceled . . . 10

Variety isn't just a frustrating fact of life. It's an outpouring of the Spirit, who made the universe dance with color, life, and song at creation's dawning.

men too are God's beloved creatures—made, as Gen. 1:27 affirms, "in the image of God," who created us female *and* male. We agonized over ways we crush women. We also wept as we shared cravings to feel good about our manhood. One ritual became to tell each other, with a hug, "You're a *good* man."

Both the abuse conference and the men's retreat touched people to the core. Trying to combine them, however, would have been like smashing a detonator into the uranium of a nuclear bomb.

Not long after, my wife, Joan, and I led a marriage enrichment retreat. Soon we realized we faced trouble. The denomination to which the retreat couples belonged is often deemed so liberal as to be nearly apostate. So we assumed our key goal—addressing the implications for marriage of full equality between men and women—would be tame old stuff.

Wrong. The couples were battling the apostasy they believed their denomination had indeed yielded to, including its stance on gender roles. "Have you," the couples wondered, "heard of Bill Gothard?"

"Well, yes," we admitted, flinching with our knowledge of Gothard's hierarchy of command in which God comes first, then Jesus, then men, and at the very bottom women and children.

"You really would benefit," the couples persisted, "from attending a Gothard seminar."

"And maybe it would be better," added our friends, "if we spent more time at this retreat focusing on Scripture instead of on modern ideas."

The next weekend I spoke to gay and lesbian Mennonites and their parents at a Mennonite camp. Camp leaders reminded me of current denominational understandings. Parent organizers asked me to reach out to parents wanting to be biblical yet love their children. I tried to walk the line but made no one happy, including me.

The last faces I saw before I got in my car were of a weeping couple. They choked out their lesbian daughter's battle to love herself, trust God loved her, feel her life was worth living. Then they told of their daughter's agony when a relative publicly opposed homosexuality in a church setting.

I got into my car with no answers, only pain. Because my heart felt that family's torment. Yet I also knew their relative; I knew he had tried to hear God and the Bible before speaking.

Men abusing women. Men supporting men. Male/female roles. Homosexuality. These just scratch the surface of the issues troubling the church today as we try to make sense of sexuality, the Bible, faith, doctrine, and so much more in our complex, chaotic, pluralistic age. How might we find at least a hint of unity beyond the differences?

First Cor. 12:12-30 offers clues. Five pointers emerge from the apostle Paul's classic image of our being eyes or hands or feet which *together* form Christ's body.

The first pointer helps us relax by reminding us ***Christians have always faced diversity***. This is evident not only in Paul's need to address Corinthian diversity but also in the very makeup of the New Testament. It tells one story of how God through Jesus entered the world, yet that one tale emerges in many versions.

Take the first words of the story in Mark: "The beginning of the good news of Jesus Christ, the Son of God." Then listen to the first words of John: "In the beginning was the Word, and the Word was with God, and the Word was God."

Mark's seems a no-nonsense style. "Let's just get the story out," he seems to say, "and no funny business." Oh but John, John. Poetry whispers, images sear the brain, and a haunting melody rises as John reaches for our very hearts and makes them explode with joy.

Conflict invites us to struggle across pain and confusion to the point that we believe the other is genuinely open to God.

A second pointer implied by Paul's picture of the body's many members is that ***diversity deserves celebration***. Variety isn't just a frustrating fact of life. It's an outpouring of the same Spirit who made the universe dance with color and life and song at creation's dawning. The differences between Mark and John and the other Gospels help us see that the story God is telling—through us and Jesus and the great galaxies glittering above—is so big it shatters any one viewpoint and must shimmer at us from a myriad of angles.

Accepting the painful but real blessing of diversity leads to a third realization—***there is more than one way to be faithful***. Just maybe each of the worlds we experience ourselves living in, as we gaze at life from the vantage point

of the particular member of the body we are, deserves respect. Just maybe the way we as a hand see Scripture, the church, or life's issues, is not the only way to see. Maybe those feet, knees, or noses are also faithfully sensing God and following Jesus.

We don't primarily hurt over simple differences of opinion. What torment us are times we each passionately believe we've heard God, yet what one hears challenges or pains the other.

Such times call us to respect what others see from their place on the body. Conflict invites us to struggle across the pain and confusion caused by one of us focusing on the pavement because we're a foot and one delighting in blue sky because we're an eye. It invites us to trust that the other is genuinely open to God.

On the last day of the marriage retreat, Joan and I admitted that our Protestant friends had shattered our stereotypes. They confessed we had blown their notions of Mennonites. But then together we sang, held hands, took communion, and reached past our differences in trust that all of us faithfully are seeking God.

That points to a fourth insight from Paul: ***we belong to Christ's one body***. We can trust the integrity of another's views only when we believe all members *have* joined one body. We don't trust body parts which do their separate thing, with fingers wiggling in a corner while an independent foot dances across the floor.

But even conflicting sides can sense unity within differences when all parties at last say, "Yes, we *are* linked to one body. We'll trust that Christ is somehow merging all our faltering and seemingly contradictory views and contributions into his one body."

Paul says that "we were all made to drink of one Spirit" (v. 13). This leads to a final pointer—***we must enter each other's experience***. Members truly unified in one body, nourished by one Spirit, will work at imagining, though we may be ears, how life feels to ankles or toes.

How we ache to know another understands us! Yet the gift of feeling our way into the other's experience is now a difficult one for women and men, for instance, to exchange. As women rise up after centuries of subordination to claim equality and power, it is no easy task for men, their traditional roles challenged, to enter the female journey. Nor is it easy for women, their own wounds raw, to enter the confusion, anguish, and sometimes anger churning in men as we seek roles that respect women yet still let us be *men*—whatever that means.

Perhaps the very pain caused by our differences will convince us to swim together through these confusing times.

Yet sometimes the miracle happens. A man and a woman linked by God's Spirit look deep enough into each other's eyes, maybe through tears, to whisper, "Now I see; so that's what it feels like. Oh, that must hurt. Tell me more."

No formula magically heals divisions. But maybe these five pointers at least hint at a strategy for surviving diversity. And maybe the very pain caused by our differences will at last convince us to swim together through these confusing times—rather than as warring individuals adrift in the chaos which threatens to drown anyone swimming alone.

Michael A. King, of Telford, Pa., is a Herald Press book editor, Salford Mennonite Church (Harleysville, Pa.) associate pastor, and freelance writer and speaker.

The church at the park

The vision of these people,
Willing to increase their circle
Is not dead,
Neither will they ever be.

—*Steve Kriss*

Steve Kriss, Hollsopple, Pa., is a member of Carpenter Park Mennonite Church and a student at Eastern Mennonite College, Harrisonburg, Va.

"Neither death, nor life, nor angels, nor rulers, nor things present, nor things to come, nor power, nor height, nor depth, nor anything else . . . will be able to separate us from the love of God."—Rom. 8:38-39, NRSV

Gospel Herald

Editor: J. Lorne Peachey

Assistant Editor: Cathleen Hockman

Editorial consultants: George R. Brunk III, Richard A. Kauffman, Martha Kolb-Wyckoff, Stuart Showalter, Diane Zaerr

Gospel Herald (ISSN 0017-2340) is published weekly, except for the third week of August and the first week of December, for the Mennonite Church by the Mennonite Publishing House. Subscription rate (in U.S. dollars): $27.50 per year; outside U.S. and Canada (air mail delivery): $47.50 per year. Group and bulk rates available. Call 1 800 245-7894.

Editorial and subscription address: *Gospel Herald,* 616 Walnut Avenue, Scottdale, PA 15683-1999. Telephone: 412 887-8500. FAX: 412 887-3111.

Second-class postage paid at Scottdale, PA 15683-1999. Lithographed in the United States.

Copyright © 1993 by Mennonite Publishing House.
Canadian subscriptions: second-class postage paid at Kitchener, Ont., publication mail registration no. 128562.

Gospel Herald is a member of the Associated Church Press and of Meetinghouse, an association of Mennonite and Brethren in Christ editors.

Postmaster: send form 3576 to 616 Walnut Ave., Scottdale, PA 15683-1999.

Vol. 86, No. 31: August 3, 1993

Printed on recycled paper

Credits: Cover by Ingrid Hess, p. 9 by Ann Martin, p. 10 from an etching by Jan Luiken, p. 11 by Jim Bishop, p. 12 by Tim Waltner, *Freeman Courier*, p. 14 by Dale D. Gehman, p. 15 by Lorin Beidler.

READERS SAY

Zambian Bishop Reflects on the Church's Ministry During the 1992 Drought (June 8). I am deeply disturbed by these words from Bishop Enock Shamapani, "I thank the brothers and sisters of North America who have maybe sacrificed a meal or things they would have bought in order to share with those in need."

I wonder how many of us can accept such gratitude. I have never gone without a meal (although our family has eaten a lot of beans). I think we have something to learn from our African brothers and sisters about giving and sharing.

Elsie McDowell
Stouffville, Ont.

The retired minister ("Readers Say," June 15) could become a part-time pastor in a small church. My small, rural church is very friendly and like extended family. We are always overjoyed to welcome new people especially those who want to pitch in and help. As you help others, you will also be helped.

There seem to be quite a few small churches looking for part-time pastors, including mine. I am sure we are not the only friendly one.

Linda Anderson
Arcadia, Fla.

I was disturbed by the way J. Otis Yoder ("Readers Say," June 15), classed lesbian and gay people with thieves and drunkards, suggesting that same-sex oriented people are condemned by God simply for being. Such a view is based on faulty interpretation of Scripture, which actually condemn pederasty and sexual exploitation. It is a sad irony that the church is not willing to support gay and lesbian people when they are honest about who they are and the love they share with another human being.

Yoder suggests that the church is placing too much emphasis on homosexuality and not enough on Jesus' great commission. A major focus of Jesus' ministry and his commission to his followers was to seek justice for those who are oppressed. With this in mind, seeking justice for lesbian and gay people, condemned as outsiders in church and society, should be at the top of the church's agenda. It is sad that while Mennonites are increasingly welcoming people to join us in Jesus' commission, we continue to exclude gay and lesbian members who want to be part of that journey as well.

I regret that for fear of losing my position as a church leader, I have to ask you not to print my name with this letter. I hope that as those of us who are gay or lesbian feel more free to be open about who we are, the dividing wall of hostility which is between us will be melted away by God's love.

Name withheld by request

In his letter (June 29), Paul M. Miller says, "Please do not print reports of a church leader's sins. . . ." This expresses what I too have felt.

Having had no part in the process, I do not know over what paths those in "authority" have traveled to reach their conclusions. But I trust my brothers and sisters. They have my full support for a "difficult" assignment. Still the question: Why the broad publicity?

By contrast, look at what happens in the Bible. The Samaritan woman, who had five husbands, remains nameless. No one will ever be able to recognize her, bring any accusation, or listen to any degrading remarks. Nor will we ever know the name of the woman taken in adultery by the scribes and the Pharisees—the one to whom Jesus says, "I do not condemn you." We will never know who she was, even when we read it alongside others in the Lamb's Book of Life.

I place the names of my "brothers"—whom I still love and respect, in spite of some unfortunate happenings on that same list. As George Whitefield expressed it so well: "There but for the grace of God go I."

Kenneth Good
Harrisonburg, Va.

I would like to thank the *Gospel Herald* editors for having the courage to print letters regarding leadership abuse and misconduct.

How we as Christians handle cases of misconduct sends a message to those around us. The Bible tells us: "On the contrary, by setting forth the truth plainly we commend ourselves to every man's conscience in the sight of God" (2 Cor. 4:2). By publicly confessing, asking forgiveness, and giving others a sense of where we are at with God, we are no longer alone in our sin. We enable the body of believers to then pray for and support us.

Public confession on the part of the abuser validates the complaints of the victims. It is often a starting point for them to begin to heal. It is difficult to forgive someone who has abused a position of spiritual leadership, not only because of the betrayal but also because of the spiritual confusion that results. Forgiveness often takes a great deal of time.

When leadership abuse takes place not only is there immense pain on the part of the victim, but there is also confusion and pain for those involved in the church and the leader's family. For the church to choose to be silent would only add to that pain.

I do not assume to know the pain or the humiliation that a leader charged with misconduct must face. But I do know that to be part of a church that has a set procedure that is sensitive to the pain of the victims as well as the abuser enables the redemptive process for all. This is much better than manipulation and silence.

Sandy Sanders
Landisville, Pa.

We find the contents of the July 6 issue of *Gospel Herald* both interesting and disturbing (though, after many years of reading, no longer surprising).

A Resolution on Male Violence Against Women (page 13) boldly states: "We must be clear—the rule of man over woman is the result of sin. . . . In Jesus, in redemption, this curse has been lifted." In ***What the Mennonite Church Is Like*** (page 17), one of our weaknesses is identified: "borrowing 'willy-nilly' from the world," and "confusion between theology and cultural."

It is our non-Christian neighbors in the world who would "pooh-pooh" the biblical theology of man's fall and subsequent curses. Nowhere have we been able to clearly read in God's Scriptures that God "reversed the curse." How can we offer redemption with watered-down Scriptures to those people who must be accountable for their actions?

Once again we are affirming the "the-devil-made-me-do-it" excuse for sins. The resolution, as a whole, speaks well regarding the issues of abuse. But why must we change God's Word in order to come up with causes? The position of man over woman is not sin; it is scriptural. The *abuse* of man's position over woman is sin. As Mennonites who believe that God's Word is truth, we must not be ashamed by mishandling the word of truth.

At the next General Assembly of the Mennonite Church, when leaders must also face the issue of women as abusers (for they do exist), what scriptural truth will be named as the cause?

Ken and Penny Jans
Beaver Crossing, Neb.

Great job on the July 6 issue of *Gospel Herald* previewing Mennonite Assembly. One hardly needs to attend the Assembly!

So many good things are happening in the church. One thing I wish for, is that we could change disappointments into opportunities. Executive Secretary Lapp says it precisely: "The inability . . . to give adequate time to develop vision and strategy . . ." is a regret. This is most unfortunate. If we would know exactly where we are going in the next five years, it would change everything.

The first task for a denomination is to decide where God intends for it to go in the next five years, "for such a time as this." It would affect everything and make the tasks of our program people much more focused and manageable and enjoyable.

Since the denominational direction has not been set first, we are working on too many fronts simultaneously. This is what Lapp laments when he says, "Agenda is so heavy with administrative program and details [lots of maintenance] that there is little time. . . ."

The very first priority should be to answer the question: "What is *the* Mennonite denominational gift to the kingdom of God?"

Arnold Cressman
Mt. Pleasant, Pa.

Do you *really* believe God answers prayer? If so, I believe Mennonite and Brethren communicators should marshall the forces of prayer seeking God's help for the issues confronting the church.

I believe prayer could be requested from the churches and members each week on an issue in controversy. The Mennonite Church has taken a stand that homosexuality is sin. God can answer prayers as to whether unrepentant sinners should be placed in positions of authority. God can guide the leaders of our church through the answers in the Word. He can prepare hearts to see and speak the truth.

Are there Mennonite and Brethren churches which include in their organization a division responsible for encouraging personal and corporate prayer? Should church constitutions be amended to spell out responsibility for prayer ministry?

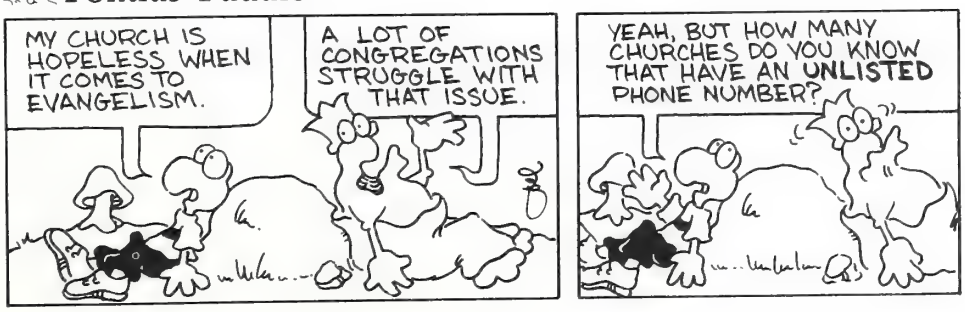
We could do better about praying for God's help on specific issues of concern to our church and our nation. This praying can be done from the pulpit, in our groups, and personally.

Mary Hull Naumoff
Orrville, Ohio

If *Gospel Herald* were to give a prize for its most timely and soul-searching article, then Alan Kreider's ***God's Grace Is Not for Hoarding*** (June 22) would definitely qualify. If all North American Mennonites were inclined to reflect seriously on this article and respond accordingly, then our giving to agencies with global ministries would increase substantially. As for Mennonite World Conference, our coffers would no longer be empty.

Curtis Brubacher
St. Jacobs, Ont.

Pontius' Puddle



What I have learned from

Five years of teaching in Egypt taught me much about God and the church from brothers and sisters in another Christian tradition.

by Linda J. Herr

I went to mass last week. Incense made the air as thick and gray inside the church as the drizzle did outside. I joined the women on the right side of the aisle. A booklet with the liturgy in English, Arabic, and Coptic was handed to me, a finger marking our spot. The disciples on the altar screen gazed down with large warm eyes. When the service called for greeting each other with the holy kiss, hands reached out to welcome me.

I am Mennonite, at home in Anabaptist expressions of faith and struggles. I appreciate being part of a church which understands the priesthood to belong to all believers and teaches peace as essential to our walk with Christ.

And yet, I have been welcomed into Coptic (Egyptian) Orthodox circles. As I slipped into a pew, the Coptic congregation in Lancaster County, Pa., surrounded me with reminders that I have learned a lot from these Christians of another tradition.

Much of the discovery took place during my five years in Egypt with Mennonite Central Committee. I taught adult evening English courses sponsored by the Coptic Orthodox Church in the cities of Cairo and Beni Suef. As I went, I was told to "drink a lot of tea"—in other words, sit and talk with Egyptians. I did this most intensely the six months I lived in a convent with about 50 Orthodox sisters.

Along with the tea, I had to swallow some expectations. I expected a marginalized church, as I had encountered in Europe. I found one that is part of people's everyday lives and faith that is renewed in ways I could identify with: Bible study, service projects, special retreats. Playing the "Mennonite game" among descendants of the Pharaohs surprised me each time I found acquaintances in common with strangers!

My biggest challenges came when I saw authentic Christian faith built up through practices I thought we had improved upon back in Menno Simon's day. But students, friends, and church leaders made it their business to educate me and other MCCers about their church in their society. What did I learn?

- I learned to talk about my religion, my personal faith, and my church in some unexpected places, less self-consciously than before.

My students would tell me, amazed, that they had met a European tourist who didn't believe in God. I could imagine the amazement of the tourist being asked his religion right after his nationality and before his name!

To Egyptians, both Muslim and Christian (Christians make up 10-20 percent of the population of almost 60 million), religion is part of who you are and what you do every day. Religion is often politics and politics is religion in Egypt's limited democracy. It's noted on identity cards and passports and can even be discussed in "polite" company.

My biggest challenges came when I saw authentic Christian faith built through practices I thought we had improved on with Menno Simons.

I didn't fit neatly into any category Egyptian Christians knew. The vast majority are Coptic Orthodox, although there are important groups of Catholics and Protestants (Presbyterians and an assortment from Anglican to Pentecostal). Often, I found myself searching for ways to talk about my church (Christian or Mennonite, depending) with people who started with completely different assumptions.

- I learned that the Orthodox church is alive in today's world.

The news media and imported U.S. television series form stereotypes about "Christian" countries that I sometimes had to fight against in order to be taken seriously. But I found that I too had brought with me some misconceptions—ideas about ritualistic, aging Orthodox congregations that needed revising.

Orthodox Christians, young and old, men and

Coptic Orthodox Christians

women, fill weekly church services and spill out onto sidewalks on holidays. They challenged me with their dedication to the discipline of fasting. Friends were involved in youth meetings and in activities ranging from teaching Sunday school to home visitation. The Sunday school movement pulled many of today's leaders into their church; today they are renewed by silence and prayer with their brothers in desert monasteries.

We can learn from each other's perspective. Our faith rests on the same base. We are brothers and sisters in Christ.

I came to understand how confession could be a time of pastoral counseling and that pictures add a richness to worship that is especially important in a church with many illiterate members. Sometimes I even wondered if my Anabaptist forebears hadn't been a little too radical in some reforms.

• I learned not to look down on the strengths of tradition.

"Tradition is the living voice of the dead. Traditionalism is the dead voice of the living." This quote was in my Mennonite Herald Press Sunday school materials when I was a teenager. I was eager to put the women's veiling to this test at the time, but the issue is still part of me.

I found traditionalism in the Egyptian church, but I also found that people have a sense of stability and belonging because of traditions. The words and movements of the priest, deacons, and congregation during mass are reassuringly predictable, and all have a reason and a meaning.

Children learn that ever since the apostle Mark brought them the Gospel, forefathers and mothers have kept the faith in more trying times than in the present economy and interreligious tensions. Today's church is built on solid ground, and this generation is responsible for being the link between the last one and the next, whether as parents or by a life of contemplation and service as monks and nuns.

• I learned that we cannot attribute too much mystery, awe, or reverence to God. God can reach out and intervene in people's lives here and now.

All Christians know this. But it took on new meaning when Orthodox friends pointed out ways they know God remembers them: a mountain moved by the prayers of the faithful. A brownish stain where a church's stone column began to bleed one Good Friday. Mary's appearances at Cairene churches. A woman in Port Said healed in a nighttime visit. . . .

I usually passed these on to other MCCers and our visitors in a rather cynical tone. But what if I, too, accepted this sort of thing (there are whole books recounting such interventions) at face value? Would I be a fool for Christ or just hopelessly simple? Would I be as dismayed by the informality, even lack of respect, of our worship as a Coptic friend seems to be?

• I learned that although our differences could become all too obvious, Orthodox and Mennonite Christians have much in common.

I met people who simply thought I was wrong. Often they were more concerned with tradition than with living Christian lives. Sometimes a friend and I just had to realize we differed, such as when a good friend *begged* me to have my baby daughter baptized—if for none of the biblical reasons we had discussed, then "for my [the friend's] sake."

In conversations over tea and in the English language Bible studies people asked us to organize, we struggled with what is essential to Christian faith and what are simply our different traditions. We learned from each other's perspectives and found our faith rests on the same base: we are brothers and sisters in Christ.

I pray that some people are more committed for having come in contact with me—as I have been with the Orthodox.

I know I taught some English during my time in Egypt. I hope I also managed to show Egyptians that people from the United States are a lot better than they are portrayed on foreign television programs. I pray that some people are more committed Christians for having come in contact with me. I certainly am for walking with Coptic Orthodox Christians.

Linda J. Herr served with MCC in Egypt 1987-92. She and her family attend Charlotte Street Mennonite Church in Lancaster, Pa.

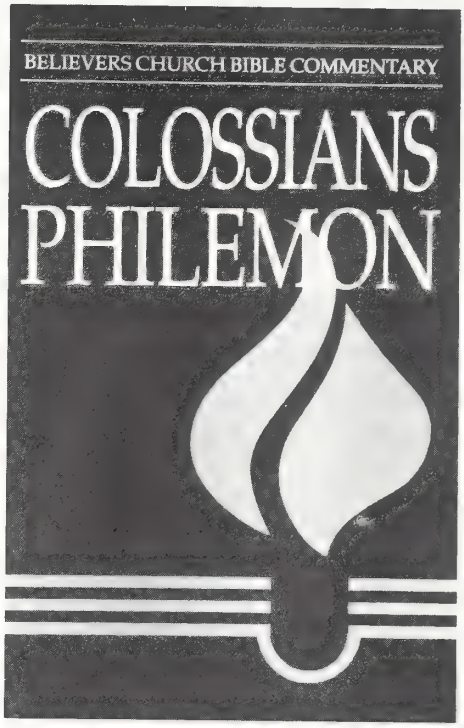
Believers Church Bible Commentary Series

"Many people will certainly benefit from this series, and the believers church will be further aided in its ongoing study of Scripture."—Brethren in Christ History and Life

Colossians, Philemon

Ernest D. Martin brings years of service as pastor, teacher, and writer to the task as he focuses on the amazingly relevant pastoral concerns that shaped Colossians and Philemon.

In commenting on Colossians, Martin highlights a wholistic Christology in contrast to perversions of the gospel past and present. In the section on Philemon, he draws attention to the social implications of the koinonia of faith for the servants of Jesus Christ.
Paper, $17.95; in Canada $22.50.



Also available:

Genesis

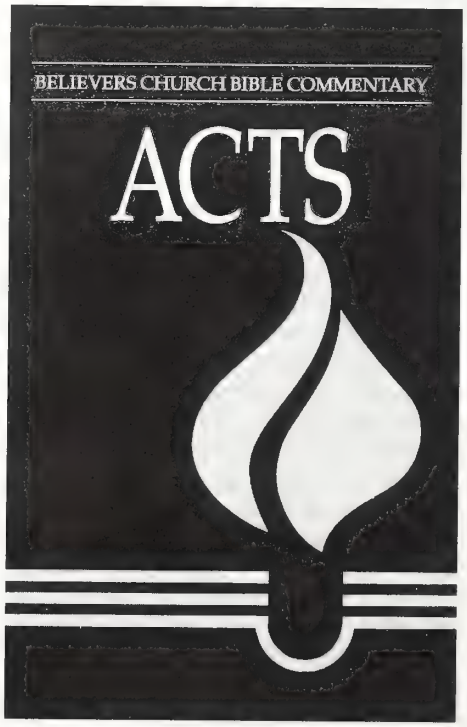
Plan now for fall quarter Uniform Series sessions on Genesis. **Eugene F. Roop** focuses on important themes in Genesis and their relevance today.
Paper, $17.95; in Canada $22.50.

Jeremiah

Elmer A. Martens shows that while God punished the people of Israel, he also forgave and made a new covenant.
Paper, $17.95; in Canada $22.50.

Matthew

Richard B. Gardner places the dramatic story of Jesus in the first-century context of its writer and readers. *"This is an excellent book—a fully informed commentary that helps its reader to listen, to believe, and to pray."—ADRIS Newsletter*
Paper, $17.95; in Canada $22.50.



Coming in October:

Acts

Chalmer E. Faw makes Acts truly live in our day.
Paper, $17.95; in Canada $22.50.

Publication of the Believers Church Bible Commentary Series is directed by an editorial council representing the Mennonite Church, General Conference Mennonite Church, Mennonite Brethren Church, Church of the Brethren, Brethren Church, and Brethren in Christ Church.

Available through your local bookstore or by calling 1 800 759-4447; in Canada call 519 746-2872 (Provident Bookstores—MC, Visa, Discover). If ordering by mail, please include 10% for shipping—minimum $2.50. Canadian customers, add 7% of total for GST.

Herald Press
Dept. GH
616 Walnut Avenue
Scottdale, PA 15683-1999

Herald Press
Dept. GH
490 Dutton Drive
Waterloo, ON N2L 6H7

General Board challenged to share freedom as it sets vision for the Mennonite Church

Philadelphia, Pa.—Freedom was the word for the Mennonite Church General Board when it met here July 26 for a one-day session prior to six days of Mennonite General Assembly.

George R. Brunk III, past moderator of the church, set the tone with an opening devotional on the 1993 Assembly theme, "Called to Freedom in Christ."

"Leaders often have trouble with freedom," Brunk said, citing disagreements between Paul and Peter in Gal. 2:1-16. "They want freedom for themselves but restrictions for others. Leaders tend to resist sharing power with new groups and new individuals."

That will be the challenge of the next decade for the General Board, Brunk said. He noted the increasing strength of the local congregation, potential integration with the General Conference Mennonite Church, and the emergence of leadership from women and people of color as examples of challenges to church leaders to share power.

"We must resist the urge to squelch freedom," Brunk said. "We need to sit down and discuss issues and not run away from each other."

The General Board did just that when it invited the chairpersons of the five boards to its meeting to discuss how church structures can support each other.

"There's a lack of clarity about what we are free to do as a mission board and what we should give to General Board," said Ron Schertz, chair of Mennonite Board of Missions. Other chairpersons also indicated confusion about roles and overlapping agenda between their boards and the General Board.

The chairpersons said they found it helpful for their program boards to be accountable to the General Board. But they challenged the General Board to set and articulate a vision for the church by which they can guide their programs.

Part of the General Board's role is also to coordinate. "Are there any boards that receive favored status in the church family?" it asked.

Members chuckled when Maurice Martin, chair of the Mennonite Publication Board, quipped, "Our board doesn't get any allowance." The publication board is dependent solely on sales. "Our board doesn't get enough allowance," added Marcus Smucker of Mennonite Board of Congregational Ministries.

Freedom also became the issue when the General Board reviewed how it operates. For a year it has experimented with an executive committee making its decisions between semiannual sessions.

While several felt having an executive committee had streamlined its agenda and made for clearer direction, others wondered if the executive committee wasn't exercising too much freedom. They felt they were becoming "rubber stamps."

The board agreed to continue with an executive committee of four.

In other business, the board decided to sponsor a churchwide "Conversation of Faith," likely to center on the theme of Jesus Christ."—*J. Lorne Peachey*

Vietnamese-American turns balancing act into bridge-building

Viet-Huong Tran

Bangkok, Thailand (MCC)—Viet-Huong Tran has straddled Vietnamese and U.S. cultures for the past 16 years. Now she has turned that balancing act into bridge-building.

Viet-Huong and her family left Vietnam for the United States a week before communist troops entered Saigon (now called Ho Chi Minh City), their home, in 1975.

Last year Viet-Huong returned to East Asia to work with Mennonite Central Committee (MCC) at the Center for Educational Exchange Programs with Vietnam, based here in Thailand. Viet-Huong is a member of Philadelphia Vietnamese Mennonite Church.

The center supplies services to North American universities that have exchange programs with Vietnam. Many universities sponsor Vietnamese scholars, scientists, and professionals to attend conferences and study programs.

Viet-Huong's duties include communications with Vietnam, following up on visa applications, booking tickets, making transit arrangements in Bangkok, and accounting. These tasks must be done from Bangkok because the United States has not normalized relations with Vietnam, making communications difficult.

But the center's purpose goes beyond facilitating educational exchanges; Viet-Huong says exchanges give Vietnamese the opportunity to learn to know people in the United States.

"For many, especially northern Vietnamese, their only knowledge of Americans may be that Americans dropped bombs, killed their families, and destroyed their country."

And she says exchanges give Americans a chance to learn more about Vietnam, more than war, fear of communists, and pain. "Many misunderstandings exist between Vietnamese and American people. I hope I can be a bridge to help people from both sides update their images of each other."

Viet-Huong sympathizes with the difficulty Vietnamese have adjusting to American culture, remembering her own early years in the United States. She grew up in Saigon where her father, Quang Tran, was pastor of a Mennonite church.

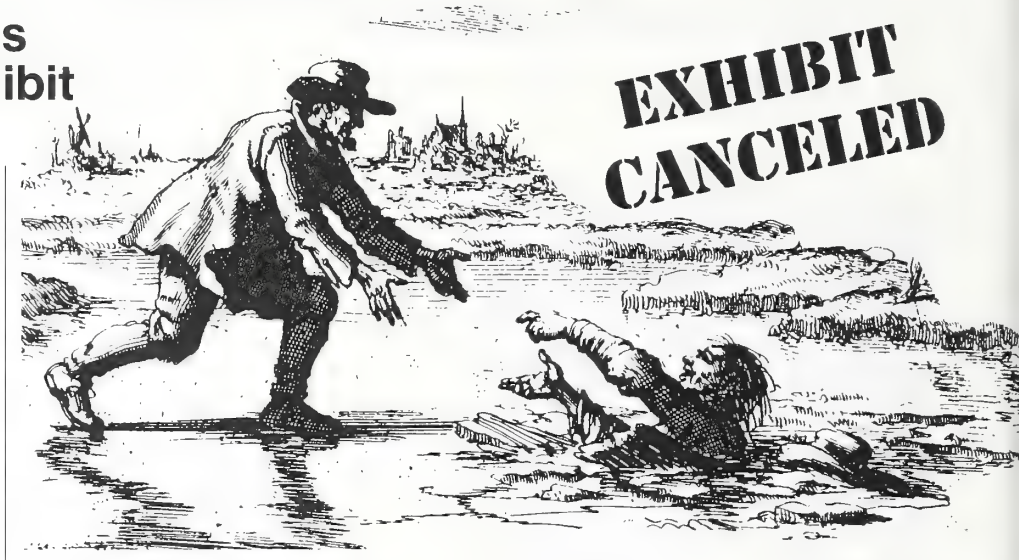
In 1975 Quang Tran was attending a mission meeting in Lancaster, Pa., when Saigon came under communist control at the end of April; he could not return to Vietnam. Viet-Huong, her mother, and siblings left Vietnam in the belly of a military cargo plane.

"At that time I didn't think I was leaving for good. I was only 15 and unaware of what was happening. I just followed my mother. I don't remember saying good-bye to anyone. We each brought a change of clothing and nothing else," she says.

In Philadelphia Viet-Huong worked as an office manager, had purchased a house, and was well on her way to making the American dream come true. Many people couldn't understand why she wanted to give that up to return to Asia through MCC, but "I prayed about it and felt that God was leading me in this direction," she says.

"I was so fortunate, I had many opportunities in America but I always wanted to return to Vietnam to live, work, and reconnect with my roots," she says.
—*Pearl Sensenig*

Smithsonian cancels 'Martyrs Mirror' exhibit



Washington, D.C.—An exhibit featuring stories from *Martyrs Mirror* was abruptly canceled fewer than four weeks from its opening at the Smithsonian Institution's Experimental Gallery this spring.

"There is one official reason why this exhibit is postponed: it did not get through an advisory committee," said spokesperson Madeleine Jacobs, the only official authorized to speak on the matter. "A mistake was made here at the Institution, which we deeply regret. There was nothing beyond that."

But others suggest that more than bureaucratic bungling is at the heart of the decision to cancel "The Mirror of the Martyrs" exhibit. Some say the incident may reflect a case study of the misunderstanding and hostility of secular institutions toward religious groups. And from the very mouths of Smithsonian officials came another reason for the cancellation:

The martyrs' stories reportedly threatened U.S. national security.

The exhibit features life-size illustrations made from eight of the 30 surviving copper-plate etchings that were among the 104 drawings in the 1685 edition of *The Martyrs Mirror of the Defenseless Christians*. The exhibit also incorporates the stories of some contemporary martyrs, including Roman Catholic Archbishop Oscar Romero of El Salvador.

Curator Robert Kreider of Bethel College, North Newton, Kan., hoped the display's "small voice" would resonate with the "mighty symphony" of the capital's new Holocaust Museum.

But on March 8 Kreider received word from Experimental Gallery director Kimberly Camp that the exhibition had been canceled by the Smithsonian's secretary, Robert Adams.

In the wake of the terrorist bombing of the World Trade Center in New York, the Smithsonian officials were concerned about the exhibit's content, Camp told Kreider. Would the public think that the martyrs include those responsible for the bombing in New York or the Branch Davidian standoff in Waco? Might proponents of radical fundamentalist teachings advocating violence also seek Smithsonian attention?

Smithsonian officials later minimized security considerations in response to inquiries made by members of Congress, the news media, and others.

In his initial letter, Adams also had cited a litany of other content-based reasons why the exhibit was "seriously flawed and unacceptable in its present form": too narrow, lack of context, too painful for children, questionable relevance to contemporary U.S.

Appealing to Sen. Daniel Patrick Moynihan (N.Y.) for assistance, Kreider wrote, "We suspect . . . that a group in the secretary's office made an 11th-hour decision . . . based on a hasty assumption that Mennonites and 16th-century Anabaptists are cut of the same cloth as Muslim terrorists and violent cultists at Waco." Adams, Kreider said, was "lumping us together with the crazies of the religious sphere."

"One senses a disquietude among the secular keepers of correct political wisdom," Kreider said in an interview. "At a more fundamental level, we suspect that the top officials were distressed to find an exhibit they deemed too religious . . . a dimension of our culture with which they appear to be uncomfortable, fearful, a bit illiterate, and, perhaps, hostile."

Jacobs denied any resistance to religion on the Smithsonian's part.

Kreider has investigated alternative exhibit sites in Washington. Meanwhile, "The Mirror of the Martyrs" exhibit continues to be on exhibit through the summer in Lancaster, Pa.

"We do not need to exhibit at the Smithsonian. Our group worth is not predicated on achieving this stamp of national cultural approval," Kreider said. "We have experienced this before: being marginal people. Actually it may be in our marginality, living on the edges, that we can influence most profoundly the whole."—*Tom Price*

College choice

"We feel our children have made the right choice in Goshen."

"We have some anxious moments as our children try new ideas, have experiences we have not had and question our beliefs. But, we realize this is part of growing, and we are thankful this is happening in a Christian environment. We feel Goshen is seeking to balance Christian values with the God-given right to question and choose."

— Ella and Paul Nafziger, Archbold, Ohio, parents of Ann and 1993 grad Kent

Goshen COLLEGE

Goshen College, Goshen, IN 46526 (800) 348-7422 toll free

Seniors seek broader role in peacemaking

Goshen, Ind.—How might seniors offer their skills and experience to international peacemaking efforts?

This question was examined July 1 when a group of seniors met here with conflict mediator John Paul Lederach to discuss peacemaking through International Conciliation Service (ICS) and to explore a possible role for seniors.

During the past four years, Lederach said, ICS has grown significantly in acceptance in the international arena and in demands for its services.

In addition to Mennonite Central Committee, many requests are coming to Lederach from non-governmental organizations, denominational offices and agencies, European peace centers, and United Nations and U.S. governmental staff personnel. Lederach is only able to respond to one of four requests.

The group—representing Seniors For Peace Coordinating Committee, Goshen Seniors For Peace, and the Mennonite Church Peace and Social Concerns Office—agreed that a small number of seniors with overseas experience and additional training might be helpful to ICS.

Carolyn Schrock-Shenk, associate director of Mennonite Conciliation Service, also expressed interest in the possibility of utilizing seniors in conflict analysis education and in mediation services.

Discussion of personal, physical, emotional, and spiritual qualifications, cultural sensitivities, job descriptions, and training possibilities remain on the agenda.—*Atlee Beechy*

Students at Eastern Mennonite Seminary will enter a spacious new building when classes begin this fall. The new facility, which replaces three buildings that were torn down earlier this summer, will have expanded classroom space, faculty offices, handicap accessibility, and a 200-seat chapel. The $4.5 million project should be completed by Aug. 15.

Five-year EMC&S campaign exceeds $30 million goal

Harrisonburg, Va. (EMC&S)—A series of good news reports brought a celebrative mood to the July 9-10 meeting of the governing body of Eastern Mennonite College and Seminary.

Heading the list at the board of trustees meeting was an encouraging financial picture:

- The five-year "Choosing Distinction" development effort to raise $30 million (U.S.) in annual and special gifts by June 30, 1993, was surpassed by some $2 million. This first phase includes gifts and pledges raised for the EMC&S Annual Fund, capital projects, and endowment funds from 7,500 donors.
- The 1992-93 fiscal year closed with a balanced budget and $3.49 million in total cash contributions received, the highest in school history.
- The endowment fund has topped the $7 million mark.

More good news included progress reports on capital projects on campus—including the new seminary building which is nearing completion.

Prospects are also looking strong for high student numbers in 1993-94. EMC has received the largest number of freshman applications ever and the seminary may have its second largest incoming class this fall.—*Jim Bishop*

Kenyan churches strive to bring peace to areas torn by ethnic violence

Nairobi, Kenya (MCC)—Mennonite Central Committee (MCC) recently contributed about $20,000 (U.S.) to Kenyan Mennonite and other churches for their continuing assistance to victims of ethnic violence.

Kenyan churches are also planning ecumenical activities aimed at healing the affected communities which are predominantly Christian.

In late 1991 ethnic clashes began erupting in western Kenya, home to many Mennonites. Groups of young men and boys attacked farms and villages, killing hundreds and driving more than 200,000 people from their homes.

Although causes of the clashes remain unclear, many Kenyans believe they were instigated by powerful people within the government. The past 18 months have been filled with insecurity, suspicion, and hardship.

Churches will use about half the MCC donation to provide food to victims. Many have crowded into relatives' homes or camped in makeshift shelters. Agriculture has been disrupted and jobs and money are scarce.

Additional funds will go for seeds and tools for those people who can return to their homes.

Churches are also organizing "peace prayers" to comfort traumatized victims who are coping with depression rooted in the loss of their homes, farms, family and friends. Children too need counseling to deal with the atrocities they have witnessed.

Mennonite and other church leaders plan to travel to Kericho, Nandi, and Kisumu districts to help organize ecumenical services there. These meetings will bring together people of various ethnic groups to talk and pray for peace.

Jan Jenner, MCC Kenya co-country representative, says the church "is playing a vital role in the work of peace as well as planning programs that bring about a reconciliatory atmosphere in the affected areas."

Jenner is a member of Anchorage (Alaska) Mennonite Fellowship.

Run connects Lakota, Mennonite communities

Freeman, S.D. (MCC U.S.)—Mennonite Central Committee (MCC) U.S. workers in South Dakota recently helped the predominantly Mennonite community of Freeman, S.D., take a small step toward understanding their Native American Lakota neighbors.

When MCC U.S. workers Patty and Rob Burdette learned the Lakota community was planning a three-day "Run for Freedom," they suggested the runners and accompanying caravan make an overnight stop in Freeman.

"The run was to call attention to the disproportionate number of Native American people who are imprisoned," says Rob Burdette, who works in community development on the Pine Ridge reservation. "Native Americans represent 6 percent of South Dakota's people but 27 percent of its prison population."

The run began in Colome, S.D., and ended at the South Dakota Penitentiary in Sioux Falls. The runners, including adults and children, took turns. When one runner tired, he or she relayed a prayer baton to the next runner.

The Burdettes called upon MCC Central States worker Edie Tschetter, who lives in Freeman, to arrange the stopover.

The Lakota people were fearful of entering a white community, the couple relates. When the run was previously held from 1978 to 1981, "people would drive by and whoop and holler and make obscene gestures," recalls Ted Means, a Lakota who directs a health clinic in Porcupine, S.D., where the Burdettes work part time.

Lakota "freedom runners" play music as Freeman, S.D., community members join in a traditional Lakota circle dance.

"The Lakota runners were anxious about what the Freeman community would hold, and we had to tell them to have faith. But they didn't believe us until they got there and the town really opened their arms," Burdette says.

Following a meal, the Freeman Chamber of Commerce gave a brief history of the town and presented the group with a plaque. The Lakota people then shared their observations and feelings with the Freeman residents.

As the evening drew to a close, the runners sang Lakota songs and invited their hosts to join them in a circle dance.

"One of the Lakota leaders told me, 'People ask me what Indians and white people need to get together, to get right relationships. This is the way—to share a meal and get to know each other,' " Burdette relates.

On previous runs the Lakota group spent the night on the floor of the American Legion Hall in another town "with no contact with anybody but the building's maintenance man," Means says.

"The Lakota runners were on the point of tears as they thanked the Freeman committee," Patty Burdette relates. "This practical expression of Christian love was in keeping with the Lakota view of spirituality: that you live out your beliefs every day."

The Burdettes hope this event will open the way for further exchange between the Lakota and Mennonite communities of South Dakota. Already, women in both groups, each with a tradition of quilting, are talking about a quilting exchange.

In addition to Tschetter, the Freeman hosting committee consisted of Lois Preheim, Kristi Waltner, and Betty Haar.

—*Emily Will*

We're closer than you think!

From Portland to Pandora, from Sarasota to Shipshewana ... caring, professional help with MMA plans and services is usually just around the corner, and never more than a phone call away.

In Lancaster County, Pa., contact the MMA counselors at:

Garber Insurance Agency
440 Cloverleaf Road
Elizabethtown
(717) 367-4712

Clair Sauder & Associates
2160 Lincoln Highway East
Lancaster
(717) 394-0769

Lehman Insurance Agency
240 N. Reading Road
Ephrata
(717) 733-2050

Stutzman Insurance Services
P.O. Box 447
Brownstown
(717) 656-6499

Retirement Plans, Life Insurance, Health Insurance, Group Health and Employee Benefits, Financial Planning, Long-Term Care Insurance, Annuities

Mennonite Mutual Aid

• **Programs change hands.** For over 30 years, "Worte des Lebens" (Words of Life), the radio program begun by Mennonite Board of Missions (MBM), has brought the gospel to German-speaking persons in Eastern European countries. The European Mennonite Radiomission turned over that program to InterMedia in April. Another program aired by Mennonite Radiomission since 1971, "Quelle des Lebens" (Source of Life), will also be turned over to InterMedia, a newly founded German partner organization of the Far East Broadcasting Corp. "The ministry of these two radio programs was very significant for the people in the former Soviet Union who were denied normal worship, educational, and fellowship activities of a local church," says Kenneth J. Weaver, MBM Media Ministries director.

• **Instructors hired.** Five new full-time faculty members at Eastern Mennonite College, Harrisonburg, Va., are: Steven R. Alderfer, instructor in nursing; Gerald Hudson, instructor in social work; Treasure Richards Sucheck, assistant professor of biochemistry; Richard A. Yoder, associate professor of economics; Katrina J. Zook, assistant professor of music. In one-year teaching appointments are Scott R. Jantzi, Intensive English Program, and Violet B. Horst, nursing.

• **Correction.** The correct number to call regarding the John L. Ruth writing project (July 20 *Gospel Herald*) is 215 256-8511.

• **New appointments:**
Richard Brenneman, executive director, OrrVilla retirement community, Orrville, Ohio. He most recently served at Brenn-Field Nursing Center in Orrville.

• **Coming events:**
Ohio Mennonite Relief Sale, Central Christian High School, Kidron, Ohio, Aug. 6-7. The 28th annual benefit for Mennonite Central Committee includes a music program, a five-km. run, craft demonstrations, and auction of a new Steiner tractor. Information from 216 669-2677.
CPS reunion for Medaryville and four-state region, Zion Mennonite Church, Archbold, Ohio, Sept. 10. Reservations for noon meal required. Contact Oval D. Sauder, 3522 Westwood Dr., Archbold, OH 43502; or phone Doyle Short, 419 924-2566.
Building dedication, Springdale Mennonite Church, Waynesboro, Va., Nov. 13-14. Homecoming celebration will include a historical drama, fellowship, food, and presentations by speaker Steve Wingfield. Information from Maggie Brenneman, 703-943-5958.

• **Job openings:**
Administrative assistant for Visitor Exchange Programs, Mennonite Central Committee, Akron, Pa. Qualifications include secretarial, computer, bookkeeping skills, interest in young adults, and flexibility during peak seasons. Three-year position available Aug. 1. In the U.S., contact John Williamson, 717 859-1151; in Canada, call the personnel department, 204 261-6381.
Administrator, Valley View Retirement Community, Belleville, Pa. Applicant must be NHA licensed or eligible for licensure in Pennsylvania. Degree in health care preferred, with five years' experience minimum. This church-affiliated facility includes 132 beds (nursing and personal care) and 100 cottages. Send résumé to Search Committee, VVRC, RD 1, Box 827, Belleville, PA 17004.
Dining room host/ess, Spruce Lake Retreat, Canadensis, Pa. Year-round position would be full-time except for slower winter months. Depending on interests and skills, other work could be provided. Position begins Sept. 1. Contact Leanna Beiler, RD 1, Box 605, Canadensis, PA 18325; phone 717 595-7505.
Teacher, Belleville (Pa.) Mennonite School. Position is half-time in special education, half-time in third-grade reading and math. Contact superintendent Matt McMullen at 717 935-2184.

Gospel Herald *will not be published Aug. 17. After the Aug. 10 General Assembly report, our next issue will be dated Aug. 24.*

• **Change of address:**
Lester Hershey from Aibonito, P.R., to PO Box 1160, Fort Ashby, WV 26719.
Saint Louis Mennonite Fellowship from Rock Hill, Mo., to 1319 Boland Pl., Richmond Heights, MO 63117.

NEW MEMBERS

Carpenter Park, Hollsopple, Pa.: Mary Ann Nitka.
Elmira, Ont.: Heather Joanne Martin.
Erb Street, Waterloo, Ont.: Tara Gingrich, Jennifer MacBride, and Richard Schweitzer.
Forks, Middlebury, Ind.: Naomi Yoder, Maynard Miller, and Clara Miller.
Forest Hills, Leola, Pa.: Robert Forrey, Dean Jantzen, Kathy Lomonaco, Mark Lomonaco, Donald Nelson, Linda Moulton, Dedra Yoder, and Harlan Yost.
Good Shepherd, Phoenix, Ariz.: Darla Brazzel, Randy Haarer, Judy Winslow, and Mark Winslow.
Hesston, Kan.: Scott Barge, Jessica Baldwin, Vania Blough, Jamie Chisum, Andrew Horst, Scott Mullet, Eric Peters, and Brad Quiring.
Marion, Chambersburg, Pa.: Dustin Eby, Matthew Eshleman, Mary Ellen Spoonhour, and June Robinson.
Zion, Archbold, Ohio: Joe Beck, Ryan Britsch, Sam Dinius, Becky Liechty, Lindsey Nofziger, Michelle Short, and Karin Yoder.

BIRTHS

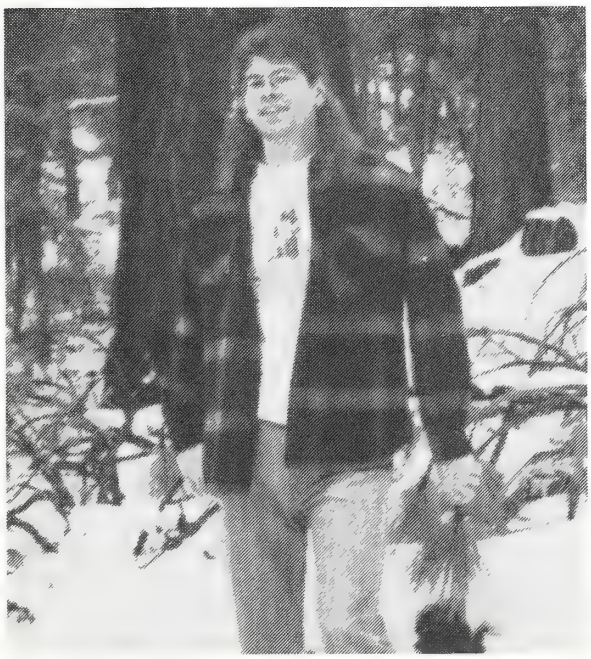
Avina, Benny and Josie Short, Pettisville, Ohio, Brady Lyn (second child), July 12.
Bauman, Brent and Katherine Hiebert, Elmira, Ont., Ashley Katherine (second child), June 18.
Dalebroux, Mark and Cinda, Madison, Wis., Jesse Allyn (third child), March 18.

'Sustainable forestry' promoted. *Ashland, Ore.*—This last year, Dave Wert, a Goshen, Ind., native, has served as an intern in the mountains of Oregon for the Rogue Institute of Ecology and Economy. The organization works to promote sustainable forestry—"keeping the forest intact while you harvest trees," as Wert puts it.

He says the institute is on the cutting edge of the forestry movement with its more sensitive approach. It tries to act as a bridge between loggers and environmentalists.

"It's nice being part of a group working on compromises," Wert comments. "Mediation work seems like the place to be. It's more productive to break down the barriers of 'us' and 'them.' "

Wert plans to leave Oregon in mid-August.—*Marshall V. King*



Delagrange, Matt and Brenda Yoder, Chesapeake, Va., Taylor Dennis (second child), July 1.
Garber, Paul and Gwen Payne, Woodburn, Ore., Elizabeth Gwendolyn Anne (seventh child), July 9.
Gerig, Nathan and Karen Wilson, Lebanon, Ore., Courtney Jean (second child), July 3.
Gnagey, Gail and Michelle Goering, Goshen, Ind., Olivia Marie (third child), July 9.
Harnly, Leon and Donna Kunkel, Manheim, Pa., Joel Douglas (third child), June 5.
Hinson, David and DeDee, Gloucester, Va., Matthew Alan (second child), July 9.
Kropf, James and Bonnie Wettlaufer, Tavistock, Ont., Quinten James (first child), June 25.
Lind, Myron and Joyce Peachey, Harrisonburg, Va., Jacob Daniel (first child), March 15.
Litwiller, Steve and Rita Andrews, Morton, Ill., Amanda Jane (first child), July 12.
Martin, Merrill and Sally DeLapp, Edmonton, Alta., Leanne Sally (fourth child), July 10.
Martin, Rob and Cheryl Snyder, Elmira, Ont., Jake Robert (first child), June 21.
Miller, Doyle and Toni Reed, Goshen, Ind., Morgan Taylor (first child), July 6.
Morris, Josh and Debbie Yoder, Bellefontaine, Ohio, Dane William (first child), July 13.
Neff, Richard and Joyce Roth, Salem, Ont., Hannah Isobel (third child), March 3.
Neff, Sterling and Connie Yoder, Sturgis, Mich., Conrad Lyn (second child), July 7.
Poe, Greg and Diane Summers, Chambersburg, Pa., Rebecca Leann (second child), June 15.
Ruby, Leon and Linda Kalbfleisch, Tavistock, Ont., Lindsay Ann (second child), July 6.
Slabach, Doug and Dawn Dillon, Yorktown, Va., Greta Louise (first child), July 9.
Snider, Doran and Bernadette, Souderton, Pa., Doran, Jr. (first child), July 9.
Styer, Troy and Jody Solomon, Quakertown, Pa., Natalie Rae (first child), July 4.
Swartz, Terry and Shannon Castle, Glendale, Ariz., Christopher Luke (first child), May 10.
Yoder, Galen and Gloria Vance, Wellman, Iowa, Nicole Abigail (fifth child), July 1.
Yoder, Linford and Bonnie Cordell, Greencastle, Pa., Alexander Edward (second child), June 16.

Workers commissioned for overseas service. *Lancaster, Pa. (EMM)*—Some 44 new and returning overseas mission workers were commissioned into service July 11 at Lancaster Mennonite High School. The ceremony marked the climax of the annual World Mission Conference of Eastern Mennonite Missions (formerly Eastern Board) held July 10 and 11. Workers pictured here are: *front row, left to right*—Doug and Elaine Shenk, Djibouti; Gervacio Balucas and Ed Docuyanan, Philippines fraternal visitors; Keith and Lori Miller, Zaire; Laura and Ken Litwiller, Ethiopia; Ann King-Grosh and Jerry Grosh, Ethiopia; Jon and Carolyn Rudy, Swaziland; *middle row*—Ruth Peterschmitt from France; Peter and Bonnie Vlastaras, Greece; Dan and Gloria Hess, School of Witness; Christine Kauffman, Kenya; Jean and Richard Hirschler, Tanzania; June and Henry Friesen, Kenya; Lavonne and David Lehman, Virginia Mennonite Board of Missions, Trinidad; Jeannie and Joe Lockinger, Peru; Ambrosio and Jennie Encarnacion, Dominican Republic; Dawn and Herb Lantz, Belize; *back row*—Frederic Peterschmitt, fraternal visitor from France; Stan and Laraine Viss, Morocco; Mark and Mary Hurst, Australia; Dennis and Sheri Brooks, Lithuania; Eric Roth, Thailand; Erika Thomas, Djibouti; June and Paul Kropf, Albania; Bonnie Bergey, Somalia; Marian and Wes Newswanger, Kenya; Maria and Steve Hostetler, VMBM, Italy; Grace Guntz, Kenya; Esther Yoder Stenson and David Stenson, China.

Zehr, Mark and Sandra Nafziger, Peoria, Ariz., Jacob Wendell (first child), April 17.

MARRIAGES

Beck-Rohrer: Brent Beck, Archbold, Ohio (Central), and Launa Rohrer, Plain City, Ohio (Sharon), June 26, by Diane Zaerr.
Dyck-Grove: Wes Dyck, Ottawa, Ont. (Ottawa), and Shirley Ann Grove, Markham, Ont. (Hagerman), June 26, by David Martin.
Hochstetler-Strong: Todd E. Hochstetler, Mylo, N.D. (Lakeview), and Kacissa G. Strong, Houston, Tex. (Houston), April 10, by Larry Crossgrove (brother-in-law of groom) and John Heyerly.
Johnson-Graber: Craig Johnson, Rugby, N.D. (Lutheran), and Rachel Graber, Wolford, N.D. (Lakeview), June 12, by Ottis Yoder.
Landis-Freed: Jeffrey Landis, Meridian, Miss. (Jubilee), and Cheryl Freed, Meridan, Miss. (Jubilee), May 29, by Daryl Byler and J. D. Landis.
Lee-Kuepfer: Jaime Lee, Kitchener, Ont. (Elmira), and Laura Kuepfer, Kitchener, Ont. (Elmira), May 15, by Dale R. Bauman.
Litwiller-Yannayon: Matthew Edward Litwiller, Washington, Iowa (Washington), and Heather Lynn Yannayon, Kansas City, Mo., July 3, by Wilbur Nachtigal and Tim Detweiler.
Martin-Koch: Collin Martin, Elmira, Ont. (Floradale), and Marie Koch, Elmira, Ont. (Floradale), July 17, by Fred Redekop.
McCool-Peachey: Sean McCool, Alexandria, Va., and Tamara Peachey, Belleville, Pa. (Locust Grove), June 26, by Max Zook.
McDowell-Zuercher: Scott McDowell, North Canton, Ohio (Kidron), and Cher Zuercher, Dalton, Ohio (Kidron), July 10, by Bill Detweiler.
Miller-Klaassen: Chad Miller, Ames, Iowa (East Union), and Annika Klaassen, Ames, Iowa (East Union), July 17, by Michael Loss.
Pearce-Burnham: Randy Pearce, Elmira, Ont. (Elmira), and Kelly Burnham, Elmira, Ont. (Elmira), June 19, by Dale R. Bauman.
Pool-Wadel: Dean Pool, Marion, Pa. (Marion), and Brenda Wadel, Chambersburg, Pa. (Marion), April 24, by Duane Frederick.
Shirk-Hochstetler: Steve Shirk, Goshen, Ind. (East Goshen), and Cheryl Hochstetler, Goshen, Ind. (East Goshen), July 3, by Dave Miller and Bob Keener.
Troyer-Hummel: Vaughn Troyer, Millersburg, Ind. (Clinton Frame), and Inga Hummel, Millersburg, Ohio (Berlin), June 5, by John M. Drescher.
Yoder-Brenneman: Thomas Yoder, Millersburg, Ohio (Martins Creek), and Angela Brenneman, Albany, Ore. (Albany), June 19, by Lynn R. Miller and Carl Wiebe.

DEATHS

Birky, Emanuel Samuel, 93, Kouts, Ind. Born: April 24, 1900, Beemer, Neb., to Jacob and Emma Martin Birky. Died: June 7, 1993, Valparaiso, Ind. Survivors—wife: Elsie Good Birky; children: Margaret, Wesley, Myron; sister: Mary Good; 8 grandchildren, 7 great-grandchildren. Funeral and burial: June 9, Hopewell Mennonite Church, by Jerry Kandel, Paul Mininger, and John Murray.

He was ordained in 1955 and pastored at English Lake and Burr Oak Mennonite Churches.

Breneman, Amos W., 64. Born: May 4, 1928, Lancaster Co., Pa., to Christian and Lizzie Witmer Breneman. Died: March 1, 1993, Lancaster, Pa. Survivors—wife: Ruth Burkholder Breneman; children: J. Earl, Karen Miller, James L., Nelson R., Carol Ann; brothers and sisters: Paul W., Eli W., Roy W., Clifford W., Grace Nolt, Ruth. Funeral and burial: March 4, Habecker Mennonite Church, by Christian B. Charles, Norman Shertzer, and Randy Martin.

Brunk, Barbara Ruth Smoker, 84. Born: Dec. 15, 1908, Scottdale, Pa., to Michael King and Louisa Wisseman Smoker. Died: July 9, 1993, Upland, Calif. Survivors—husband: J. Irvin Brunk; children: Floyd, Leota; sister: Naomi; 2 grandchildren, one great-grandchild. Funeral: by Ananda Sairsingh, Tesfa Dellalew, and Jonas Miller. Burial: Bellevue Memorial Park.

Fretz, Clyde Y., 73, Perkasie, Pa. Born: Jan. 23, 1920, Hilltown Twp., Pa., to William D. and Hannah M. Gehman Fretz. Died: July 1, 1993, Perkasie, Pa., from injuries in a farm accident. Survivors—wife: S. Jeane Stutzman Fretz; son: David Clyde; brother and sister: Clarence Y., Grace Y.; 2 grandchildren. Predeceased by: Ruth M. Gehman Fretz (first wife). Funeral and burial: July 4, Blooming Glen Mennonite Church, by David A. Stevens, Truman H. Brunk, and James Beachy.

Gockley, Lester B., 95, Ephrata, Pa. Born: Oct. 10, 1897, Schoeneck, Pa., to Noah B. and Annie Bollinger Gockley. Died: July 11, 1993, Ephrata, Pa. Survivors—children: Lester W., Ray W., John W., Noah W., Elsie W. Heiser, Anna W. Howe, Naomi W. Heiser, Mary W. Sheirey; brother: Abraham; 36 grandchildren, 48 great-grandchildren, 14 great-great-grandchildren. Predeceased by: Annie S. Wanner Gockley (wife). Funeral: July 14, Ephrata Mennonite Church, by J. Elvin Martin and Leroy W. Martin. Burial: Metzler's Mennonite Church Cemetery.

Kurtz, Mary Lena Sweigart, 89, Elverson, Pa. Born: April 13, 1904, Lancaster Co., Pa., to Samuel G. and Anna G. Shirk Sweigart. Died: July 13, 1993, Ephrata, Pa. Survivors—husband: Harvey M. Kurtz; children: Mabel B., Laura S., Marie S. Ruch, Cora S., Titus S.; brother and sisters: Melvin G. Sweigart, Bertha M. Millard, Mabel L. Beiler; 5 grandchildren, one great-grandchild. Predeceased by: Lydia K. Baer (daughter). Funeral: July 16, Conestoga Mennonite Church, by Harvey Z. Stoltzfus, Chester I. Kurtz, Nathan Stoltzfus, and Omar A. Kurtz. Burial: Pine Grove Cemetery.

Miller, Edna Yoder, 81, Nappanee, Ind. Born: Aug. 9, 1911, Kosciusko Co., Ind., to Valentine D. and Sarah Troyer Yoder. Died: June 24, 1993, Elkhart Co., Ind., from an aneurysm of the brain. Survivors—children: Sarah Mullett, Mary Ann Suter, Inez Houfeholter, Velma Lechlitner; siblings: Ivan Yoder, Fannie Stoll, Iva Borkholder, Alma Miller; 13 grandchildren, 4 great-grandchildren. Predeceased by: Alvin E. Miller (husband). Funeral: June 27, North Main Street Mennonite Church, by Ken Bontreger and Kevin Farmwald. Burial: Union Center.

Yoder, Kenneth Donald, 68. Born: March 15, 1925, Tofield, Alta., to Ezra and Millie Stauffer Yoder. Died: June 12, 1993, Tofield, Alta. Survivors—wife: Ruth Voegtlin Yoder; children: Evelyn Martin, Elaine Hawrelak, Dolores Noga, Donna, Keith; sisters: Gladys, Marge Boettger, Fern Lehman; 8 grandchildren. Funeral and burial: June 15, Salem Mennonite Church, by Levi Smoker and Abe Poettker.

CALENDAR

Mennonite Mutual Aid board meeting, Chicago, Aug. 13-14
Conservative Conference annual meeting, Goshen, Ind., Aug. 13-15
Iowa-Nebraska Conference annual meeting, Kalona, Iowa, Aug. 13-15
Franklin Conference annual meeting, Mercersburg, Pa., Aug. 21
Churchwide Stewardship Council meeting, Elkhart, Ind., Sept. 10-11
Coordinating Council, Elkhart, Ind., Sept. 14
Lancaster Conference fall assembly, Lancaster, Pa., Sept. 16
Mennonite Board of Education board of directors, Elkhart, Ind., Sept. 17-18
Integration Exploration Committee, Harrisonburg, Va., Sept. 18-20
Mutual Aid Sunday, Sept. 19
African-American Mennonite Association board meeting, St. Louis, Mo., Sept. 23
New pastors orientation, Elkhart, Ind., Oct. 4-6

Workers attend leadership seminar. *Akron, Pa. (MCC)*—Some 27 people participated in a leadership seminar held at Mennonite Central Committee headquarters here June 1-11. Mennonite Church workers pictured here are: *family groupings from left to right*—Bonnie Bergey, Chesapeake, Va., to Somalia; Chris and Jeff Kauffman (with Nathan and Johnny), Goshen, Ind., to Guatemala City, Guatemala; Ann and Jerry King-Grosh (with Kent, Kate, and Hana), Lebanon, Pa., to Addis Adaba, Ethiopia; Janet and Steven Panning (with Molly and Megan), Lansdale, Pa., to Kingston, Jamaica; Sharon and Bradley Ginter, Dallas, Tex., to Miami, Fla.; Daryl and Marlisa Yoder-Bontrager (with Dagan and Yovana), Lancaster, Pa., to Honduras; Betsy and Bruce Headrick McCrae (with Rita and Ellen), Brussels, Belgium, to Hanoi, Vietnam; Ed Stamm Miller, Akron, Pa.; John and Katherine Finn (with Clare), Seattle, Wash., to Phnom Penh, Cambodia; Jeff Gingrich, Parnell, Iowa, to New Orleans, La.; Carolyn and Jonathan Rudy (with David and Solomon), La Junta, Colo., to Swaziland.

Newspaper

**********CAR-RT-SORT** CR-23
390200 51H S114 288
MENNONITE BIBLICAL SEMINARY
LIBRARY
3003 BENHAM AVE
ELKHART IN 46517-1947

THE LAST WORD

'Called to freedom in Christ'

When some 5,000 members and families of the Mennonite Church gathered in Philadelphia July 27-Aug. 1, our theme was "Called to Freedom in Christ." From the reports I've read, that also could have been the theme of almost every other denominational convention this summer.

All report "lengthy" debates on "sticky" topics. Underlying both length and stickiness are two questions: *What is freedom in Christ? How much freedom can / should / does a Christian have?*

For the Southern Baptist Convention (SBC), the issue was membership in the Freemasons. The SBC had studied the question and discovered at least eight Mason practices that conflict with the Christian faith as the Southern Baptists interpret it.

Their decision: Mason membership is a matter of "personal conscience." To decide otherwise could have meant an exodus from the church of thousands who were already Masons.

The ordination of women was the issue for the Christian Reformed Church (CRC). In 1990, it had voted to open all church offices to women. Reaction from some constituents resulted in a "compromise" two years later that said women could function as pastors, but unordained and under the supervision of a man. After seven hours of debate this year, the CRC decided that each congregation should decide the matter on its own.

The Presbyterian Church (USA) tried to take a stand on homosexuality as "not God's wish for humanity." It polarized the denomination's 205th annual assembly. One side said the stand gave too much freedom—it was not strong enough. The other side found it too strong—it took away freedom in Christ.

What does it mean to have freedom? For too many of us reared in the Western tradition, freedom can almost be equated with individualism: *No one can tell me what to do. What I believe is the right and only way to believe.*

Given that mind-set, church bodies have little choice but to allow individuals to make their own decisions. The alternative appears to be endless fighting, perhaps even denominational death. The SBC has just come through a decade of infighting that put "conservatives" in control and "moderates" on the sideline; but already the new leaders are being criticized for being too "liberal." The CRC has lost an estimated 7,200 members through its consideration of the ordination of women. And members are leaving the PC(USA) in droves—so much so that staff is being cut 22 percent.

Where are these people going? Many to new groups. According to religion historian Martin E. Marty, some five new Protestant denominations are being formed *every week.* These groups are joining an estimated 25,000 other Protestant denominations worldwide, each with its own beliefs, its own truth, its own style of church.

Is that what it means to have freedom in Christ?

As Michael King reminds us in this issue (page 1) that's not how the apostle Paul saw freedom. Well aware of plight of individual freedom gone to seed (see Rom. 7:15-25), Paul's emphasis was on freedom in the church, the body of Christ on earth. For Paul, freedom in Christ meant no longer being a slave to one's sinful desires but free to belong to a group of believers together seeking God's way.

Sadly, that's not the emphasis of much of the Christian world today. Instead, we make headlines because of lengthy debates, doctrinal disagreements, even church splits. That we now have 25,000 Protestant denominations could turn out to be the biggest scandal of church history.

What we seem to need is a new understanding of what it means to be free in Christ. Instead of asking, "What does it mean for me?" our question should be, "What does it mean for the church?"

When we ask the church question first, solutions for today's issues may not come any easier. But the stakes can be lower and the discussion more reasoned. That happens when we are determined to stick by the group to which we have committed ourselves rather than when we threaten to leave if our way doesn't get followed.

Asking the church question first may take a complete reorientation of our thought and practice today. But is that not conversion? Is that not our call to freedom in Christ?—*jlp*

August 10, 1993

Gospel Herald

THE WEEKLY MAGAZINE OF THE MENNONITE CHURCH

Sue Groff, Kinzer, Pa., was a member of a pantomime troupe which called Philadelphia 93 adults and children to worship each evening.

Yowza, what a week! What would we have done without our team of reporters, photographers, and communicators? Grateful thanks for help with this issue to: *John Bender, Marla Burkholder, Mary Lou Cummings, Don Garber, Dale D. Gehman, Wayne Gehman, David Graybill, Julie Hershey, J. Daniel Hess, David E. Hostetler, Gordon Houser, Richard A. Kauffman, Peter Kraybill, Christopher M. Lehman, Bev Miller, Phil Richard, Jody Miller Shearer, Steve Shenk, Ramona Steiner, Andrea Schrock Wenger,* and *Lonelle Yoder.*
—Editors

A report of Philadelphia 93:

Mennonite General Assembly and Churchwide Conventions

Philadelphia, Pa., July 27-Aug. 1, 1993

Called to freedom in Christ

When some 7,300 Mennonites from across Canada and the United States gathered in Philadelphia, July 27-Aug. 1, we set records and attracted attention:

• The largest Mennonite General Assembly and related conventions ever staged: more than 3,500 youth, 3,200 adults, and 600 children registered. With several large Mennonite communities nearby, however, planners estimate more than 8,000 persons attended at least one session.

• The first group to use the new Pennsylvania Convention Center in downtown Philadelphia, completed just this past June. So television crews and newspaper reporters jostled each other for space at the opening worship.

• The first time adults, young people, and children could have simultaneous events under the same roof. That was made possible by the size of the convention center, equal to two football fields. It meant adults had to get used to thunderous applause and foot-stomping during a joint worship.

Philadelphia 93 was hosted by the Atlantic Coast and Lancaster conferences. Hundreds from these and neighboring conferences volunteered their time to take care of everything from tours to first aid to ushering to caring for infants.

In this issue, *Gospel Herald* attempts to capture some of the flavor and events of Philadelphia 93. Here are the decisions of Mennonite General Assembly, acting on behalf of the church. Here are also summaries of worship services, late-night events, Love in Action teams, and all the other events that have come to be a part of a Mennonite General Assembly and its related conventions.

Discussion vigorous as assembly delegates tackle troublesome issues of the nineties

From the beginning, delegates to this year's General Assembly signaled they had come to Philadelphia ready to do business for the Mennonite Church.

They tipped their hand right after the normally sedate reading of the minutes of the previous assembly. Immediately three delegates were on their feet, calling for changes in the wording of the 1991 minutes and more consistency in recording this year's session.

During the 21 1/2 hours of business that followed, the delegates went readily to the six floor microphones to affirm, challenge, and debate. Discussion was vigorous, sometimes feisty, occasionally even confrontational.

• ***Male violence against women.*** Some of the most intense discussion came with a proposed resolution on male violence against women.

"I'm troubled by the resolution's selectivity," Gerald Studer (Atlantic Coast Conference) said. "Why not a resolution against abuse in general?"

"But this is intended to speak to one particular need in the same way that the New Testament letters addressed specific situations in the early church," John Sharp (Allegheny) countered.

Karen Hill (Rocky Mountain) found what she called the "anti-male tone" of the resolution troubling. "The statement implies that all men are abusers and all women are victims," she said.

"But we men need to take responsibility for participating in the silence [of abuse against women]," said Sam Steiner (Mennonite Conference of Eastern Canada).

Some delegates were also troubled by the resolution's declaration: "We must be clear—the rule of man over woman is the result of sin." They interpreted it as an attack on those who believe in male headship.

As a result, a revision accepted by the delegates moves this statement to a preamble. The resolution itself calls for the church to admit that "there are Mennonite men who abuse women," to listen to the stories of these women, to hold abusers accountable for their actions, and to model countercultural ways of being male and female.

• ***Integration.*** Unlike previous assemblies, possible merger with the General Conference Mennonite Church had many delegates on their feet at Philadelphia.

"This is your chance to speak," moderator David Mann told them. He noted that two years previously in Oregon, so many had spoken in favor of integration that those opposed seemed afraid to say so. "We need to be frank and honest about where we are," Mann said.

Delegates were. Some had concerns about becoming even smaller voices in a larger organization should the two groups merge. Others said they felt the issue was becoming less and less a decision—the conclusion seemed foredrawn. And would members feel as much ownership (translated *dollars*) if the church became larger?

Several called for more time; coming to a decision by 1995 is too fast. "Let's go slowly enough to take as many along as possible," said Don Augsburger (Southeast), "but not so slow as to have no decision by the millennium."

Larry Rohrer (Ohio) appeared to speak for many delegates: "We are probably in favor of integration as long as it doesn't affect us," he said. "We are not emotionally connected. We are being dragged along in a process that is producing some pain."

But he did not speak for all. "I urge the Integration Exploration Committee to proceed with confidence," said Urbane Peachey (Atlantic Coast). Christopher Chung (MCEC) said, "We must integrate so that we have a stronger witness for the kingdom of God."

• ***Bylaw changes.*** What is often routine business brought differences of opinion at Philadelphia 93.

Two proposed bylaw changes did pass fairly routinely, but a third change brought lively discussion. The change would have asked the General Board to "provide oversight and exercise accountability for the program boards" between meetings of the General Assembly.

Several program board members challenged the need for the change. "I see [this change] as circumventing honest dialogue between the program boards and the General Board," said Roy Williams (Southeast), who is also a member of the Mennonite Board of Congregational Ministries.

Members of other boards questioned what would be their responsibility and that of the General Board should the amendment pass.

Delegates also wondered about the meaning of the word *accountability*. "How do I exercise accountability if I do not get to vote on the program board budget?" asked Ron Friesen (Southwest). Jeff Wright (Southwest) wondered if the change would not make the General Board more liable for actions taken by the program boards.

"But this is what we've been hearing from you delegates that you want us to do," moderator David Mann protested. Nancy Kauffmann (Indiana-Michigan) agreed: "You did what we at Oregon 91 asked for—provide for more coordination between program boards and the General Board."

In the end delegates decided to table the motion to amend this bylaw until they meet again in 1995.

• ***Homosexuality.*** Though not officially listed on the agenda, the subject of homosexuality surfaced often enough to give it a spot at the last business session on Saturday afternoon.

Moderator for the 1993 General Assembly was David Mann, Hesston, Kan., who also preached Tuesday evening.

Who are the delegates?

General Assembly delegates are appointed by the 21 district conferences of the Mennonite Church. Conferences may have one delegate for each 500 members. Members of the Mennonite Church General Board are also delegates.

At Philadelphia, the moderators also gave discussion privileges to observers, though only delegates could vote. Conference delegations were seated at tables together in the center of the giant meeting hall—with several hundred observers behind and around them at most sessions.

What was troubling to some delegates was an earlier General Board decision not to release the recommendations of a Listening Committee on Homosexual Concerns.

Other delegates were annoyed by the fact that the Brethren/Mennonite Council for Gay and Lesbian Concerns had not been allowed space in the Pennsylvania Convention Center. Instead they held prayer services and seminars in a rented church across the street.

"The issue of homosexuality continues to be a divisive one," James Lapp, general secretary, said in introducing the Saturday afternoon session. Lapp reported he and the moderators had agreed to release the recommendations of the Listening Committee to any delegate requesting them.

Noting that the General Board has said dialogue on the subject should take place in conferences and congregations, he asked, "What additional resources do you need to do this?"

"Congregations need more than content," said Harold Bauman (Ind.-Mich.). "They need help in process."

Christopher Chung (Mennonite Conference of Eastern Canada) gives his opinion about possible integration with the General Conference during a business session. Delegates were seated at tables, arranged by conference and associate groups.

"What we need is people—people who can tell us what we did right or wrong when our congregation processes the issue and comes out at a very different place than the Purdue statement," said John Miller (Northwest).

At the end of the session, the Hispanic Mennonite Convention, an associate group, read a declaration to the assembly. It says the church has spent too much time discussing homosexuality and that its leaders are too slow to call sin *sin*. It also calls for gays and lesbians to repent and "to search for the transforming power of the Holy Spirit."

• ***Racism.*** At the Oregon 91 assembly, delegates asked the churchwide boards to bring back a report on how they were combating racism. This they did, both in written reports and in answer to questions from the floor about the racial and ethnic composition of their boards and staffs.

Some delegates were troubled by the statistics they brought. "People of color get discouraged with the attitude of 'one is enough; now let's get on with the business,' " said Stan Maclin (African-American Mennonite Association).

Other delegates took exception with the way the statistics were reported. "I am not impressed when I hear a 17 percent figure being interpreted as a 2.5 full-time equivalent," said Jeff Wright (Southwest). "We need to be direct with our answers."

Language also became a troubling issue as several delegates used the term *minority*. "When I look around this hall, I don't see any minorities," said Raymond Russell (Ind.-Mich.). "When I hear that term, I don't feel part of you."

Said the CFLS in its summary at the end of the day: "We as the assembly have not yet found the most helpful ways to

Part of the crowd of over 7,000 youth, children, and adults at the joint worship service held on Thursday evening.

Moderator-elect Donella Clemens, Souderton, Pa., checks with the parliamentarian after receiving a motion to table on top of a motion to amend. Clemens will serve for the next two years as the first woman moderator of the Mennonite Church.

refer to the various parts of our multi-cultural church."

• ***Localism and finances.*** Delegates heard much about trends in giving during their four days of business. More is being retained for the work of local congregations and less going to churchwide boards.

"We have now received clear reports on what's happening financially," the listening committee said in its final report. "What is less clear is if this is good or bad or both. Does the assembly want to speak more definitely to issues of budgets and fundraising?"

Delegates weren't sure. "We Mennonites buy what we believe in," said Steve Steiner (Virginia). John King (Iowa-Nebraska) wondered what would happen "if Mennonites took tithing as seriously as we take peace."

Delegates took no action but referred its discussion back to the General Board for "counsel."

• ***Other business.*** Delegates also heard reports from the Visions and Goals Committee and from the Confession of Faith Committee. Both are inter-Mennonite and will bring final reports to the next assembly—to be held conjointly with the General Conference Mennonite Church in Wichita, Kan., in 1995.

They also heard an enthusiastic report of church growth and new members from Vision 95 staff. For an hour they wrestled with priorities for time and money for the Mennonite Board of Missions. And they raised questions and discussed issues with the five program boards in three 50-minute "round robin" sessions.

Many delegates expressed satisfaction at the end of four days of spirited and energetic discussion. Noting the Mennonite Church stereotype is for more sedate sessions, one delegate from a dually-affiliated congregation was heard to comment, "It seems I've been at a GC meeting."

"This is your assembly," the listening committee summarized to the delegates. "You made that clear here in Philadelphia."—*J. Lorne Peachey*

Delegates take positions on peace, health care

In addition to the resolution on violence against women (page 2), General Assembly delegates passed four other statements for the Mennonite Church.

Three had to do with peace. One, "Peace in Our Time," was brought by an ad hoc committee appointed at Oregon 91 to find ways to make peace a higher priority in the church.

The statement calls for the church to recommit itself to refuse to participate in war, to affirm that its first allegiance is to the kingdom of God, and to "pursue things that make for peace" in active and positive ways.

The statement passed unanimously with but one question and no discussion.

That was not true for a second statement on peace brought by Mennonite Central Committee. Discussion and questions centered on procedure.

Delegates wanted to change some of the wording in "A Commitment to Christ's Way of Peace." They were told they could not, since this had been passed by the MCC board and its constituent groups and was coming to them for affirmation.

"But how can we recommend this to our congregations for use and study if we cannot help to shape it?" they asked.

In the end they passed the statement, but not without 20 dissenting votes. The statement asks Mennonites to strengthen peace convictions through study, work, prayer, and modeling love and mutual respect.

A third statement came in response to the current violence in Bosnia. It calls for a peacemaking task force to be formed by Mennonite Conciliation Services, MCC, Mennonite Board of Missions, Eastern Mennonite Missions, and Christian Peacemaker Teams. The task force would: (1) find strategies to diffuse ten-

sions that lead to war; (2) seek alternatives to current conflicts; and (3) find ways to help current victims of war.

A fourth resolution had to do with health care in the United States. It calls for reaffirming biblical beliefs about life and death, strengthening the congregation as a health promoter, and committing the Christian community to bearing the cost of health care.

A part of the statement calling for "basic health care for everyone" was seen by some delegates as endorsing a national health care system—and therefore too political. Canadian delegates reminded the assembly they have experience with such a system and could offer perspective to the current health care crisis in the U.S.

Why position statements? "The church experiences unity when we come to consensus on issues," General Secretary James Lapp told the delegates. Position statements can also be used as teaching tools, Lapp said.—*J. Lorne Peachey*

New leaders for the Mennonite Church

The following persons were affirmed or elected to leadership positions by the delegates to General Assembly:

Moderator-Elect: *Owen Burkholder, Harrisonburg, Va.*

Nominating Committee: *Jose Ortiz, Goshen, Ind.; Catherine Hunsberger, New Dundee, Ont.; Freeman J. Miller, Philadelphia, Pa.*

Council of Faith, Life, and Strategy: *James C. Longacre, Bally, Pa.*

Historical Committee: *Hope Kauffman Lind, Eugene, Ore.; John E. Sharp, Scottdale, Pa.*

Mennonite Board of Congregational Ministries: *Marcus Smucker, Elkhart, Ind.; Pat Hershberger, Woodburn, Ore.; David E. Mishler, Johnstown, Pa.; Joy Swartley Sawatzky, Miami, Fla.*

Mennonite Board of Education: *Wilma Bailey, Grantham, Pa.; Jesus Cruz, Bronx, N.Y.; Ricky Maclin, St. Louis, Mo.; Kathy Weaver Wenger, Lancaster, Pa.*

Mennonite Board of Missions: *John W. Eby, Goshen, Ind.; Larry Hauder, Boise, Idaho; Ferne Burkhardt, Petersburg, Ont.; Tesfatsion Dalellew, LaVerne, Calif.*

Mennonite Mutual Aid: *Beryl H. Brubaker, Harrisonburg, Va.; Randall J. Snyder, Columbus, Ohio; Orpha S. King, Belleville, Pa.*

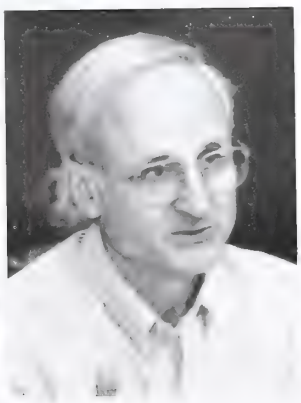
Mennonite Publication Board: *Patricia Young, Macomb, Ill.; Levina Smucker Huber, S. Daytona, Fla.; Laura Blosser Draper, Winfield, Iowa; Gerald Studer, Lansdale, Pa.*

Lights out

Spirited discussion pushed the time limits allocated for most General Assembly agenda items. That kept moderator David Mann and moderator-elect Donella Clemens scrambling at times to keep things on track.

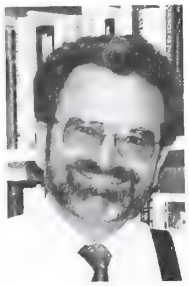
They got an unanticipated assist from technology during the discussion of the resolution on male violence against women on Friday afternoon. At precisely 5:00, the lights went out—controlled by an automatic timer set by the printed assembly agenda.

Philadelphia 93 coordinators: Miriam Martin (opposite page with son Jeff) served for host conference Atlantic Coast; Carlos Romero (left) was youth convention director; Glen Roth (center) represented Lancaster—a second host conference; and Miriam Book (right) of the General Board staff served as the adult convention coordinator.



***"As you therefore have received Christ Jesus the Lord, continue to live your lives in him, rooted and built up in him and established in the faith, just as you were taught, abounding in thanksgiving."*–Col. 2:6, NRSV**

Gospel Herald



Editor: J. Lorne Peachey

Assistant Editor: Cathleen Hockman

Editorial consultants: George R. Brunk III, Richard A. Kauffman, Martha Kolb-Wyckoff, Stuart Showalter, Diane Zaerr

Gospel Herald (ISSN 0017-2340) is published weekly, except for the third week of August and the first week of December, for the Mennonite Church by the Mennonite Publishing House. Subscription rate (in U.S. dollars): $27.50 per year; outside U.S. and Canada (air mail delivery): $47.50 per year. Group and bulk rates available. Call 1 800 245-7894.

Editorial and subscription address: *Gospel Herald*, 616 Walnut Avenue, Scottdale, PA 15683-1999. Telephone: 412 887-8500. FAX: 412 887-3111.

Second-class postage paid at Scottdale, PA 15683-1999. Lithographed in the United States.

Copyright © 1993 by Mennonite Publishing House.

Canadian subscriptions: second-class postage paid at Kitchener, Ont., publication mail registration no. 128562.

Gospel Herald is a member of the Associated Church Press and of Meetinghouse, an association of Mennonite and Brethren in Christ editors.

Postmaster: send form 3576 to 616 Walnut Ave., Scottdale, PA 15683-1999.

Vol. 86, No. 32: Aug. 10, 1993

Printed on recycled paper

Credits: All photos by Dale D. Gehman, Mt. Joy, Pa., except for page 20-top by Cathleen Hockman and page 23 art by Ingrid Hess.

'Freedom in Christ' celebrated with variety of worship styles

If Mennonites were monument builders, they would have built three tabernacles at the corner of 12th and Arch streets—one to the city of Philadelphia and its new convention center for its hospitality, another to the convention planners for a nearly flawless convention, and a third to the worship at Philadelphia 93. Especially the worship.

Where in the worldwide church could one experience the seamless blending of such varied styles of worship—mostly traditional Mennonite deftly leavened with pinches of charismatic, liturgical, African-American, and Hispanic worship styles?

The bringing together of the "all things in Christ" was given concrete expression in mime, drama, recitations, litanies, proclamation, "altar calls," offerings, and music.

Where else would it be possible to meld German chorales and traditional American hymnody with folk, African-American, Latin, and jazz modes of music? What other Christian groups the size of the Mennonite Church could marshal eight language groups from the host city alone, welcoming the out-of-town guests in native garb?

Who else but these 3,200 plus Mennonites could benefit, not just from singing a cappella music, but being accompanied by the Reunion Vocal Band, the Community Mennonite Church jazz band of Lancaster, Pa., string and brass ensembles, professional vocalist Timothy Bentch, gospel singer Myra Robinson, and the Lancaster Franconia Choral Singers led by Hiram Hershey?

Mary Oyer, Goshen, Ind., led spirited singing—a cappella and accompanied—during adult worship services every evening and Bible studies in the morning.

Singing was led by Mary K. Oyer of Goshen, Ind., and sometimes accompanied by pianist Sandy Smoker from the Atlantic Coast Conference.

Left: Part of the crowd enjoying singing during the conjoint youth-adult worship service. Below: Yeshitela Mengistu speaks for a delegation from the Ethiopia Evangelical Fellowship, Philadelphia, during opening welcoming ceremonies Tuesday night.

Though the multi-purpose convention hall was designed more with trade shows in mind than Mennonite singing, even these metal rafters and ductwork rang with strains of "606" (or is it "118"?) at the conclusion of the Sunday morning service.

Less varied, perhaps, was the style of preaching. But even here the more traditional and laid-back style of David Mann, Duane Beck, and Raul Garcia was peppered by the fiery preaching of Michael Banks, the fictional letters Dorothy Nickel Friesen exchanged with the apostle Paul concerning the meaning of Colossians for this gathering of Mennonites in Philadelphia, and the prophetic message of Ron Sider on a Christ-centered environmentalism.

Early in the week some people were wondering out loud whether the worship services were so tightly scripted and scheduled that no spontaneity was possible. When asked, co-worship leader Bob Petersheim said, "You mean so that the Spirit of God can't move?"

Petersheim explained that the worship services were tightly scheduled so as to end on time due to intricacy of transportation schedules in an urban setting. Safety was also a concern, since many people walked back to their hotels following late-night activities.

But worship team leader Cindy Petersheim was quick to add, "It's one kind of question at the beginning of the week; it will be another kind if they still are asking it by week's end."

As the convention drew to a close, the question seemed to have vanished. Maybe the Petersheims were correct: the Spirit of God had moved the worship planners in the planning itself.

There was "planned spontaneity" in the invitations given at the conclusion of three worship services.

Duane Beck led an anointing service for healing of emotional, spiritual, and physical hurts, to which several hundred individuals responded. A call to church leaders to seek prayer to overcome their self-preoccupation and need for approval and to return to the "holy of holies" was led by Michael Banks. And an opportunity was given to drop into a mailbox a card or letter containing pledges to oneself to work at reconciling a broken relationship.

This might be the Mennonite convention remembered for having brought altar calls back into mainstream Mennonite worship.

—Richard A. Kauffman

Close encounters of a Philly kind

• "We trusted a man who directed us to the Devon train station by a shortcut through a block of apartments. Yes, we got there, and it *was* a shortcut!"—*Don Yoder, Mt. Pleasant, Pa.*

• "A police officer saw my Phillies hat and shook my hand."—*Randall Umble, Atglen, Pa.*

• When a Philadelphian was asked what shouldn't be missed in the Reading Terminal next door to the convention center, he said, "On Thursday or Friday you must eat at the Amish booth." He proceeded to describe the home-cooked chicken and potatoes.—*Bev Miller, Wauseon, Ohio*

• Carol Duerksen, coeditor of *With* magazine, was getting ready to board an elevator at the Hilton. "Is this hotel full of Mennonites?" a man asked. "Pretty much so," Duerksen said.

"Is that the group made of people who come from Switzerland, Holland, and Russia?" the man asked. "Yes—with some exceptions," Duerksen answered.

"I'm a geneticist," the man explained. "I've studied the Mennonites." Then Hubert Brown, an African-American Mennonite leader, came up and greeted Duerksen.

"I guess the Mennonites have expanded a bit," the geneticist said.

Myra Robinson, Harrisburg, Pa., sings during Tuesday night's opening worship. She and her husband, Lindsey (right), also led in a litany celebrating gathering.

Calvin Shenk, Harrisonburg, Va., challenged listeners with an in-depth study of the book of Colossians each morning.

A visitor to the site of the Second Continental Congress during the 90-95 degree summer heat and humidity of Philadelphia 93 observed those in period costumes of long-sleeve shirts, vests, and full coats. "No wonder the first item in the Bill of Rights included the right to *bare* arms," the visitor commented.

Shenk challenges modern heresies in Bible studies

To Paul, the church at Colossae was in serious danger, explained Calvin Shenk in his introduction to the Bible studies on the book of Colossians held each morning.

Epaphras, traditionally accepted founder of the church there, "brought news to Paul about the threat to that congregation's faith, which called for intervention. Would the false teaching seduce the newly formed church?" Shenk asked.

The erroneous thinking that threatened the first-century church—or the "Colossian heresy"—was subtle, said Shenk, head of the Bible department and professor of religion at Eastern Mennonite College, Harrisonburg, Va. It both compromised and denied the gospel, he asserted. It had the feel of piety, while enslaving its followers to fear and fatalism.

Paul's purpose in writing to the Colossians was to encourage them in their understanding of Christ as supreme in the church and the universe. He desired to head off a potential danger to their spiritual well-being by keeping them close to Christ and in full obedience to him.

What modern-day doctrines would Shenk identify as heretical? Ethnic cleansing. The use of food as a weapon. The notion that the individual is god. Peace by force. And the practice of worshiping the created rather than the Creator of all things.

Shenk encouraged the listeners to reflect on their faith. The epistle is joyful and celebrative. As a matter of fact, the paragraph beginning, "He is the image of the invisible God, the firstborn of all creation; for in him all things in heaven and earth were created, things visible and invisible" (1:15) was likely a hymn of the early church.

"Faced with a supermarket of religious ideas," Shenk continued, "we don't have certainty for all of our questions—but we can have a center."

Shenk then asked, "How can the truth take up residence in us? Can we develop Christian character?" Implicitly, yes. He concluded, "Ethical sensitivity requires spiritual transformation."

Shenk's Bible studies focused on Christ as: supreme in the universe and the church, the foundation of experience and knowledge, the norm in the face of heretical teaching, the motivation and power for Christian living.—*David E. Hostetler*

Six sets of escalators serviced assembly attenders in the massive, three-story convention center.

Anabaptist Deaf Ministries staff member Charlotte Baker-Shenk interprets as Mary Oyer leads the congregation in song. Several hearing worshipers noted their appreciation for the expressive language of the translators' signing.

A sermon sampler

"Grace works best when it flows from God to you to other people. When you know that you have sinned and that Jesus has embraced you, then you are more ready to embrace other people who have sinned as well."—*Duane Beck, pastor, Belmont Mennonite Church, Elkhart, Ind., in his Wednesday evening sermon*

"Christ comes to us and gives us victory and freedom from sin. And what is sin? Sin is that compulsive behavior that we find in ourselves, like Paul saying: that which is evil I do, and the good that I want to do, I don't do. . . . Sin affects my memory, and I become gripped in the past. Sin ultimately affects my imagination so that I no longer see you as a person but as an object."—*Michael Banks, pastor, Burnside Mennonite Fellowship, Bronx, N.Y., speaking to the conjoint youth-adult worship service Thursday night*

Speaking for the apostle Paul: "For Christ's sake, enjoy yourself. Nothing I [Paul] hate more than a sour-faced Christian."—*Dorothy Nickel Friesen, assistant dean, Associated Mennonite Biblical Seminaries, Elkhart, Ind., in her Friday evening worship address*

"Let's not become environmentalists because it is trendy or because it is politically correct. . . . Mennonites [should] become vigorous environmentalists because God's Word demands it, because we are destroying the Creator's garden, and because many secular environmentalists are on a deep spiritual pilgrimage—and if we don't show them that biblical faith [undergirds environmental concerns, then they will surely turn to some other religious foundation for their concerns."—*Ron Sider, Philadelphia, Pa., president of Evangelicals for Social Action, who spoke Saturday night*

"The church is not the local congregation, as important as that might be; the church is not the national church, as important as that might be; but rather the global church. . . . By the beginning of the new century, there will be more Mennonites in the southern part of the world than in the northern areas where Anabaptism was born and developed. Living conditions in those southern countries are very difficult and very complex. Many churches in the third world are suffering."—*Raul Garcia, Buenos Aires, Argentina, president of Mennonite World Conference, addressing the adult convention Sunday morning*

Hundreds came forward to be anointed with the oil of healing following speaker Duane Beck's invitation. Beck is pastor of Belmont Mennonite Church in Elkhart, Ind.

Mennonite culture is *Going Places,* but where?

Gospel Herald *asked Goshen (Ind.) College communications professor J. Daniel Hess to write a critical review of* Going Places, *a play written by Merle Good, Intercourse, Pa., especially for Philadelphia 93.*

I was reminded last evening of a play I saw in Chicago—*Do Patent Leather Shoes Really Reflect Up?* a very Catholic piece about growing up in parochial schools. The Chicago audience laughed and cried and sometimes sat in a massive silence as they recognized the words, the rules, the tricks, and the ways and means that shaped their world.

Similarly, *Going Places* took me home. Despite the fact that Merle Good uses the title of a French pornography film, and despite the evidence that his characters go places but ultimately don't go very far, Good presents a collage of images to portray a Lancaster Conference family in 1969, 1979, and 1989. And in that construct, Good shows things falling apart.

I recognized all of it: the church, the clothes, the Vietnam War, the hippies, Three Mile Island (my cousin farms the land next to the island), divorce, women in leadership—all of it.

Grandpa David (John J. Miller) is a beautiful, memorable character. He succumbs to cancer, but not to hurt feelings or bitterness. Grandma Susan (Elizabeth Weaver Kreider) is a knowing prophet: "Oh, Jake, do you know what you're doing? Sometimes I worry that you're going to lose your soul." She is the wise commentator: "I don't know that we had anything you could call aspirations. We just wanted to farm—and to follow God."

While Good tries to be sympathetic with each of his characters, he knows and identifies with Jake (Leon Miller), the liberal writer/professor, and Rhoda (Lori Hartman Keiser), the MCC volunteer turned pastor, better than he does Mervin (Jerry Lehman), who follows the conservative group, or Franklin (Phil Jones), the evangelical.

The play informs and entertains, but more importantly it provokes. Indeed, it presents a troubling picture. Not much, if anything, is left of the faith and piety of Grandpa and Grandma—except, perhaps, a college term paper. Why didn't that way of life survive?

Going Places reveals a lot more about traditional Mennonite culture than it does about Mennonite christology. The Mennonite culture seems not to have survived the pressures of recent decades. But is that cultural change sufficient explanation for the loss of the Christ-centeredness we have traditionally defined as our core? What happened to Christ? If there was a fourth act, would Christ be present at all?

Going Places is a fine play. It should be produced across the church.—*Dan Hess*

Kara Hartzler, Bethany Swope, and Dave Nofziger were part of a Mennonite Board of Education-sponsored drama troupe who performed at youth convention worship services. Using partly self-written materials, the seven-member troupe raised issues including temptation, depression, homosexuality, date rape, and relying on God.

John Sharp, Scottdale, Pa., recited from memory nearly the entire book of Colossians during the adult worship services.

Premiere cast members of Going Places *assemble for a "family portrait." The play was performed nightly at Philadelphia 93.*

Young adult attendance exceeds expectations

An estimated 150 young adults participated in events designed for the 18- to 32-year-old crowd at Philadelphia 93.

Planning committee chair Dawn Ranck, Strasburg, Pa., cited the dinner dialogue between 70-80 young adults and Mennonite Church leaders as one highlight.

Dialogue participants noted the need for more communication at the congregational level, she said. As people in transition, the situation of young adults in any given congregation can change year by year. "And so flexibility and cooperation were the words that kept coming up," Ranck said.

One of the most popular seminars for young adults was "Male and Female: Similarities and Differences," led by Joan and Michael King. With humor and honesty, the Kings shared with over 100 attenders about their 15-year journey of discovering how to live together as a man and a woman.

Other seminars planned especially for young adults ages 18 to 32 focused on: singleness and marriage, spirituality, and "Personal Pacifism: Think Globally, Act Locally."

The number of young adults who came exceeded expectations, Ranck said. "I think this says young adults are very interested in church, in who we are as a church. That's exciting."

She noted, however, that young adults are not necessarily willing to go along with definitions of church as it has traditionally been understood.—*Cathleen Hockman, with a report by Andrea Schrock Wenger*

Virginia conference delegate Karen Longacher listens intently during a General Assembly business session. Longacher was among a handful of young adult delegates.

The bluesy/folk/Celtic/Appalachian sound of "Flying Dutchmen" Doug Longenecker and Tim Shue was a late night highlight for many young adults.

Pigs and packaging

The Mennonite Church tends to lose more people between the ages of 18 and 35 than any other population. Why? With this provocative question, Leon Miller opened a seminar on "Young Adults Reaching Peers Who Aren't Connected."

He told the story of a man driving his new, candy-apple red convertible through twisting mountain roads. As he approached a corner, the driver of an oncoming car screamed out her window, "Pig!" A quick thinker, he yelled back, "Sow!"

Then he rounded the corner—and hit a pig.

"The message was correct," Miller explained, "but it wasn't adequately packaged. I believe much the same thing is happening with the church."

Miller's suggestions for repackaging the church's message of good news included an emphasis on faith as walking with Jesus every day, rather than equating faith with believing "the right stuff" or doctrine. Church people tend to want everyone to "behave like we do," Miller noted. But judging should be left to God, he said. The church's job is to connect people with the love of Jesus.

Lowell Brown, Grantham, Pa., Valerie Weaver, Ephrata, Pa., and Audrey Hess, Philadelphia, chat at a young adult recreational activity.

Below and right: Mayor Edward Rendell welcomed Mennonites to the brand new convention center at the Tuesday night worship service. Bottom left: Philadelphian Kien Bilay helps her nephew, Hing Cheund, and daughter, Jessica, follow along during a song. Center: Dan Kline, Souderton, Pa., played with a string ensemble during an adult worship session. Right: Mary Oyer leads over 7,000 people in song during the conjoint youth-adult service.

What they asked. . .

Some 30 people from church and local news media attended a press conference organized by General Board on July 27. After opening statements by Jim Lapp, David Mann, Carlos Romero, and David Grieser, host Ken Weaver opened the floor for questions. What did reporters ask?

• Why did Mennonites decide to meet in a major U.S. metropolis for the first time? And why choose Philadelphia?

General assemblies move from region to region, Lapp explained. The church has placed a high value on having youth and adult conventions together, and we needed a facility big enough. Mennonites today have a strong emphasis on urban ministry development, Lapp added. Meeting in Philadelphia becomes a symbol of bringing the city to the center of the church's attention.

• One person asked for more clarification on Mennonites' wrestling with issues of peace and humanitarian missions by the military.

Mennonites have various opinions on the issue, Lapp said. "Our call is to be peacemakers, to participate in acts of mercy," he said.

• Reporters were curious about the Mennonites' first impressions of the convention center and the city itself. "And how does it feel to have pornography shops right across the street?" one asked.

"In the midst of darkness, the light can shine all the brighter," Mann replied. Weaver noted that visitors to Philadelphia had been impressed by the overall cleanliness of the city.

• One person expressed concern for safety of the youth. "There are some mean streets here," he said.

Romero explained that pre-convention communications, strict conduct standards, and recommended walking routes were being used to ensure the youth's safety to a reasonable extent "without adding to the stereotype of the city as the most dangerous place to be."

• Romero was still at the podium when one reporter asked, "Will you be doing missionary work in pornography shops, trying to convert the people there?"

"Not with the youth," Romero answered, bringing a roar of laughter.

What they wrote. . .

Mennonites were big news in Philadelphia during the week of Assembly 93. Excerpts from local newspapers follow:

• Mind your manners. That's the message local tourism officials have for Philadelphians this week. . . . Bureau officials are hoping that the Mennonites will be so wowed by Philadelphia, that they'll return as tourists or, perhaps, hold future meetings here.—Jenice M. Armstrong, *Philadelphia Daily News*, July 27

• If you were one of the . . . fans [watching] the Phillies sweep the Cardinals, perhaps you noticed a different *je ne sais quoi*—a wholesome spirit, perhaps—among the denizens of the often rambunctious upper regions of the stadium. The reason, I'll wager, is that the 700 level was packed with Mennonites.—Clark DeLeon, *Philadelphia Inquirer*, July 30

• "Those Mennonites, they are an eating group of people," Delilah Winder, [a nearby] cafe's owner, said, laughing as she cleaned up after the lunch rush. "They were like, 'I'll be back.' "

. . . Some local merchants say they

aren't expecting to make as much money off the Mennonites as they would with, perhaps, a medical convention. Although officials with the Philadelphia Convention & Visitors Bureau say that most conventioneers spend on average about $167 a day on food, lodging, and other items, they are anticipating that the Mennonites will spend less.

"But," [said R.C. Staab, the bureau's spokesperson], "they will spend a lot of community-service time out in the neighborhood, and you can't put a dollar figure on that."—Jenice M. Armstrong, *Philadelphia Daily News*, July 28

• About a fourth of the 3,500 youths attending the Philadelphia conference are taking part in the community service [projects]. . . . It's not a public relations gimmick; Mennonites, generally, don't go for anything that flashy.

It's not anything more, they readily admit, than a quick swipe at a city's heavy build-up of social problems. What it is, is a chance for youngsters, most of them living comfortable rural or suburban lives, to learn—both about the harsh realities of life in a big city and about the church's tradition of helping those less fortunate.

"I want to learn more about Philadelphia than what's between the convention center and the hotel," said Beth Kanagy as she stood in the convention center. "I just don't want to be some sheltered little Mennonite kid who just walks from the hotel to here."—John Woestendiek, *Philadelphia Inquirer*, July 29

• What an irony. The first big bunch of conventioneers comes to town, and they join a march of local insurgents knocking the mayor.—Dave Davies, *Philadelphia Daily News*, July 30

• Bound by their deep spirituality and their desire to bring justice to those who have suffered the most, a group of Mennonites marched and prayed yesterday with a group of local men and women recovering from homelessness and addictions.

"This isn't a just a joy walk—this is a spiritual experience," said [James] Bixler, a member of Prairie Street Mennonite Church.—Amy S. Rosenberg, *Philadelphia Inquirer*, July 30

This page: Herman Carrasco, New Holland, Pa., leads the congregation in a Spanish-language song during the Tuesday night opening worship. Opposite page: One youth expresses his enthusiasm during the conjoint youth-adult session.

Urban ministries, Germantown prove most popular tours

Over 550 individuals took tours throughout the week. The most popular were Philadelphia urban ministries and tours through historic Germantown, location of the oldest continuing Mennonite congregation. Scenic half-day tours to Longwood Gardens and Winterthur Museum were also packed.

As part of the urban ministries tour, two busloads of Assembly participants visited African-American, Hispanic, and Vietnamese churches and a YES Discipleship Training Center Friday morning.

"There's nothing like sitting on these benches and looking out through barred windows at the Philadelphia skyline to get a sharper feel of the joys and struggles here," said one visitor.

"I live in-state," said another, "but I've never had an opportunity to visit these churches. This is great!"

Philadelphia Vietnamese Mennonite Church pastor Quang Tran led visitors through his scrubbed and flower-bedecked meetinghouse. "We used this place for reconciliation after a neighborhood stabbing, he said."

"We 'pray our people safe' when they go out on the streets for outreach," a deacon at Arca de Salvacion assured the group. At Diamond Street Church, Alcoholics Anonymous, AIDS, and drug information on the walls were interspersed with Bible verse posters.

Volunteer tour guides and volunteer coordinators Leon and Nancy Stauffer, Manheim, Pa., admitted that time was always too short on the tours.

"Next time we'd all like to see more overall coordination of activities," Stauffers said. "Many things were planned with no knowledge that the activity might overlap other events, especially those planned by groups other than Philadelphia 93 planning committee, and that caused some inconveniences."

—*Mary Lou Cummings*

80+ seminars attract overflowing crowds

More than 80 seminars addressing topics from mission to music, health care to homosexuality, and faith to family life were offered at Philadelphia 93. Sessions were well-attended, with standing-room-only crowds packed into ballrooms.

A few of the more popular seminars were the following:

• ***Beyond the Anabaptist Vision.*** Phyllis Pellman Good and John D. Roth led 180-plus participants in reassessing H. S. Bender's 1943 classic "Anabaptist Vision."

Responses from participants ranged from appreciation for Bender's formulation to frustration that the vision isn't being taught in congregations to a recognition that some of what Bender assumed about spirituality needs to be dealt with explicitly in our time.

Many persons affirmed the continued relevance of the vision, but called for reinterpretation in ways that speak to younger generations. "A vision dies when it answers questions that no one is asking," Roth commented.—*Don Garber*

• ***Can I Be a Christian and a Feminist?*** More than 100 youth spilled into the halls of this seminar led by Reta H. Finger. Not only did guys attend, but they asked more questions and commented more frequently than female participants.

Finger agreed with one comment that women and men *are* different. "The tricky part," she said, "is when people try to define *how* a woman or man is different."—*Andrea Schrock Wenger*

• ***Dialogue on Homosexuality.*** An overflowing crowd of some 460 people listened as a panel of four men representing a wide spectrum of perspectives spoke from their experiences with homosexuality. George Brunk III then moderated a dialogue between panel and audience members.

Peter Limes of Day Seven Ministries described himself as a "recovering homosexual." "I was told to accept my homosexuality—that there was nothing I could do to change. That was a lie," he said. Limes credited belief that "the Bible is God's word and it means what it says" for making the change in his life possible.

In contrast, John Linscheid, a representative of the Brethren/Mennonite Council for Gay and Lesbian Concerns, said after years of struggle, "I realized God was not going to change me and I certainly couldn't change me. . . . I do believe the [Mennonite Church] statement condemning all gay and lesbian relationships is idolatrous."
—*Cathleen Hockman*

• ***How Shall We Decide on MC/GC Integration?*** Through the discussion led by George Brunk III, it became clear that MC congregations can no longer avoid the question. Congregational study and dialogue begin in earnest this fall. If the Integration Committee gets the go-ahead, several major church agencies will integrate by 1998.

In all cases, Brunk said, area conferences will decide how to structure themselves, and each one will be unique. Questions remain as to whether to "cooperate" to "integrate," how to keep bureaucracy slim, and how best to centralize.
—*Mary Lou Cummings*

• ***Keeping Mennonite Tradition Alive.*** Myron Dietz of the Old Order River Brethren reviewed important concepts of Anabaptism, including the centrality of Jesus, the Bible as the final authority, repentance, discipleship, and the peace position. Some suggestions for ways of keeping those traditions alive were adult role models for youth, integration of service and evangelism, and consistency in beliefs and practices.
—*Lonelle Yoder*

• ***Serving Christ in the Land of the Sleeping Giant.*** Using slides and the experience from two years in China, Del and Charlotte Holsopple Glick explained how Christianity is gaining a foothold there through "theology of presence."

"In the next 10 to 20 years, we'll hear a lot about the things happening in China," Del Glick said. He cited a new openness to Western ideas, especially in the universities where interest focuses on religion and politics.—*Peter Kraybill*

• ***White-washed: White Privileges in the Context of Racism.*** This intergenerational seminar led by Jody Miller Shearer explored ways in which white people are favored solely because of the color of their skin. Examples included: the automatic suspicion of minorities by store clerks, waiters, or police officers; white people's access to better education and jobs; and poor representation of minorities on television and print media.

"White privileges" may be more subtle forms of racism, Shearer said, but they exist nonetheless.

He emphasized, "White in North America is not a description of pigment. It's a political reality."
—*Christopher M. Lehman*

Children discover diversity of God's love in the city

"This isn't school," one child corrected the adult who was trying to use a word the 5-year-olds would understand.

"It's conference," a little girl at the same table piped up.

"Children's convention," the boy said more precisely.

That they knew the terms would please the planners. Coordinators John and Debbie Denlinger wanted the children to connect "convention" with a good time. "We want them to come back again and again and continue to do so as adults," John said.

And they were having a good time. Greeted by 7-foot animal cutouts at the entrance, the children entered rooms that resembled yellow tents. Here the teachers led them in "Discovering God's Love in the City."

The children got a different taste of Philadelphia as each day of the convention celebrated an ethnic group of the Mennonite church in the city. Vietnamese, Chinese, Cambodians, African-Americans, and Hispanics were invited to lead worship services of their cultures.

As another example, on Wednesday 6-year-olds visited a Chinatown grocery store to see foods and labeling. "It looks like scribbling," children said of the Chinese characters.

The Traveling Black Freedom Show played out Friday's African-American theme, taking children on a trip through history. They dramatized the story of Rosa Parks and included sing-a-long music. Younger children made African hats. Miriam Housman, who lived in Africa, told tales about animals native to Africa. One was about a field mouse who was able to accomplish what bigger animals could not because he got other mice to pitch in. "By working together, we can get things done," she ended.

Teacher Gary Carter, Coatsville, Pa., observes as John Williams paints.

The story might illustrate how the 1993 children's convention came together. To provide leadership for more than 600 children, 30-plus staff with education backgrounds worked with more than 200 adults and youth who volunteered part-time. Volunteers also cared for over 30 babies in the nursery.

Friday the middle schoolers put love into action with groups going to a Germantown home for the elderly, a shelter for homeless children, and the Diamond Street Mennonite Church.

Saturday afternoon the elementary and middle schoolers walked to Independence National Historical Park to explore the past.

Other highlights, depending on the ages from preschool through eighth grade, included a trip to the zoo, a Phillies game, Please Touch Museum, the beach, the library, and Balsch Institute.—*Bev Miller*

Chinese Mennonites lead children in a new song. The children were intrigued by the Chinese characters of the song.

Delegates okay new structure, but delay name change of WMSC

WMSC delegates approved a move toward a new structure for Women's Missionary and Service Commission, but "Mennonite Women" they were not ready to become.

Some 100 people met at the annual delegates meeting at Wyndham Franklin Hotel on July 26—the evening before Philadelphia 93 started—to consider the future of the women's organization.

WMSC has an image problem, explained president Terri Plank Brenneman, Pasadena, Calif.—an image problem the group has struggled to shake since it changed its name nearly 40 years ago from "General Sewing Circle" of the Mennonite Mission Board to WMSC.

"We've never gotten out of the 'sewing circle' image. While that's not a bad image, WMSC is more than that," Brenneman said.

"We sense the 'sewing circle' is going to die unless we attract other women, yet younger women are not interested—they are meeting together, but meeting with different purposes."

Three basic themes define the current WMSC, Brenneman continued: spiritual development, mission and service, and women supporting women.

The group's leadership envisions WMSC as an "umbrella" agency that would centralize information and communication for women across the North American Mennonite church.

Under the new structure, the current 10-member governing committee would be reduced to eight: president, president-elect, treasurer, and five representatives, including one from each of the Mennonite Church associate groups (Hispanic Mennonite Convention, African-American Mennonite Association, United Native Ministries Council).

The new structure will more closely resemble the executive group structure of the General Conference Mennonite Church organization, Women in Mission.

While the proposed structure shift was approved with no opposing votes, delegates weren't ready to change the name of WMSC to "Mennonite Women."

One delegate summed up her reservations about the proposed name: "You say, This is 'Mennonite Women,' I say, So? The name needs to say more."

But generic is precisely right for the name of an umbrella women's organization, others argued. "We want to be inclusive—to have a name that allows us to have the flexibility to be who we want to become," Brenneman said. "By using 'Mennonite Women,' the organization begins pulling in all Mennonite women at the very beginning."

But another delegate stressed that "Mennonite Women" isn't so generic after all. "[The word] 'Mennonite' has a definite meaning behind it," she said. "Maybe we need to discover anew what the Anabaptist vision means within ourselves and within our churches. 'Mennonite Women' can describe who and what we are."

The delegates decided to take more time to talk about the name change within local congregations.

In the financial report, treasurer Nelda Nussbaum, Elkhart, Ind., noted with concern that the WMSC General Fund received half of the contributions ($16,100) in the fiscal year that ended last January than it did the previous year ($30,500).

"Projects are well supported, but operating funds are not being met," she said. With expenses exceeding income each month, the total fund balances have been steadily dwindling.

Organization leaders related the financial problem to WMSC's image. A broader, more inclusive image is hoped to be attractive to—and financially supported by—a greater number of Mennonite women.

In addition to business, the group heard reports from service projects including the MAMA Project in Honduras, Christian Peacemaker Teams, and a WMSC-supported project that brought 12 African women together to begin planning their own Mennonite women's organization.
—*Cathleen Hockman*

Dorothy Nickel Friesen, assistant dean at Associated Mennonite Biblical Seminaries, Elkhart, Ind., was one of six evening preachers. Friesen had some help with her sermon, though, via letters straight from the Apostle Paul.

Record number of youth gather to learn, serve, and play in city

The week's largest and liveliest events took place at the youth convention.

A record 3,443 young people took part in Philadelphia 93—the most ever for a Mennonite Church assembly.

Worship sessions featured fast-tempo singing, creatively used video screens, and drama by a group sponsored by Mennonite Board of Education.

Speakers including Michael Banks, Tony Campolo, and Paula Diller Lehman challenged young people to think and serve in new ways.

Intergenerational "Love in Action" teams gave youth a chance to respond to what they were hearing. Service teams went to some 35 locations around Philadelphia to work with churches, neighborhood groups, and social agencies. Youth made up 90 percent of the 1,100 participants.

Young people who took part in service projects probably "learned more than they gave," said Carlos Romero, coordinator of the youth convention.

But that was what convention planners expected, he said.

Romero noted that contact with needy people also happened informally, as youth and adult sponsors stopped to talk with homeless people they saw on the street.

"We were hoping that Philadelphia would be a teachable moment," Romero said. "And it has been."

At the same time, recreational and late-night events helped keep the mood from becoming grim.

Behind-the-scenes tours at a downtown shopping mall gave young people a chance to make soft pretzels, see a restaurant kitchen, shoot baskets at a sporting goods shop, and decorate their own cookies.

Youth swam in hotel pools, took part in Rook tournaments, and enjoyed such off-beat games as the "peanut butter cracker whistle" and "the flytrap" (involving a velcro suit).

Other events included a performance by the contemporary Christian music group Acapella, comedy by the duo Ted and Lee, and two talent shows sponsored by *With* magazine.

In addition, a Saturday morning "Rocky Run" drew 150 participants.

The two-mile run began at a hotel south of the convention center, picked up runners at two other hotels, and continued up the Ben Franklin Boulevard. It concluded with the runners ascending the steps of the Philadelphia Museum of Art—the place where Sylvester Stallone trained in the movie *Rocky*.

According to Romero, the only major controversy of the week came when a number of youth objected to Paula Diller Lehman's comments about homosexuality. She said that some of the young people present at the convention will eventually discover that they are homosexual.

The youth convention worship committee responded by sending sponsors a copy of the 1987 Mennonite Church statement on sexuality. That statement says that "genital intercourse is reserved for a man and a woman united in a marriage covenant" and specifically states that biblical teaching "precludes . . . . homosexual genital activity."

In remarks at a worship session after Lehman's address, Romero read parts of the statement. He also encouraged youth to "process" homosexuality and other controversial issues in discussion with people from their home churches.—*Dave Graybill, from reports by Marla Burkholder, Peter Kraybill, Christopher Lehman, Ramona Steiner, Lonelle Yoder, and Andrea Schrock Wenger*

The expressive, evangelical style of Philadelphian Tony Campolo shone through in three addresses to youth conventioners.

Youth enjoy a wild version of leapfrog in the spacious, newly-carpeted foyer of the Pennsylvania Convention Center.

Overheard

- Convention center staff member, while cleaning a women's restroom: "These people sure do brush their teeth a lot!"
- One Philadelphian to another at the Reading Terminal Market, observing the Mennonite crowds: "I've seen them in slacks! I've seen them in shorts!"
- Philadelphia transit worker to participants in a Germantown tour: "Welcome to the part of town that you all founded."
- Frank to a conventioneer at The Gallery mall: "These young people are so *grounded*! Just watching them I can see they have good, solid moral values. I see leadership! You folks are very fortunate."
- An enthusiastic youth: "I bruised my hands, I was clapping so hard."
- Convention center security officer to convention participant: "I feel blessed I can work second shift tonight, so I can soak it all in [especially the music]."
- Overheard in the foyer Friday after pre-service music began: "Has the service begun already, or is this heaven?"

Young people hear talks on discipleship and joy

Following Jesus brings wholeness and meaning, a series of speakers told youth in talks related to the Philadelphia 93 theme, "Called to Freedom in Christ."

• Tony Campolo, a leading evangelical speaker who lives in Philadelphia, gave three presentations. In his first talk, "Free to Live," Campolo described how Jesus cleans the filth in people's lives and how the Holy Spirit makes it possible for Christians to love everyone. In "Free to Take Action," Campolo told youth that "after what Christ did for us, we should be able to do anything for him."

• Earlier, Hesston (Kan.) College administrator Hubert Brown spoke on "Naming the Demons." The Philadelphia-area native identified barriers that keep people from Christ, such as perverse language, sexual misconduct, and prejudice. But all of these can be overcome through freedom in Christ, Brown said.

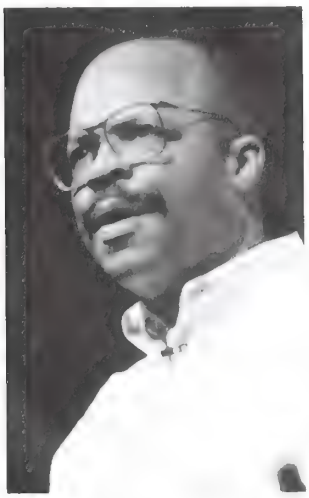
• Michael Banks, pastor of Burnside Mennonite Fellowship in Bronx, N.Y., addressed the topic "Free to Be Bound." He listed various forms of bondage, including unforgiveness, substance abuse, unbelief in Christ, self-righteousness, and peer pressure. He encouraged each person to accept Jesus personally and find freedom by asking for forgiveness.

Banks also spoke to a joint youth-adult worship session on Thursday night. At least 7,500 people attended, making that the largest gathering of the week.

Other speakers at the youth convention included Del and Michelle Hershberger and Paula Diller Lehman.—*from reports by Marla Burkholder, Peter Kraybill, and Ramona Steiner*

Paula Diller Lehman

Hubert Brown



Michael Banks

Reach out to youth, military vets tell conventioners

"I know when I nailed Christ to the cross," said Carroll King. "I nailed him there as I dropped bombs in World War II." King, a Hutterian Brethren member, was one of eight military veterans who gathered Wednesday evening to share their stories and faith.

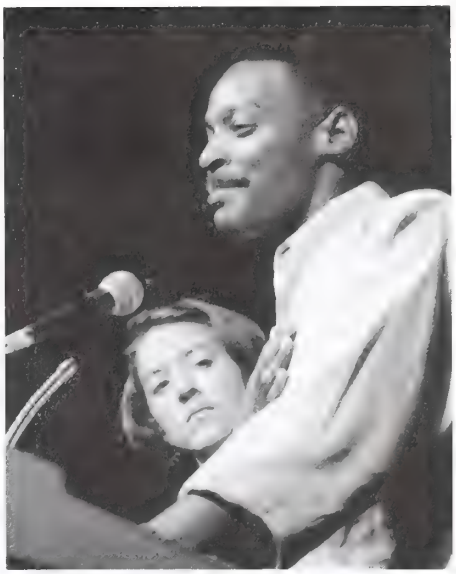
King's honest soul-searching typified the tenor of the gathering. "At first I thought they deserved what they got. But God spoke to me and I realized that I was killing innocent people with every bomb that dropped."

The veterans, representing three branches of the military, were unanimous in their conviction that they needed to reach youth. Michael Chandler, a Mennonite minister and Vietnam veteran, pointed out how early military indoctrination takes place.

"The pledge of allegiance is the beginning of indoctrination," he said. "When I hear it, all I can think of is Shadrach, Meshach, and Abednego."

Despite their denominational diversity—three Mennonites, two Hutterian Brethren, a Southern Baptist minister, and two nondenominational congregation members—the veterans grounded their conviction in similar Bible passages. The Sermon on the Mount and the story of the stoning of Stephen were lifted up as particularly important examples.

They raised a call for the church to enter into dialogue with current members of the military. Chandler said, "We need more than words. We need to put our arms around the soldier, share the love of Christ, and bring him into our homes."
—*Jody Miller Shearer*



Left: Youth met daily in small groups following the morning worship session. Above: Rhonda Miller, Charlottesville, Va., and Gerald Hudson, Richmond, Va., were moderators for daily mass sessions.

Prayer walk puts faces on homeless of Philadelphia

"This is not just a physical happening; this is a supernatural happening," boomed pastor Michael Banks through an electronic megaphone at the Thursday morning prayer walk for the homeless.

"This is not a political protest of any kind. It's an encouragement," stressed Dan Liechty, member of Germantown Mennonite Church's Peace and Social Concerns committee. With the construction of the $532-million convention center, the city is in an ongoing discussion about the allocation of resources, he explained. "We're not involved in that argument."

But intentional or not, the prayer walk was a political happening, as a Love in Action team of an estimated 200-250 Mennonites joined an equal number of Philadelphian marchers to call the city's attention to the plight of its homeless.

The focus of the march was 1515 Fairmont, a 48-unit permanent housing project that has been blocked in court for over two years by the Spring Garden Civic Association. The U.S. Department of Justice has intervened in the case, suing the City of Philadelphia for its failure to grant reasonable accommodation to allow the Fairmont project to be developed.

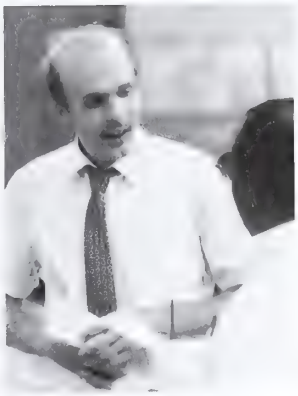
Locals described the Thursday march as bigger and more organized than other attempts to bring 1515 Fairmont to the attention of city officials. Some credited the Mennonites for the television cameras and other media attention the event attracted.

But beyond aiding the cause of the Fairmont project, the march became a time for bringing down the psychological barriers between "us and them," as Liechty had hoped.

Wearing signs reading, "Jesus was homeless" and "Love and shelter thy neighbor," Mennonite marchers had the chance to interact with homeless and formerly homeless people.

In poetry and prose, recovering addict Solomon Jones described collapsing from hunger at the door of a shelter. "We don't want a handout, we want to be helped to help ourselves so we can reach back and help somebody else," he said to enthusiastic applause.—*Cathleen Hockman, with a release from Germantown Mennonite Church*

Some 1,100 individuals participated in Love in Action teams. At far left, J. D. Kuhns, Arthur, Ill., Jason Burford, Toledo, Ohio, and Steve Yoder, Harrisonburg, Va., pick up trash near Diamond Street. Left, Mike Crockett, Akron, Pa., and Elisa Garber, Goshen, Ind., pack boxes of emergency food. Above, Michael Banks (with banner) leads 200 Mennonites in a prayer walk for Philadelphia's homeless.



Duane Martin, Harrisonburg, Va., talks with a Philadelphian bystander.

Drama plants seeds of gospel on streets

Some 15 young adults set aside not one but two weeks for Philadelphia 93. But they didn't spend much time at the convention center.

One week was spent at the Baltimore Youth Evangelism Service (YES) Center to brush up on their acting. The second week was nearly filled with productions of the street drama, "Called to Freedom."

The 30-minute drama addresses issues including poverty, homelessness, broken relationships, the love of power and money, loneliness, and rejection. As the characters search for liberation from these things, they finally find freedom in Christ.

Baltimore YES Center director Tim Bentch wrote the drama specifically to be used on the street. The original music was written by Ge Baas, a Mennonite from the Netherlands who now lives in Harrisonburg, Va. A combination of classical, rap, and pop music was chosen to appeal to all members of the audience—from the homeless person to the business professional on a lunch break.

After each show, cast members, current YES team participants, and Love in Action teams began mingling with the audience to hear their reactions to the drama and to hand out tracts that address questions about finding freedom in Jesus.

"[Observers] are especially willing to talk about their personal similarities to the characters in the drama," said Heidi Hunsberger, a current YES team leader. "There is a character that almost all of them can identify with."

"We are finding that many people have very traditional definitions for God," said performer Duane Martin. "They have always seen him as an overpowering ruler. This was their chance to see him as a person—someone even they can relate to."

On Monday, after talking with a cast member, a homeless man rededicated his life to Christ. Another member of the audience said, "I come to this park every day, but it feels different today." A tourist from France told a member of the team, "I searched my whole life and finally found what I was looking for: Jesus Christ."

But the team is not concerned with numbers. "We don't want to end each day with a count of how many persons were converted," performer Tim Martin said. "We are simply here to plant seeds."

—Julie Hershey

Philadelphia church leaders encourage Mennonites to minister in the city

"God has prepared the Mennonites for ministry in the city," commented Linward Crowe of the Philadelphia Leadership Foundation. A Presbyterian minister, Crowe was among some 30 Philadelphia church leaders invited by the Mennonite Church General Board and local Mennonite ministers to a coffee hour Thursday morning.

"Those who come to the city with rural roots tend to do very well," Crowe continued. "With your strong sense of community, you know how to recreate community in a broken urban environment.

"Don't see your rural background as an obstacle, but rather as an open door for ministry," he urged.

Bill Moore, representing the Black Clergy of Philadelphia, expressed appreciation for the Mennonite decision to hold the 1993 convention in the city.

"People tend to consign the problems of the city to African Americans," he said. "Your decision to come to an urban area like Philadelphia makes a strong statement that you are willing to confront these problems, not run away from them."

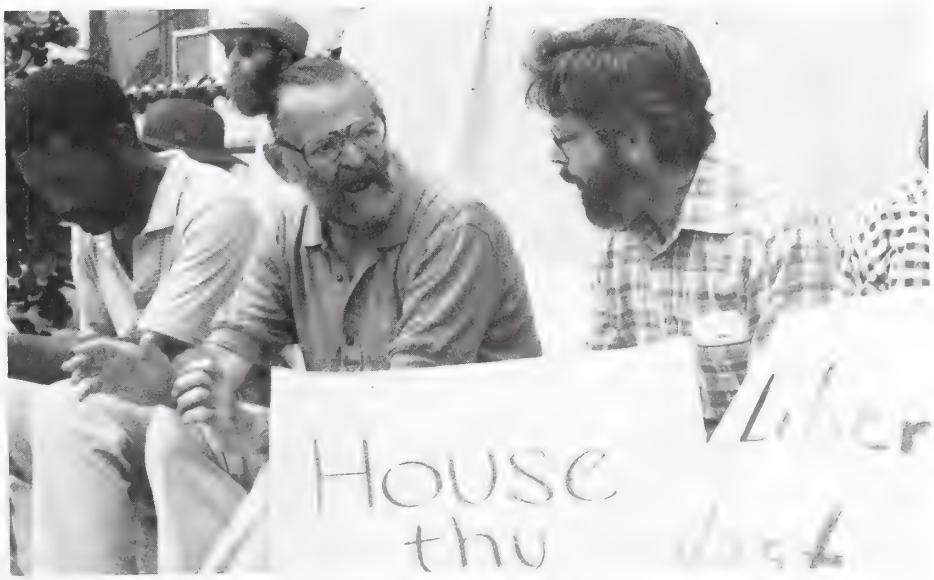
Bishop Allen Bartlett, Jr., of the Episcopal Diocese of Pennsylvania, encouraged the Mennonites to share their attempts to restate pacifism in a post-Cold War world.

"You are exploring a new paradigm of how to confront violence," he said. "With your long commitment to pacifism, you have something to say to the rest of us. We have a lot to learn from you."

Larry Waltz of the Philadelphia Baptist Association presented moderator-elect Donella Clemens with a lead crystal paperweight on behalf of the Philadelphia pastors.

Groups represented included United Methodist Metro Ministries, Philadelphia Yearly Meeting of the Religious Society of Friends, and the Korean United Church of Philadelphia.

—Don Garber



The prayer walk ended in a "circle of prayer" surrounding City Hall. Mennonites, homeless folks, activists, and local program workers then sat down to share a meal.

Urban leaders search for ways to bring community to the city

"Community in the city is in some sense a paradox . . . the city is even the antithesis of community in many ways," said resource speaker Jude Tiersma at the Urban Anabaptist Gathering, July 23-24. The event was held at the West Philadelphia Mennonite Church.

But "Bringing Community to the City" was the focus of some 85 people who attended the third annual event, held prior to the 1993 General Assembly. Participants came from cities ranging from Los Angeles to Lancaster City, San Antonio to Seattle, Phoenix to Ft. Wayne, The Bronx to New Orleans.

As worship leader Stanley Green explained, the gathering was designed by the Evangelism and Church Development Department of Mennonite Board of Missions (MBM) as a place for urban church leaders to pray together, develop relationships among each other, and nurture urban church leadership.

Tiersma, a professor at Fuller Theological Seminary in Pasadena, Calif., immigrated with her family to the United States from Friesland, Netherlands, when she was five years old.

She now lives in a small Christian community located in a low-income Latino neighborhood. The group's vision is of people personally transformed and then moving on to transform their neighborhoods.

Urban leaders described various characteristics of community during sharing time: a place where we can fail and people still show us an unconditional love not based on achievements; a place of reciprocity, receiving as well as giving; a place of journeying together and worshiping together.

Especially noted was the role suffering or grieving together plays in community. The city's noise, drive-by shootings, cars being broken into, cockroaches, mice—a person can get used to all those things, Tiersma said. "What's different is seeing so much suffering and not being able to fix it. That's the hard part."

And the first thing to do, she added, is simply to listen—"to be there, and to share in the suffering together."

Tiersma retold the story of the bleeding woman in Luke 8. "Why did Jesus stop?" she asked. The woman had already been cured—she had what she needed. "For today, it's like if a homeless person needed a meal, she was fed."

But Jesus stopped because a cure wasn't enough, Tiersma said.

"I believe he wanted to see her face-to-face, so this would not be impersonal. Jesus always dealt with people that way," she explained. "The woman had been cured of her physical ailment, but Jesus wanted to touch the emotional devastation of her life—the shame this bleeding had been for her.

"And in the midst of her fear and trembling, Jesus says, 'My daughter.' He addressed her as part of the family, drew her into that intimate circle."

Tiersma also retold the story of Mary and Martha from John 11. "How much time do we spend in what Jesus calls the better way?" she asked.

Amidst endless, never-completed tasks, she said, "let's not forget to sit at the feet of Jesus and listen to what he is saying to us."

Evangelism and Church Development consultant Noel Santiago led participants in a time of contemplation and prayer. "We've been taught to do, do, do," he said, "but we need time to be—to be in the presence of God with each other."

—Cathleen Hockman

Second in command, or just a goofy kinda guy?

Gospel Herald *asked youth reporter Marla Burkholder to give us the lowdown on her dad, moderator-elect Owen Burkholder.*

Zany is a good word to describe him. But then again, gentle, intelligent, dedicated, and friendly suit him as well.

There aren't too many other men I know who are so well-rounded that they can find enjoyment in everything from skipping through a shopping mall singing, "Let's Go Fly a Kite" (much to his daughters' chagrin) to preparing a sermon to watching a rough and rowdy ice hockey game.

I guess this diversity is what makes my dad, Owen Burkholder, able to relate to so many different people. I have always admired his amazing ability to build bridges when there is neither building material nor a firm foundation.

For many years our family has had a paper route to generate some extra income. My father often goes four days a week alone, letting us sleep in, and never accepting any of the pay. It is with this giving heart that I have no doubt he will enter into any task as moderator-elect.

—Marla Burkholder

Shelly Stoltzfus, Elverson, Pa., and Bertha Maclin, Richmond, Va.

Welcomed but not embraced

The first person to greet me after I walked into the cavernous Pennsylvania Convention Center said, "What're you doing here?" (He was kidding, I think.) But I generally felt welcomed at the Mennonite Church's 1993 General Assembly and Conventions. Welcomed, but not embraced.

As a GC, a member of the General Conference Mennonite Church (GCMC), I was an outsider. I had entered unfamiliar territory. Unlike most conferences I attend, this one did not have the usual array of familiar faces. And for the first time, I was at a conference in which I did not have to report the news. I was a regular participant—a human being rather than an editor. How refreshing!

I sympathized with other outsiders—people new to the Mennonite church (small c), rural and small-town folk uncomfortable in a large city, people of color in a sea of white skin, introverts like me for whom introducing oneself to strangers is no easy task. Although I'm often an insider, aware of what's going on in Mennonite circles and in touch with many people, I find the experience of being on the outside a helpful one.

I talked with a youth pastor who had moved to an area dominated by Mennonites. Their best—and worst—trait is being a strong, cohesive community, he said. If you're in, it's wonderful. But it's hard to get in. This is our greatest challenge as Mennonites (GCs, MCs, all of us): maintaining strong community values while welcoming outsiders.

With the help of my editor friends and the GCs I met from dual-conference congregations, I soon felt at home. And without the usual responsibilities, I sat back and observed this MC gathering.

I found that we have much in common: enjoying food and music; playing the "Mennonite Game"; being concerned for justice, evangelism, mission, and a host of issues; acting on our faith through service. We also both have exuberant youth (with hundreds more youth than adults at Philadelphia 93, we should no longer call MCs "Old" Mennonites).

I also witnessed differences from GC gatherings: more raised hands, more black faces, more people, more prayer coverings, more a cappella hymns, early (yawn) breakfasts, fewer breaks (Lorne Peachey told me, "MCs don't believe in breaks"), and altar calls.

Although it took several days, the General Assembly did finally discuss integration of the two denominations. A report of a seminar on the topic read, "It became clear MC congregations can no longer avoid the question." This is one indication of the apparent denial among some MCs of the need to face the issue.

More than one GC noticed that the pre-convention reports in *Gospel Herald* by MC program boards made no mention of integration. And before Friday's delegate session, the only mention of General Conference was during Michael Banks' sermon, as he listed examples of religious pride, identifying ourselves with organizations rather than with Christ.

But the topic did come up, and people talked. People had a chance to express their fears and ask questions. One delegate from Ohio said what perhaps many feel: "We're in favor of integration as long as it doesn't affect us."

Despite the resistance I sense from some MCs, I look forward to integration. I look forward to being in a church with more African-American sisters and brothers than are in the GCMC. I look forward to incorporating a different piety. We GCs tend to be too heady in our worship. We have much to learn from MCs about expressing our *feelings* of commitment to Jesus Christ. At the same time, GCs may help temper what can become crowd manipulation. Individualism has its good and bad sides.

Leaving Philadelphia, I felt enriched by the experience, ready to move toward joining my MC sisters and brothers. But if we are to embrace, it will have to be as equals in the body of Christ.
—*Gordon Houser*

Gordon Houser is editor of The Mennonite, *published by the General Conference Mennonite Church. Philadelphia 93 was the first MC-only conference he has attended.*

Newspaper

**********CAR-RT-SORT** CR-23
51 4/95 3043 S114 288
MICHAEL N/LOIS ZEHR
2828 BENHAM AVE
ELKHART IN 46517-1950

THE LAST WORD

What difference will Philadelphia make?

When we first saw it, few of us in Philadelphia last week for Mennonite General Assembly expected the huge Pennsylvania Convention Center to feel like home—set as it was in the middle of pornography shops, decaying warehouses, and parking lots. But by Sunday noon, more than one of us took a nostalgic look back on our final escalator ride.

In the words of the assembly's listening committee: "We came to the city, and we survived. We almost thrived."

For some, it helped to be able to buy Beiler's stickybuns at the Reading Terminal Market across the street. So did the friendliness of the waiters at Joy Tsinlau's Chinese Restaurant. Even the parking lot attendant shook my hand when I retrieved my car on Sunday afternoon.

Now, most of us are back to familiar territory. As the Visa bills arrive and we mow the lawn twice to get it nice again, more than one will ask: What difference will Philadelphia make?

Of course, it's too early to know. But already in that city, themes were beginning to emerge—enough to allow tentative guesses about the influence of Philadelphia on the church.

• ***We will expect more from large Mennonite gatherings.*** Philadelphia was the first time youth, adults, and children could meet under one roof but with simultaneous conventions. We were close enough to be aware of each other with enough space not to trip over each other.

Many of us liked the feel of that. Already we're calling for the same thing at our next gathering. But few facilities in North America are large enough to handle our needs. Those that can don't come cheap. Future convention planners will need to be creative—balancing our desire for intergenerational gatherings with our values of stewardship and simplicity.

• ***We will have to limit our business agenda.*** Used to be, observers at General Assembly could read the printed agenda and dip in and out, skipping the routine but making sure to be present for the "fireworks."

At Philadelphia nothing was routine. Even the usually predictable reading of past minutes had delegates at the mikes. Almost every agenda item generated discussion.

Future assembly planners will need to limit the number of items coming to the floor so that delegates can discuss without getting frustrated for lack of time. But too limited an agenda will make delegates wonder why they're there at all.

• ***We will talk more about being church.*** More money is staying in local congregations and less going to conferences and churchwide boards. Delegates heard that so often in Philadelphia that the listening committee summarized: "We have now received clear reports on what's happening financially. What is less clear is if this is good or bad."

Some delegates were clearly uneasy with the trend. They called for help in determining what it means to be church. How do you balance strong local congregations with the need to be a global body? Many of us will likely get involved in that discussion in the months ahead.

• ***We must take integration more seriously.*** At Philadelphia we learned we can no longer avoid the question of possible merger with the General Conference Mennonite Church. Integration has already happened in Ontario and will soon take place on the West Coast.

Those of us in areas that have no GC churches no longer have the luxury of not getting involved in this discussion—at least not if we want to take seriously the needs and dreams of our sisters and brothers who are merging. We will take them seriously if we want to continue to be church with them.

• ***We will have to give more attention to being inclusive.*** The opening session of Philadelphia 93 thrilled many of us when representatives from 17 Philadelphia Mennonite churches, speaking eight languages, participated in an opening litany. Here was indeed evidence that we are a multicultural church.

But did we also hear voices of new Mennonites who didn't feel included, of women whose gifts are not being used, of African-Americans who told us we are still satisfied with tokenism? Philadelphia reminded us that to reach out and embrace all races, cultures, and gifts takes more than good intentions.

Whether Philadelphia 93 will be a watershed event for the Mennonite Church we will know only after the perspective of more years. For now, we must pray for openness to hear the voice of God's Spirit prompting us to act on what we learned July 27-Aug. 1.—*jlp*

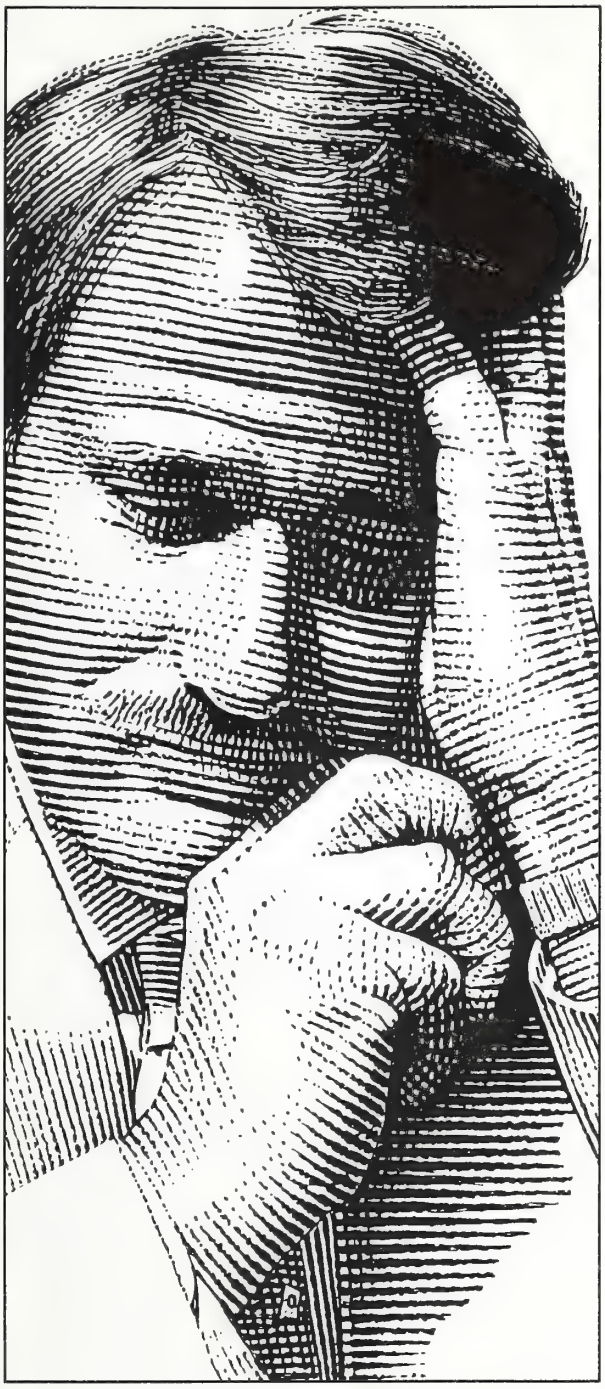
***Whew! No issue next week. Producing 24 pages of* Gospel Herald *in four days following Philadelphia 93 makes us think, Vacation. Our next issue will be dated August 24.* —Editors**

ASSOCIATED MENNONITE BIBLICAL SEMINARIES
ELKHART
LIBRARY
AUG 23 93

August 24, 1993

Gospel Herald

THE WEEKLY MAGAZINE OF THE MENNONITE CHURCH



Whether we have abused or been abused, the birth of Jesus Christ, our Savior, makes possible the transformation of tragedies into reconciliation and hope.

ALSO IN THIS ISSUE

Sexual abuse, patriarchy, and the gospel of Christ 6

South Asia hard hit by torrential rains 9

Calcutta to host 1997 world conference assembly . . . 10

How one church faced and dealt with the sexual abuse of one of its members:

The church can be a place of healing

An open, public process was indeed painful. But Oakview Mennonite learned that honest confrontation of sin is much better than silence or secrecy.

A Meeting-house article

In November 1992, some 40 members of the Oakview Mennonite Church gathered "to bind and to loose" a particular member who had been charged and convicted of sexually molesting his teenage daughter. The congregation's "service of binding and loosing" represented an official conclusion to two and a half years of public processing of this charge.

Following a brief devotional and an overview of events leading to the service, one of the congregation's pastors led a litany of lament, followed by another litany of hope. Those present were given the opportunity to speak. The offender, Rob, also spoke a few words.

Then several persons gathered around Rob, while the pastor officially pronounced a statement of binding: "We bind you to guard your sexuality and use of touch, and we bind you from formal leadership of youth."

After words of agreement by Rob, the pastor similarly pronounced the statement of loosing:

The church can be a place of belonging for both victim and perpetrator of sexual abuse. Through God's grace, both can find healing in the community of faith.

"We loose you to participate fully in the life and worship of the church, and we loose you from the public and formal congregational label of 'offender.' "

Pastoral team leadership. The story began one Friday in June 1990 when a member of Oakview's pastoral team learned that Rob had been arrested and charged with sexual assault of his daughter. The pastoral team member suggested that the congregation be informed of this crisis, and the family agreed. An announcement was made the next Sunday.

In the weeks following this initial announcement, Oakview's pastoral team, a group of three part-time ministers and three lay persons, set about providing support to family members and others. They also developed a process for dealing with the issue at the congregational level.

Several assumptions guided the work of pastoral team. One was that team itself would direct the process. As the body mandated to deal with issues of a pastoral nature, the team saw itself as the committee that would shepherd the congregation through this valley. A second assumption was that pastoral team would be open with the congregation about what was happening.

A third assumption was the conviction that the church is for everyone, and that Oakview was called to minister to all persons affected by the charge of sexual abuse: to the offender, Rob; to the survivor, Sandra; to other family members; and to any other survivors of abuse for whom this particular incident may have triggered issues around their own past.

Oakview Church was blessed in that several of its members had expertise in relevant areas. One pastoral team member, Louise, was a counselor of survivors of sexual abuse. Several other members had experience in conflict resolution.

If the pastoral team felt ill-equipped for a congregational process for dealing with sexual abuse, this was because there were no models which it could follow. The result was a process which the members of pastoral team, under Louise's guidance, developed one step at a time, never quite knowing what would follow.

The process. Pastoral team members carried out their work at several levels. One of these was providing direct assistance to the family involved. Within the first two weeks, separate support groups were established for Rob, for his wife, Carolyn, and for Sandra. Each family member also received professional counseling outside the church context.

A special meeting for Sandra and the youth was held. In addition, arrangements were made for church people to be present at Rob's court appearance and subsequent sentencing.

Later on, members of the congregation helped Rob set up his own apartment and provided transportation to and from the detention center where he served a 30-day sentence on weekends. Others were instrumental in arranging for Rob's 120-hour community service order to be carried out at a local sexual abuse treatment center.

At another level, the pastoral team tried to minister to other survivors of sexual abuse or family violence within the congregation. Eventually, the team learned of 24 individual survivors of family violence coming from 10 families.

The third level was that of the congregation as a whole. The first of several informational meetings was held in November. A social worker spoke to some 40 people regarding the nature and impact of sexual abuse. The following January a couple from another denomination told their story about the husband's abuse of their daughter. In another meeting three months later, two survivors from outside the congregation shared their experiences.

For some, the process was much too long. Others, particularly survivors, found the church rushing to forgive.

A major issue that emerged during this time was Rob's attendance at church. Since an initial court order had stipulated that he not be in the presence of Sandra, he had stayed away from Oakview. But when the order was lifted, the congregation had to make a decision as to whether or not Rob was welcome.

Already in late fall 1990, Rob expressed a desire to attend worship and participate in congregational life. A significant number of persons, feeling that Rob had "paid his dues," supported this request.

But another group of people, including some survivors and their family members, were extremely uncomfortable with this. Several indicated that if Rob were present at church, they could not attend.

Wanting to be sensitive to the needs of Sandra, Carolyn, and other survivors, the pastoral team delayed any action until a year later. By

December 1991 Rob's family was ready for his return to church. Some other survivors indicated they were open to having Rob present despite ongoing discomfort.

Thus, after further consultation, the pastoral team invited Rob to attend worship on the second and fourth Sundays of each month, as well as additional social gatherings. The idea was that everyone would know ahead of time when Rob would be present and that individuals could choose to absent themselves.

While there was considerable support for this move, several individuals expressed deep concern about it. As the spouse of one survivor said, "The church is no longer a safe place to be. I experience now what my spouse has always known to be the norm."

In late spring the pastoral team announced that over the next six months the congregation would proceed toward restoring Rob to full fellowship. Its reasons were that Rob had completed his sentence, he continued to undergo counseling, and he demonstrated an understanding of the seriousness of his actions. Also, many of Oakview's members were urging that Rob return to regular participation.

Another series of meetings was planned. In June, two dozen people gathered to hear Rob talk about his experiences and to respond to their questions. The following October, a similar-sized group met to talk with Rob and "clear the air." The service of binding and loosing proceeded on Nov. 18.

Evaluations. How did the members of Oakview Mennonite respond to the processing of this particular charge? There was a wide range of opinion, particularly on the issue of the pace with which the congregation moved toward a resolution.

A significant number of members thought that the pastoral team made too much of the sexual abuse issue and that the process dragged on far too long. One older member said it seemed like the church was trying to punish Rob when it should have been urging forgiveness. "It felt like we were going by the textbook rather than the Bible," she claimed. "Is one sin greater than another? God doesn't think so."

On the other hand, some persons directly affected by family violence themselves felt the process moved too quickly and didn't sufficiently reflect the lengthy healing process of abused persons. As one survivor stated, "I don't want my experience to be minimized and lost in the church's haste to forgive."

Another issue of contention was that of the pastoral team's leadership. While members of the pastoral team tried to minister to all parties, the team was perceived by some as being pro-survivor and by others as pro-offender. Whereas some persons felt that the pastoral team was holding everything up because of survivors, a few of those survivors found it difficult to trust the team, given their sense that "Rob was more important" to pastoral team members.

To respond to concerns that the pastoral team didn't represent survivors' interests sufficiently,

Looking back, it might have been wiser to have a special committee direct the 2-year process, not only because of perceived bias, but also to prevent leadership burnout.

a new committee was established in fall 1992 to process ongoing issues around family violence and abuse that were not directly related to Rob's case. One of this committee's goals was to build a greater sense of solidarity among the congregation's many survivors. Despite pastoral team's offers to put survivors in touch with one another, few had been ready to do so.

Looking back, members of the pastoral team realized it would have been wiser to have a specially delegated committee direct the process—not just because of perceived bias, but in order to prevent burnout. Ted, one of Oakview's three part-time ministers, claimed that this one issue consumed all of the team's time and energy. "We couldn't attend to any other needs because everyone on the team was exhausted."

Some people suggested that Oakview would have been wise to enlist the assistance of an outside consultant in designing the process. According to one member, the use of an outside "listener" in spring of 1992 was "too little too late." Pastor Ted concurred, saying that even while the congregation had to "own" the process, some outside expertise would have been helpful.

There was near consensus within the congregation that the open and public nature of the process, while painful, was good. For some survivors and their families, this public discussion opened raw wounds. But most felt that open,

Family violence and sexual abuse are realities very likely to touch every Mennonite congregation in North America. That so many in one congregation declared themselves survivors suggests the prevalence of these issues.

honest discussion was much better than silence or secrecy. Members of the pastoral team agreed wholeheartedly, though some questioned whether the same degree of openness would be possible in a large congregation.

The Oakview story is not over. Dialogue and healing continue. But already, members at Oakview Mennonite can point to ways they have gained, both personally and corporately.

"We've learned that the church is where we can name our deepest hurts," says Louise.

"Our young people know that the church is not perfect, but it's a place where there is struggle and where there is healing," says Norm, a parent.

"The church's willingness to work with hurting people—that has meant a lot to me," says Brenda, a survivor.

"To stand with people in whatever they find themselves—that's what it means to be a church, and that's what we have tried to do," says Susan, church council chair.

Observations. The Oakview Mennonite story is instructive in a number of ways.

1. Family violence and sexual abuse are realities that very likely touch every Mennonite congregation in North America. That so many individuals at Oakview declared themselves to be survivors suggests the prevalence of these issues.

2. It is possible for congregations to deal openly with cases of sexual abuse. Indeed, there is much to be gained through honest and open discussion. Survivors of abuse receive permission to name their pain. Others are given opportunities to reach out in support. Feelings are vented. Gossip is limited. There is potential for education at many levels.

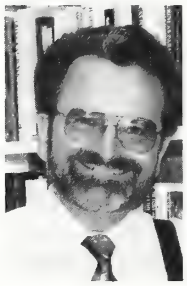
3. The church can be a place of belonging for both victim and perpetrator. Although time will tell how successfully Oakview resolves the ongoing tensions around this issue, the congregation has thus far demonstrated that through God's grace, both the offended and the offender are welcome members of the community of faith.

Oakview's members hope that their experience in dealing with sexual abuse will provide a model and sense of empowerment for other congregations embarking on a similar journey.

All names used in this article, including that of the congregation, have been changed in order to provide anonymity. The author, who wrote this article on assignment from Meetinghouse—a Mennonite and Brethren editors' group—also wishes to remain anonymous.

"I will give you the keys of the kingdom of heaven, and whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven."
—Matthew 16:19, NRSV

Gospel Herald



Editor: J. Lorne Peachey

Assistant Editor: Cathleen Hockman

Editorial consultants: George R. Brunk III, Richard A. Kauffman, Martha Kolb-Wyckoff, Stuart Showalter, Diane Zaerr

Gospel Herald (ISSN 0017-2340) is published weekly, except for the third week of August and the first week of December, for the Mennonite Church by the Mennonite Publishing House. Subscription rate (in U.S. dollars): $27.50 per year; outside U.S. and Canada (air mail delivery): $47.50 per year. Group and bulk rates available. Call 1 800 245-7894.

Editorial and subscription address: *Gospel Herald,* 616 Walnut Avenue, Scottdale, PA 15683-1999. Telephone: 412 887-8500. FAX: 412 887-3111.

Second-class postage paid at Scottdale, PA 15683-1999. Lithographed in the United States. Copyright © 1993 by Mennonite Publishing House. Canadian subscriptions: second-class postage paid at Kitchener, Ont., publication mail registration no. 128562.

Gospel Herald is a member of the Associated Church Press and of Meetinghouse, an association of Mennonite and Brethren in Christ editors.

Postmaster: send form 3576 to 616 Walnut Ave., Scottdale, PA 15683-1999.

Vol. 86, No. 33: August 24, 1993

Printed on recycled paper

Credits: Cover and p. 2 by Dynamic Graphics, p. 9 by Lowell Detweiler, p. 10 by Paul Schrag, p. 11 by Jon Warren, p. 12 by David Schrock-Shenk, p. 13 by Jim Bishop, p. 15 by Cathleen Hockman.

I want to thank the *Gospel Herald* editors and writers for the July 13 issue on singleness. I believe singles make a significant contribution to our churches, and we need to work much harder at acknowledging their contributions. Once we do better at affirming singles, not relegating them to "second-class members," we will all be blessed.

I would also like to hear the church address further singles in leadership, particularly single women who are pastoring. I believe they are frontier women. I would like to hear their stories as well as their ideas on how the church can be more supportive and helpful to them as they forge into uncharted territory.

Kay Bontrager-Singer
Indianapolis, Ind.

Thanks for the articles on singleness in the July 13 issue of *Gospel Herald*. The combined perspectives in the articles by Donella Clemens and Sue Conrad and the editorial by Cathleen Hockman were excellent. I am especially pleased that the article, ***The Church Is Not Noah's Ark,*** is by the new moderator of the Mennonite Church. Donella Clemens' sensitivity on this topic is admirable.

Laura H. Weaver
Evansville, Ind.

I want to express appreciation for Donella Clemens' article, ***The Church Is Not Noah's Ark*** (July 13). I affirm the call to "treat each other with love and respect—whatever our marital status or age." The image of the church as a balanced mobile is a helpful one. The article also manages to express some of the problems related to being single without projecting a victim mentality.

Although I know firsthand some of the problems, my personal experience as a single person in the Mennonite Church has, on the whole, been one of affirmation and acceptance. Maybe that is just peculiar to the churches I've attended, or maybe it is because I have chosen not to focus on the scattered incidents of insensitivity. If I were always the most sensitive to others myself, maybe I could feel more judgmental! I do, however, acknowledge that my experience is not universal and that others may face situations within the church that are more hurtful than I have experienced.

The suggestions given for congregations are excellent guidelines for married persons to use to become more aware of the situations of singles. I also believe that we singles need to practice sensitivity toward the problems that are inherent in being married.

Karen Smucker
Charlottesville, Va.

The report, ***Listening Committee Leaders Reflect on Task*** (Apr. 27), raises some concerns. Ed Stoltzfus is quoted as saying, "Some research indicates that between 6-10 percent of the population has homosexual orientation." If that research included the studies of Alfred C. Kinsey, it is totally flawed. Recent surveys report less than 4 percent of the population has a homosexual orientation.

Sue Goerzen is quoted, "We cannot condemn a person because of homosexual orientation. It's not a choice for many of the ones I have learned to know. If all of us could see their pain and just love instead of condemn."

But in the book *Beyond Rejection* (Multnomah Press, 1990), a dedicated Christian worker trapped in the homosexual life for 23 years states, "I was looking for believers who loved me and accepted me but were willing to tell me my lifestyle was sin." Goerzen's statement must not be taken to imply that the person who is into homosexuality cannot change.

Many psychiatrists and physicians today believe homosexuality is associated with such things as a psychoses or neuroses, reverse role model identification, heterosexual hatred and disorder in the home, a deep hurt in regard to the relationship with the father, sexual abuse or molestation, or the fact that sex was first experienced with a person of the same gender.

Andrew Comiskey (*Sexual Wholeness*, Creation House, 1990) is one who has seen many persons delivered from homosexuality. Comiskey, who was a practicing homosexual for many years before finding deliverance, says the most cruel thing anyone can ever say to a person trapped in the homosexual life is, "This is your orientation, and you should accept it." Comiskey says this takes away all hope from the homosexual who desperately wants to change. We must not allow the media to lie to us about changing.

Byron Shenk
Newberg, Ore.

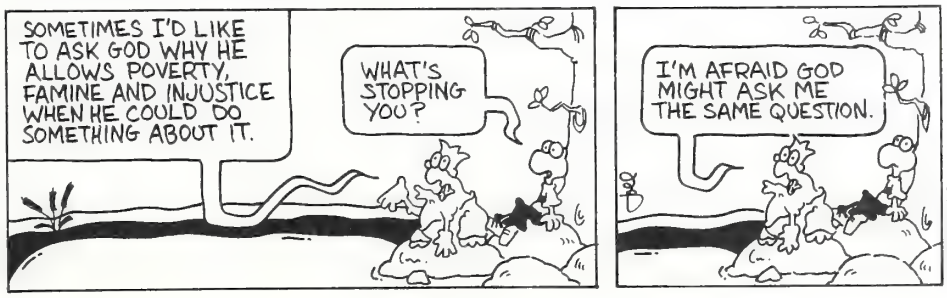
To the "retired minister, lonesome for friends with whom to socialize frequently" ("Readers Say," June 15), let me respond: I understand the feeling. During 30 years of pastoral ministry, it seemed someone always wanted to converse with me. I may have thought it was my deep spirituality or natural charisma that drew them to me, but now I think it was more than likely my position of leadership and high visibility.

Recently my wife and I visited a large, friendly, metropolitan church. But during the social time before Sunday school, I noticed people were paired off talking together. Even my wife had found someone with whom to talk. But I thought, "No one notices me; no one is available to notice me."

I felt lonesome. I will even go a step further and admit I felt sorry for myself. Then I was reminded to accept God's forgiveness and inwardly said, "Lord, might there be someone who is not talking with someone?" Suddenly I saw a man clear across this large room and I made my way to him and introduced myself. I found he was moving to my town in two months. Now today I am reading the newspaper to find housing for my new brother and his family.

Wayne D. Lawton
Elizabethtown, Pa.

Pontius' Puddle



Sexual abuse, patriarchy, and

The story of three of King David's children illustrates what happens in a society in which males dominate females biologically, socially, and spiritually.

by Philip Osborne

Get into a discussion of male-female relationships these days, and a phrase that inevitably comes up is "patriarchal society." A common assertion states that the patriarchy inherent in Judeo-Christian tradition is to blame for men's oppression of women. Is it?

To begin, there may be some confusion regarding what "patriarchy" is. Webster's Ninth defines patriarchy as a "social organization [or society] marked by the supremacy of the father in the clan or family, the legal dependence of wives and children, and the reckoning of descent and inheritance in the male line."

These traits are clearly part of our Judeo-Christian history, as described in the Old and New Testaments. Equally clear, in my perspective, is that attitudes and assumptions stemming from this patriarchal culture have led men to consider women as less than equals, a practice that unfortunately continues today.

These attitudes and assumptions can be seen in the story of three of King David's children: Tamar, Amnon, and Absalom (2 Sam. 13:1-20). Their story illustrates three areas in which males tend to dominate females in patriarchal social orders: biological, social, and spiritual areas.

Biological domination. In Old Testament times, people thought human reproduction took place the way crops grow. Based on their observations of nature, it seemed to them that a man plants a seed in a woman, the woman nourishes the seed in her uterus, and the tiny person which is in the semen grows bigger. This was called the *homunculus theory* of development. It wasn't until after the invention of the microscope and research into genetics that scientists understood the contribution of the female ovum.

The homunculus theory of reproduction led to a double standard of sexuality. The Hebrew male, for example, was permitted to plant his seed in more than one woman, since each produced his offspring. At the same time, he didn't want any other male planting seeds in his garden.

In raping his half-sister Tamar and refusing to marry her then, Amnon effectively "contaminated" another man's future wife. She was devalued because few men would want her. The last we read of Tamar, she is living in her brother Absalom's house, "a desolate woman" (v. 20).

The traditional view of biological maleness and femaleness also favored the male in sexual potential. Men were believed to need sexual release more than women and had the right to demand it. It wasn't until the middle of this century that medical science knew women were as capable of pleasurable sexual response as men.

In many ways, the double standard based on the homunculus theory is still with us. We see it when we read in the newspapers that female prostitutes are arrested but their male customers are not. We see it when we feel tolerant of young men "sowing their wild oats" and feel protective of our daughters.

We see it when young men brag about their sexual conquest while sexually experienced females are described as "cheap." We see it when sexually active young men refuse to take responsibility for birth control. We see it in marriage when men assume the right to sexual access to their wives. We see it in marriage when women assume they must dutifully and passively meet their husbands' sexual demands.

Social domination. The homunculus theory of reproduction went hand in glove with a patriarchal system of family authority. Among the Hebrew people, a wife called her husband "master" or "lord." Wives were included in a man's possessions. A wife received no inheritance when widowed, but was cared for by one of her sons.

Like their mothers, daughters received no inheritance. At marriage, a daughter left her family of origin and went to live with her husband's clan. Brides were expected to provide a dowry as well, which is probably why fathers were reluctant to share the family's wealth with their daughters, since it would end up in another man's estate. This is an early form of what today is called the "feminization of poverty"; households with more males tend to become wealthier and households with more females tend to become poorer.

Exercise of patriarchal authority saturates the story of Tamar and Amnon. First, feigning illness, Amnon gets King David to tell Tamar to serve him. She is obligated by the authority of her father to do so.

We see patriarchal authority in the abuse itself. Tamar is an articulate, assertive woman who does what she can to stop Amnon. But she is a princess and he a prince. He outranks her, overpowers her, and rapes her. If this could happen to Tamar, it could happen to any female in a patriarchal society.

After the rape, Amnon has the power to decide what to do with Tamar; her future welfare depends on his sense of responsibility. When he refuses to fulfill the obligations linked to his actions, Tamar's brother Absalom tells her to hush up what happened: "Be quiet now, my sister; he is your brother. Don't take this thing to heart" (v. 20).

Whether we have abused or have been abused, Jesus as Savior makes possible transformation of tragedies into reconciliation and hope.

Today we see rather benign examples of patriarchy in some of our wedding customs, including the bride's family paying for the wedding; her father "giving her away" to another man; and the minister pronouncing the two "man and wife" (rather than the parallel terms "husband and wife").

We see more malignant forms of patriarchy when husbands divorce their wives to marry younger women and refuse to make child support payments, while the single-parent households headed by former wives become financially poor.

We see blatant abuses of power inequity when males use their greater physical power to rape, as Amnon did; when females who have been raped feel too degraded and frightened to report the rape; when the social climate pressures them to keep quiet, like Absalom pressured Tamar; and when the victims are blamed for the rape when they do report it.

Most of us men do not and will not rape. But because we live in a male-dominated society, we are accustomed to dominating women in lesser ways. They differ from rape only in degree.

We do this by staring at or touching women more than is appropriate. By making suggestive comments and laughing at jokes which demean women. When we interrupt or ignore the comments of women in Sunday school class discussions and table conversations. Or when we husbands assume that the demands of our jobs take precedence over the demands of our wives' jobs. Each is evidence of our participation in a social system which is built on the assumption of social domination of women by men.

Spiritual domination. Because of our patriarchal tradition, men are taught that they are responsible for the spirituality of others. This belief is accompanied by the assumption that men, simply because of their gender, are more qualified to hold church office. It is accompanied by the belief that men are to provide spiritual leadership as the heads of our households.

These beliefs give all males power to impose their will on others and makes those less privileged, especially females, vulnerable to the abuse of that power. When this results in sexual abuse and the abuse is protected with spiritual language, then women are not only sexually abused, they are spiritually abused as well.

In the past, men who sexually abused were not held accountable for their actions, since a balance of power has to exist for grievances to be fairly considered. When women sought help, they too often were told to be submissive and keep quiet, as Absalom told Tamar.

Perhaps the reason Jesus was born of a virgin is because God was breaking the chain of spiritual command which places men above women. Joseph had nothing to do with the baby's conception and was not biologically related to Jesus. The supreme revelation of God's character and will for our lives came to us as a baby for which no man could take credit.

Jesus' birth ushered in a different social order. His birth took place in a humble stable, not a palace, following a disgraceful premarital pregnancy. His parents were working class individuals, not upper-class persons of religious authority or wealth. Both parents were in communication with God and were responsive to God's leading in their lives. And both seemed to understand that God's will for their lives was to treat each other with mutual respect, including respect for each other's spirituality.

If we examine the genealogy of Jesus in the first chapter of Matthew, we note that five mothers are mentioned. Each was involved in some type of sexual tragedy: an earlier Tamar, a widow, who tricked her father-in-law, Judah, into fathering a child when her brothers-in-law would not; Ruth, another childless widow who badly

(continued on page 8)

Female infanticide and abortion increase in India, report says

Female infanticide and abortion are increasing, according to a recent report by *AD 2000 Global Monitor*. "Mix together social prejudice against girl children, a dowry system that can wipe out a family's savings, availability of amniocentesis testing, and legal abortion and the result is ghastly," the newsletter said.

One survey of a Bombay clinic showed that of the 8,000 abortions performed in the late 1980s, 7,999 were of female babies. Assuming that Indian Christian families follow a more life-affirming ethic, the newsletter concluded that evangelizing India is a matter of life and death for millions of unborn female babies. (NIRR)

African to be elected pope? Rumors name Nigerian bishop

Rumors of an African becoming the next pope are widespread in Ghana, and the search seems to be focused on Nigeria's Cardinal Francis Arinze.

According to the *Democrat*, a weekly newspaper in Ghana, evidence has surfaced which indicates the Nigerian cardinal is tapped to become the next pope. The paper says Vatican watchers have named Arinze, 60, as a possible successor to Pope John Paul II as fears grow over the current pontiff's health.

If elected, Arinze would be the first African pope; he would be the second black pope in history. The first black leader of the Catholic Church was Pope Miltiades (311-314).—*G. B. K. Owusu*

U.S. churches challenge religion law in Russia

Christian and Jewish groups in the United States are mounting a vigorous challenge to a proposed law in Russia that could dramatically restrict the flow of foreign missionaries into the country.

In a flurry of strongly worded appeals, those groups have asked President Boris Yeltsin to refuse to sign the measure.

Under the proposal, foreign religious organizations, which have been allowed almost free reign in Russia after decades of communist rule, will now be prohibited unless they are accredited with the government or establish formal links to indigenous Russian religious groups. (RNS)

Peace activists head for war zones of Sarajevo

About 50 North Americans, including some Protestant and Catholic clergy, are joining peace activists from Europe in the embattled former Yugoslavia, hoping to create a kind of "human shield" that will help end the bitter war there.

According to Michael Morrill, an American Baptist ecumenical leader from Harrisburg, the technique is similar to that used by Witness for Peace in Central America in the 1980s, when hundreds of activists entered war zones in show of solidarity with the indigenous population.

"One of the reasons we don't have peace is because peacemakers aren't always willing to pay the price of peace," said Peter Dougherty, a Catholic priest from Lansing who is making the trip.

"We can no longer only try to address immediate needs," a statement from the group said. "Sending, distributing food and medicines, offering the 'lucky ones' a type of asylum—that is simply not effective. It is not stopping death, it is not halting the violence. We have to stop the war." (RNS)

Sexual abuse, patriarchy, and the gospel of Christ

(continued from page 7)

needed a husband; Rahab, a prostitute; Bathsheba, who was seduced into adultery (or possibly raped) by a powerful, greedy king; and Mary, who became pregnant in an unnatural way before she was married.

We conclude from this line-up that sexual problems are not foreign to our faith heritage. What Amnon did to Tamar was tragic for her and for David's family, resulting ultimately in Amnon's murder by a vengeful Absalom. But such a series of tragedies did not defeat God's work among God's people then, nor do any of the problems of sexuality we face today.

Perhaps the reason Jesus was born of a virgin is because God was breaking the chain placing men above women.

Whether we have abused or have been abused, the birth of Jesus, our Savior, makes possible the transformation of tragedies into reconciliation and hope.

Jesus' birth ushered in a new social order. The sexual bondage of biological, social, and spiritual domination was broken and replaced with the lordship of Christ. This is gospel—good news. because of this good news, we all can magnify God as Mary did during her pregnancy:

My soul rejoices in God our Savior,
for he has been mindful
of the humble state of his servants . . .
the Mighty One has done great things for us. . .
His mercy extends to those who fear him,
from generation to generation . . .
Holy is his name (Luke 1:46-50, adapted).

Philip Osborne teaches psychology at Hesston (Kan.) College. This article was adapted from a sermon he preached at Hesston Mennonite Church on Feb. 28, 1993.

Millions left homeless by floods in South Asia

Katmandu, Nepal (MCC)—While flooding in the U.S. Midwest captured many North Americans' attention, unusually heavy rains also swept South Asia, killing several thousand and leaving millions homeless. Nepal, Bangladesh, and India were particularly hard hit.

Nepal. Torrential summer rains in Nepal swelled rivers all over the country, according to Edgar Metzler, director of United Mission to Nepal (UMN). He estimates floods and landslides killed at least 970 Nepalese; nearly 800 are still missing.

Nepal's government is coordinating flood relief, and has assigned UMN to assist people in Rautahat District, close to the Indian border. Here water rushed out of the mountains, destroying 3,000 homes and 1,600 acres of crops, mostly rice.

Floods can be catastrophic for people in a poor country like Nepal, Metzler says. Under normal circumstances barely 20 percent of Nepalese have access to clean water; many also lack adequate food. Floods worsen these problems, and leave people vulnerable to water-borne diseases like dysentery. The death toll will likely continue to rise.

Deforestation in Nepal's Himalayan mountains may be one reason for the damaging floods. With fewer trees to anchor the soil, it is washing into rivers, causing them to quickly overflow their banks.

Ironically, the floods will likely escalate the rate of deforestation. Because the flooding knocked out 40 percent of Nepal's electrical-generating capacity, Metzler expects to see truckloads of wood rolling into urban areas where people will need fuel.

Bangladesh. Mennonite Central Committee (MCC) workers in Bangladesh say coping with annual floods is a way of life in that delta country on the Ganges, Brahmaputra, Padma, and Meghna rivers.

Last month, however, relentless rain left half the country under water. Flimsy grass and mud huts, home to many in this impoverished nation, gave little protection against the torrential rain, and at least 6 million people are homeless. Several hundred died.

In densely-populated Bangladesh, with 2,000 people per square mile, the poor are often forced to live in low-lying, flood-prone areas. Even when floods can be predicted, many are reluctant to leave their homes, fearing others will come and steal their few belongings.

MCC's primary focus in this country is not on short-term relief but on reducing poor Bangladeshis' vulnerability to disasters, like this flood.

Last year MCC and its partner agencies completed 22 earthwork projects, where people dug and moved 3.5 million cubic feet of earth manually to elevate community centers, schools, and other places that can serve as a refuge for people during floods.

MCC also assisted in planting deep-rooted catkin grass on 850 acres of low-lying land. The grass holds soil during tides and monsoon season flooding.

India. In India more than 700 have died in floods.

Rakesh Kaushal, manager of Archana Handicrafts, Selfhelp Crafts of the World's largest supplier in India, reported that water lapped up to the front doorstep of his Delhi warehouse.

He said water has gushed into some city slum areas, driving people from the makeshift shacks where they live. Kaushal said he had not been able to contact several craft groups that produce brass and sheesham wood items, and is worried about their safety.

In the Punjab region, normally India's "breadbasket," flooding reportedly wiped out more than half the crops. MCC India does not have development programs in the affected areas.—*Pearl Sensenig*

Local MDS units assist Midwest flood victims

Iowa City, Iowa (MDS)—In Platte City, Mo., and Des Moines, Iowa, water has begun to recede and local Mennonite Disaster Service (MDS) units are assisting flood victims referred to them by local churches, the Red Cross, and other agencies.

Lowell Detweiler, MDS director, predicts it will be several more weeks before out-of-state volunteers will be needed. But when the water recedes in other areas, "there will be many opportunities to share Christ's love via the cup of water and the mop and bucket," he says.

MDS will likely set up operations in six to eight locations, probably in Iowa, Missouri, and Illinois. Detweiler says MDS constituents should stay in touch with their MDS network leaders for information about when volunteers are needed.

Detweiler, who has traveled in Iowa and Illinois in recent weeks, urges prayers for people in flooded areas.

"As the rain continues and the water is slow to recede, people find themselves in discouraging situations," he comments.

Flood water engulfs a house near Iowa City, Iowa. Early Red Cross figures for Iowa indicate more than 600 homes were destroyed and more than 2,000 sustained major damage.

Mennonite World Conference chooses Calcutta, India, for 1997 assembly

Bulawayo, Zimbabwe (Meetinghouse)—Mennonites around the world can mark their calendars now: Jan. 7-12, 1997, Calcutta, India, Mennonite World Conference (MWC) Assembly 13.

The MWC General Council made it official on July 15, formally accepting an invitation from Indian Mennonites. The council had tentatively pegged India as the 1997 site three years ago at Winnipeg.

Council delegates agreed it was important to hold the next world assembly in a developing country. They acknowledged risks in choosing Calcutta because of doubts about how many North Americans and Europeans will want to go there.

But council members agreed that if all MWC member conferences are equals, it should not matter that a Calcutta meeting would draw considerably fewer people from the Western world than did Winnipeg, Man. (1990), Strasbourg, France (1984), or Wichita, Kan. (1978).

For the 80,000 Mennonites of India, hosting the assembly is an honor that recognizes their importance in the world fellowship.

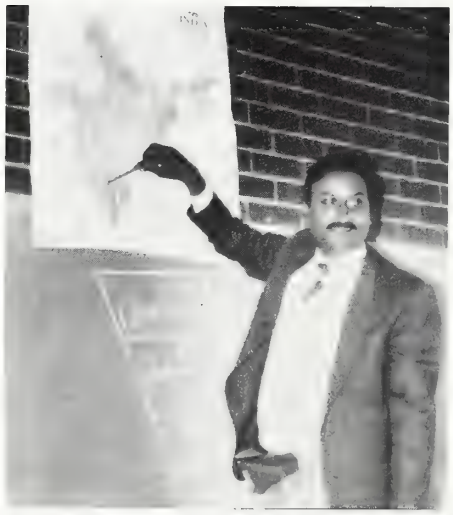
"We feel we are a small frog in the pond," said Ravi Sandara Rao of India. "So having good fellowship with all Mennonites will be like coming out of the pond and into the ocean."

Radically different. Calcutta participants can expect something radically different from previous assemblies, said MWC executive secretary Larry Miller of Strasbourg.

To provide interaction with Indian Mennonite churches, the assembly will include visits to congregations in different parts of India. These will occur before or after the main Calcutta meeting.

The assembly will take place at St. Thomas School, which is sponsored by the Church of North India. Many participants will lodge in dormitories, which are large halls rather than individual rooms, while other visitors stay in hotels.

An idea that's being considered is for MWC visitors to do painting or other service projects at the school rather than pay rent.



Ravi Sandara Rao, principal of Mennonite Brethren Bible Institute at Gadwal, India, points to locations of Mennonite presence in India as MWC General Council members plan for Assembly 13.

A young men's group from Lobengula Brethren in Christ Church sings at one of the evening programs during the Mennonite World Conference General Council meeting in Bulawayo, Zimbabwe.

Meeting shows shift away from Western dominance

Bulawayo, Zimbabwe (Meetinghouse)—"Mennonite World Conference" (MWC) brings visions of big crowds at football stadiums every six years or so.

But a much smaller meeting, held every three years, is just as important to MWC's purpose of building relationships between Mennonites worldwide.

It's called the MWC General Council. You might call it a miniature world conference for church leaders.

The 120 people—including 65 official delegates from 38 countries—who met July 13-21 measured the impact of their meeting not in numbers but in the strength that grows in uniting behind a common goal: leading the Anabaptist people in greater faithfulness to Christ.

MWC executive secretary Larry Miller described the emerging vision for interdependent world fellowship.

"After Winnipeg [the 1990 assembly], we realized we were entering into a new period in MWC history, because we had a sense that the world church was changing, particularly in a shift away from the dominance of the West," he said.

Summary statement. Delegates approved a statement on "Being Anabaptist Christians Today" that summarized key ideas from their meeting. These included:

- MWC churches should share spiritual gifts and resources as equals among equals.
- Being Anabaptists means being brave enough to suffer for our faith.
- Mennonites should encourage and train women in church leadership while recognizing that disagreement exists about ordaining women.
- Challenges for Anabaptist identity vary in different cultures, forcing churches to confront complex issues of contextualizing the faith.

Interdependence. The call for interdependence was expressed most fully in a speech written by Mesach Krisetya of Indonesia. The paper was read to delegates in Krisetya's absence after he went home early because of his mother's death.

It is time to move beyond old styles of mission work that perpetuate dependence, Krisetya said. "Churches which are the offspring of the work of missions are often left feeling inferior, unable to meet the standards set by their parents," he wrote. Now these formerly subordinate peoples must be freed to work as equals in mission.

"The 21st-century mission work will be on a church-to-church basis," Krisetya said. "Mission will not depend on the presence of Western missionaries."

In the summary statement, a section on interdependence said, "Interdependence happens when people learn to give as well as receive, to receive as well as give."—*Paul Schrag*

The January meeting date departs from the summer conference tradition North Americans are used to. The date was chosen based on when the local weather is best, the timing of Indian school and religious holidays, and preferences of people in various parts of the world.

The date may seem less attractive in the West, but it might offer a opportunity for college students, since it occurs during the January interterm used by some North American Mennonite colleges.

This fits in with the opinion of North American council members that Calcutta might capture the imagination of young adults.

"We have an opportunity here to create new interest among a new generation," said Harvey Sider, Brethren in Christ representative from Grantham, Pa.

Indian Mennonite leaders estimate 3,000 of their members will attend. They said they hoped 2,000 foreign visitors will come. Foreign attendance of only 500 would be a disappointment.

Why Calcutta? MWC chose Calcutta over Hyderabad, which has a concentration of Mennonite Brethren churches. However, violence between Hindus and Muslims sometimes breaks out in the Hyderabad area, and the city has no Mennonite office to help with planning.

In Calcutta, Mennonite Central Committee and the Mennonite Christian Service Fellowship of India share an office in a building where MWC will open an office, probably early in 1995.

Miller admits that Calcutta, whose population of more than 11 million places it among the world's 10 largest cities, has some drawbacks.

In a report to the council, he wrote, "Those who will be in India for the first time will have a more difficult time adjusting to Calcutta than to Hyderabad. Indeed, while Hyderabad has its share of poverty, dirt, crowds, and traffic jams, Calcutta seems to have more of each."

One MWC member conference—the India United Missionary Church, with several hundred members—is located in Calcutta. That's a fairly small number of local people to draw on for volunteer help.

Factors in favor of the city include its central location for Indian attenders, good access by air for foreign visitors, and its stable sociopolitical situation.

A new focus. Miller hopes Calcutta will focus on interaction between people more than previous assemblies have.

He wrote, "My impression is that assemblies have become more self-contained events attended primarily by interested individuals than forums where churches have opportunity to give and receive cross-cultural counsel on issues vital to their own existence or mission.

"More priority and time should be given to forums of exchange between delegates of member churches."—*Paul Schrag*

A young Somali gunman looks on at a Mogadishu feeding center.

Regional elders reach consensus, hope to model process for Somalia

Borama, Somalia (MCC)—For nearly five months, more than 250 clan elders sat, talked, and drank innumerable cups of spicy tea in a school in Borama, a village in the northern region of Somalia, called Somaliland.

Recently they arrived at a consensus about how to govern Somaliland, and how to resolve conflicts among clans there.

One result is that the northern Somali port of Berbera, long a bone of contention between clans there, can reopen. This should lower prices and speed reconstruction. Previously goods had to be brought by train or truck.

A Mennonite Central Committee (MCC) grant of $10,000 (U.S.) covered 10 percent of meeting expenses. Several MCC workers attended the mid-February opening session; northern Somalis told them they feared anarchy if the talks failed.

John Paul Lederach, MCC's international conciliation specialist, identified two reasons for the meeting's success: a series of local clan meetings preceded it, and clan elders initiated and conducted the meetings.

"When elders at local meetings negotiate solutions to local problems, then it is possible to build from this to regional meetings," explains Osman Sultan Ali, a Somali now living in Newark, N.J. Ali is a member of Ergada, an MCC-supported group of Somali exiles that promotes cross-clan dialogue.

MCC has recently given an additional $10,000 for a meeting of elders from feuding clans around Erigavo, a village near the Somaliland-Somalia border.

Later this year Ergada plans to write a report on the clan meetings in the north, hoping this will influence other parts of Somalia. "My hope is that other areas will hold their own elders conference and then maybe an elders conference could be held for the whole country. That would be the best thing that could happen to Somalia," Ali says.

Northwestern Somalia, or Somaliland, declared itself independent from Somalia in 1991. No country has yet recognized it. Elders at the Borama meeting agreed to form a two-year transitional Somaliland government, appointed a primeminister, and named 13 or 14 government ministers.

However, Ali says they lack funds for government activities. The United Nations has no troops in Somaliland.
—*Pearl Sensenig*

Meetinghouse member Paul Schrag, associate editor of Mennonite Weekly Review, *went to Zimbabwe to cover the General Council meeting of Mennonite World Conference. Additional stories from the worldwide church and the church in Africa will appear in upcoming issues of* Gospel Herald.

San Francisco church building gutted by fire

San Francisco, Calif.—The church building where the First Mennonite Church of San Francisco has met for worship was gutted by fire in the early morning of Aug. 2.

The office building attached to the church was also heavily damaged. However, the First Mennonite office space was intact.

Inspectors believe the blaze was started by a homeless person who had been camping in front of the church.

Pastor Joyce Wyse and several congregation members were allowed in the buildings to claim undamaged belongings before the church building was razed. Thankfully, Wyse said, no one was seriously hurt as a result of the fire.

The building was owned by the Dolores Street Baptist congregation and was also shared by Dignity, a Roman Catholic group. Several congregations have extended invitations to the Mennonite congregation to relocate in their facilities at least temporarily.

Latin American seminary holds first graduation

Guatemala City, Guatemala (SEMILLA)—July 11 was a day of celebration as the Latin American Anabaptist Seminary (SEMILLA) held its first graduation.

Eight students received B.A. degrees or diplomas in Bible and theology. The graduates represented five Central American countries (Cost Rica, Guatemala, Honduras, Nicaragua, Panama) and relate to five national conferences which have ties to four North American Mennonite bodies (Conservative Mennonite Conference, Evangelical Mennonite Conference, Lancaster Conference, and the Mennonite Brethren).

Amzie Yoder, former director of the seminary, gave the keynote address at the service held here at Iglesia Evangélica Menonita Casa Horeb.

Unfortunately, the Panamanians were not allowed to enter the country because of an action by Guatemalan immigration; the case is currently before immigration authorities and the Panamanian government. Therefore, the Panamanians had to receive their diplomas in absentia.

SEMILLA is an inter-Anabaptist seminary for all of Central America. Its offices are in Guatemala City, but teachers offer courses throughout Central America.

MCC U.S. Washington Office director Delton Franz and Sen. Mark Hatfield discuss issues they have worked on together during their time in Washington. Hatfield gave personal greetings and congratulations at the 25th anniversary celebration of the MCC Washington Office.

MCC Washington Office marks 25th anniversary

Washington, D.C. (MCC U.S.)—Mennonite Central Committee (MCC) U.S. Washington Office turned 25, and its July 23 celebration was part family reunion, part workshop, and part personal tribute to Delton Franz, who has provided leadership to the office since it began in 1968.

Former staff members joined current Washington Office and other MCC staff and colleagues from various church offices in Washington to reflect on the issues that have marked the work of the Washington Office since its beginning, and to discuss the future work of the office in a rapidly changing global context.

Sen. Mark Hatfield, R-Ore, said the Washington Office has played a significant role in addressing world hunger, the needs of refugees, human rights, and a foreign policy that led to the deaths of hundreds of thousands of Vietnamese and 55,000 Americans during the Vietnam War.

"The Washington Office, along with many other groups, has become the center of the conscience of public policy in Washington by focusing on the moral, ethical, and spiritual dimension of the issues we're dealing with," Hatfield said. "I want to thank the Mennonites and their colleagues for keeping these issues alive."

Dorothy Friesen, director of Synapses, an international peace action network, said the fact that so many local congregations have peace and justice groups is a tribute to the work of the Washington Office.

"Many Mennonites now take it for granted that they will seek a political expression as part of their Christian witness," she commented.

Goshen College receives record contributions

Goshen, Ind. (GC)—Spurred on by the $28 million gift from the estate of Harold and Wilma Good, friends and alumni contributed a record $5.8 million (U.S.) to Goshen College in the 1992-93 fiscal year which ended on June 30.

The college's year-end financial report indicates that the college balanced its budget—this year in excess of $14 million—for the 54th consecutive year.

Contributions to the Goshen College Fund, which supports the operating budget, were a record $2 million. That total exceeds any prior year's total by almost a quarter-million dollars, says Kent Stucky, director of development.

So far $15.1 million of the Good gift has been received, according to GC president Victor Stoltzfus. If that amount and other bequests are added to the Goshen College Fund and restricted contributions, the total received in fiscal 1992-93 is $20.9 million.

All contributions to Goshen College are counted as part of "The Uncommon Cause, Century Two," a $48-million development campaign that began in 1985 and will conclude in 1995. To date the campaign has received $30.8 million in cash (including $5.8 million this year) and $4.78 million in pledges.

Funding for the Schrock Science Annex and Science Hall renovation is now complete, and $2.8 million has been committed for the recreation-fitness center, says Ron Gunden, director of "The Uncommon Cause, Century Two."—*John D. Yoder*

• **MDS leaders sought.** Mennonite Disaster Service is looking for volunteers to fill leadership positions in flood relief efforts. These include heading work projects and administering a coordinating office that will be set up in the Mississippi River valley. Qualifications include administrative skills and a willingness to work a minimum of two months. Interested persons should phone the MDS office at 717 859-3889. Financial contributions can be sent to MDS, Box 500, Akron, PA 17501-0500.

The Des Moines, Iowa, and Keithsburg, Ill., MDS units now are accepting volunteers from outside the area. Because of lack of housing, other MDS units presently are responding with local volunteers only.

• **Classes meet once a week.** Once-a-week classes will be the pattern at Associated Mennonite Biblical Seminaries, Elkhart, Ind., this fall as AMBS changes its schedule to meet the needs of the growing number of part-time students. Almost all classes will meet once a week in two- to three-hour blocks of time, morning, afternoon, or evening. Only two beginning biblical language classes will continue to meet more frequently each week. Other classes will be taught in a series of intensive weekend sessions to allow people from surrounding communities to attend. Information available from Steve Fath, director of admissions, at 219 295-3726.

• **EMM worker killed.** Sylvia Sager, a voluntary service worker with Eastern Mennonite Missions, was killed July 22 near Immokalee, Fla., when her car was struck broadside by a tractor trailer. Sager, 22, had served seven months as a teacher's aide in the Immokalee Child Care Center, where she worked with children of migrant parents. She was from Denver, Colo., and was a member of Garden Park Mennonite Brethren Church.

• **Columnist honored.** Melodie Davis, writer and print producer at Mennonite Board of Missions Media Ministries, was named Communicator of the Year by Virginia Press Women. She was also the Virginia nominee for the National Federation of Press Women's Communicator of Achievement Award. Davis' column, "Another Way," is published by 18 newspapers in the United States, Canada, and Bermuda.

• **Watch those zeros.** Indiana-Michigan conference delegates approved a $700,000 1993-94 budget at their July 8-10 meeting, not $700 million as reported in the July 27 *Gospel Herald.* Just seeing if you were paying attention.

• **Coming events:**

200th anniversary, Rainham Mennonite Church, Selkirk, Ont., Sept. 25-26. Celebration includes songfest led by Robert Shantz, plus speakers Orland Gingerich and Jake Fransen. Information from Homer D. Witmer, RR 7, Dunnville, ON N1A 2W6; or phone Bob Swent at 416 692-4206.

School of Spiritual Formation and Friendship, Jesuit Retreat Center, Wernersville, Pa., October-May. Monthly retreats focus on nurturing relationships with God and others. Ecumenical faculty includes Marlene Kropf, John R. Martin, Wendy Miller, John K. Stoner, Barry Young. Information from Clayton Swartzentruber (215 256-9401) or Dorothy Harnish (717 293-5256).

• **Job openings:**

Executive director, Interchurch Refugee and Immigration Ministries, Springfield/Chicago, Ill. Responsibilities include administration of statewide program and budget, grants and contracts management, grant writing and fund raising, budget development and financial oversight. Requires graduate degree or equivalent experience, three years of administrative experience in not-for-project or public agency, experience with refugee service, ability to relate to church groups. Aug. 27 deadline. Send résumé with cover letter to Janie Rempel, search committee chair, 30 Chatsford Court, Bloomington, IL 61704.

Manager, Global Gifts of Michiana, South Bend, Ind. Full-time manager or part-time co-managers will manage the store and organize marketing efforts. Flexible hours. Some 80 volunteers help with most tasks at this Selfhelp store. Contact Mark Smucker, c/o Kern Road Mennonite Church, 18211 Kern Rd., South Bend, IN 46614.

President, Mennonite Economic Development Associates (MEDA), Winnipeg, Man. Candidates should have a keen grasp of economics, business, development, and the Anabaptist church community; have a strong interest in international affairs; and understand the role of business in the economic development process. Administrative strengths include team building and motivation, budget development/management, marketing and fundraising, communication skills. Respond by Sept. 15 to Charles Loewen, search committee chair, Box 2260, Steinbach, MB R0A 2A0; phone 204 326-6446.

Literature comes alive. *Harrisonburg, Va. (EMC)*—Author Gail Herman didn't just tell participants in her workshop how to use storytelling to get children excited about the learning process. She actively involved her class, using mime, movement, music, and hand puppets.

Some 200 teachers and educational administrators attended the Whole Language Seminar held July 12-16 at Eastern Mennonite College. The program, cosponsored by EMC and the Literature Connection of New York City, featured presentations by noted writers and illustrators of children's literature—Jerry Pinkney, Jose Aruego, Steven Kellogg, and Lois Lowry—plus scores of daily workshops.

BIRTHS

Bare, Joe and Laura Veeneman, New Braunfels, Tex., Anna Catherine (first child), July 19.

Bauman, Tim and Sonia Martin, St. Jacobs, Ont., Kristina Lynne (third child), July 17.

Benjamin, Evan and Kris Sommer, Zuni, N.M., Barbara Rose (second child), June 28.

Berthold, Josef and Brenda Wert, Konigsbrunn, Germany, Domonik Ryan (second child), May 8.

Brenneman, Darrell and Dorrie Campbell, Tavistock, Ont., Desiree Chandal (second child), July 12.

Christophel, Michael and Susan Bontreger, Morristown, Tenn., Abigail Zoe (first child), July 23.

Christophel, Randal and Lori Littlepage, Granger, Ind., Derek Randal (second child), born Jan. 12, received for adoption July 16.

Conrad, Peter and Amy, Denver, Colo., Brett Benjamin (second child), May 30.

Dolly, Jay and Katrina Liller, Keyser, W.Va., Rebecca Lynn (first child), July 14.

Duffield, Lindsay and Ruth Gascho, Wilton, Conn., Jordan Scott (first child), June 7.

Frey, Neal and Chris Schrock, Shipshewana, Ind., Conrad Lee (third child), July 13.

Geiser, Steve and Roberta, Wooster, Ohio, Stephani Nicole (first child), July 8.

Gerber, Doug and Dawn Hochstetler, Nappanee, Ind., Ryan Douglas (first child), July 4.

Hunsberger, Bryan and Barbara Kane, Schwenksville, Pa., Jeffrey Alec (first child), born July 11, received for adoption July 14.

Hunsberger, Douglas and Deborah Sergeant, Quakertown, Pa., Katherine Marie (third child), June 29.

Jones, Dave and Theda Stoltzfus, Zieglersville, Pa., Peter Ryan (third child), July 7.

Keener, Arlen H. and Kathy, Mountville, Pa., Courtney Heather (third child), July 10.

Kornhaus, Kurt and Cheryl Cutler, Sarasota, Fla., Collin Lance (third child), July 23.

Leap, William and Renee Kreider, Harrisonburg, Va., William Parker (second child), July 19.

Leichty, Steve and Lynelle Roth, Wayland, Iowa, Kerwin Jay (second child), July 10.

Long, Kevin and Juanita Wolfgang, Telford, Pa., Colton Michael (second child), July 21.

Miller, Byron and Sally Beachy, Grantsville, Md., Amber Nicole (second child), June 16.

Miller, Douglas and Larene Hess, Lititz, Pa., Garett Steven (first child), June 22.

Miller, Tim and Lana, Lakewood, Colo., Mackenzie Kate (second child), June 8.

Myer, Kervin and Kathy Cassel, Columbia, Pa., Jonathan Paul (second child), July 3.

Nafziger-Meiser, Gary and Linda, Elkhart, Ind., Katrina (second child), July 9.

Nice, Jeff and Bev Derstine, Hatfield, Pa., Shelby Rae (second child), July 19.

Opel, John and Bonnie Zeiset, Meridian, Miss., Peter John (second child), May 30.

Reesor, Dale and Lois Rhodes, Scarborough, Ont., Angelina Estelle (first child), June 28.

Roth, Andy and Brenda Reinford, Sellersville, Pa., Marlin Paul (second child), July 14.

Scott, Andy and Michelle Weldy, Elkhart, Ind., Mian Marin (first child), July 19.

Sengthavongsa, So and Thile Nguyen, Kitchener, Ont., Joshua (first child), July 14.

Shull, Edward B. and Phyllis Sellers, Waynesboro, Va., Nickolas Edward (third child), July 4.

Simpson, Ross and Teresa Kaufman, Lytton, Iowa, Jacob Levi (third child), June 30.

Smith, Rick and Becky Anders, Morrisville, Pa., Melissa Lee (first child), July 1.

Snyder, Jeffery and Debra Kraus, Harrisonburg, Va., Kristin Elizabeth (third child), July 24.

Stanford, Kevin and Sandra Gimbel, Gloucester, Ont., Jonathan Patrick (third child), July 13.

Stoltzfus, Dave and Lois Crossgrove, Archbold, Ohio, Timothy Alan (third child), July 20.

Thomas, Jimmy and Amy Detrick, Springs, Pa., Brody Austin (first child), June 24.

Vermeer, Robert and Joni Buskirk, Petoskey, Mich., Logan Joseph (second child), June 16.

Yoder, Howard and Louise Eshleman, Plain City, Ohio, Kegan Henry Eshleman (third child), July 4.

Zehr, Bob, Jr., and Joyce Gingerich, Eureka, Ill., Suzanne Codee (second child), born July 8, received for adoption July 11.

Zook, James and Trudy Miller, Lake Odessa, Mich., Benjamin James (second child), March 13.

MARRIAGES

Baker-Suloway: Timothy Allen Baker, Bellingham, Wash., and Ann Elizabeth Suloway, Bellingham, Wash., June 19, by Janet Simpson.

Blucker-Jans: Robert Blucker, Nappanee, Ind., and Chanelle Jans, Beaver Crossing, Neb. (Bellwood), July 17, by Noah Kolb and Ken Bontrager.

Breckbill-Detweiler: Bruce Breckbill, Canton, Ohio (Stoner Heights), and Jill Detweiler, Kidron, Ohio (Kidron), July 3, by Bill Breckbill (father of groom) and Bill Detweiler (father of bride).

Fretz-Kloostra: Matthew Fretz, Conestogo, Ont. (St. Jacobs), and Denise Kloostra, Elmira, Ont. (Christian Reformed), May 29, by Peter Van Katwyk and Sue Steiner.

Hershberger-Stuckey: James Hershberger, Kalona, Iowa (Kalona), and Audra Stuckey, West Unity, Ohio (Lockport), July 17, by Allen Rutter.

Kauffman-Enns: Troy Kauffman, Archbold, Ohio (Central), and Ramona Enns, Fort Worth, Tex. (Hope), July 10, by Randy Smith and Charles Gautsche.

Keener-Heese: David Keener, Hagerstown, Md. (Indian Valley), and Joylynn Heese, Philadelphia, Pa. (Germantown), June 19, by Michael King.

Lapp-Goss: Kevin Lapp, Lancaster, Pa. (Charlotte Street), and Sherry Goss, Lancaster, Pa. (Charlotte Street), June 12, by Sam Thomas.

Mast-Chesnut: Jerry Mast, Sarasota, Fla., (Bay Shore), and Terri Chesnut, Jacksonville, Fla. (Methodist), April 10.

Miller-Hartman: Todd Miller, Garfield Heights, Ohio (Friendship), and Rachel Hartman, Parma Heights, Ohio (Friendship), July 3, by Wilmer Hartman (father of bride) and David Orr.

Neuhauser-Blevins: Tim Neuhauser, Morton, Ill. (First), and Faith Blevins, Washington, Ill. (First), July 17, by Glen A. and Thelma Horner.

Panyadeth-Douangham: Nen Panyadeth, Kitchener, Ont. (St. Jacobs), and Lid Douangham, Kitchener, Ont., July 24, by Ong ath Phounsavath.

Phommavath-Seeda: Sith Phommavath, Kitchener, Ont. (St. Jacobs), and Nuey Seeda, Kitchener, Ont. (St. Jacobs), June 26, by Ong ath Phounsavath.

Qagish-Kindy: Basil Qagish, Plumsteadville, Pa. (Doylestown), and Diane Kindy, Plumsteadville, Pa. (Doylestown), June 19, by David Kindy (brother of bride).

Regier-Esh: Alan Regier, West Liberty, Ohio (South Union), and Kari Esh, West Liberty, Ohio (Oak Grove), June 26, by Larry Augsburger and Randy Reminder.

Renner-Davidhizar: Douglas Renner, Annapolis, Md. (Catholic), and Melissa Davidhizar, Hollsopple, Pa. (Carpenter Park), July 10, by Marvin L. Kaufman.

Richer-Miller: Scott Richer, Wauseon, Ohio (North Clinton), and Michelle Miller, Wauseon, Ohio (Wauseon Evangelical), June 19, by William Hill.

Rittenhouse-Hartman: John Rittenhouse, Souderton, Pa. (Blooming Glen), and Janelle Hartman, Harleysville, Pa. (Franconia), June 26, by John Ehst and Truman Brunk.

Rupp-Brandt: Kevin Rupp, Landisville, Pa. (Landisville), and Tammy Brandt, Mount Joy, Pa. (Church of God), June 26, by Sam Thomas.

Schinhofen-Myers: Jonathan Schinhofen, Pittsburgh, Pa., and Beth Myers, Philadelphia, Miss. (Broadstreet), July 10, by D. Glenn Myers (father of bride).

Schlegel-Hildebrand: Harold Schlegel, Kitchener, Ont. (St. Jacobs), and Dianne Hildebrand, Winnipeg, Man. (Hope), June 26, by Dori Zerbe-Cornelsen.

Torres-Goulding: Crescencio Torres, Jr., Alice, Tex., and Marilyn Goulding, San Antonio, Tex. (San Antonio Mennonite Fellowship), May 23, by Bill Lytle.

Wenger-Friesen: Eric Wenger, Hesston, Kan., and Kristi Friesen, Newton, Kan. (Faith), July 10, by Earl Sears and Linden Wenger (grandfather of groom).

DEATHS

Brackbill, Milton, 97, Lititz, Pa. Born: May 11, 1896, Paradise, Pa., to B. Frank and Hettie Good Brackbill. Died: June 12, 1993, Lititz, Pa. Survivors—children: Emily Shenk, Grace Hostetter, Miriam Nissley, Betty Leasa, Peggy Shenk; foster daughter: Anita Purugganan; sister: Elsie Harvey; 24 grandchildren, 50 great-grandchildren, 6 great-great-grandchildren. Predeceased by: Ruth Haldeman Brackbill (wife). Memorial service: June 14, Landis Homes, Lititz, Pa., by Don Good, Grace Hostetter, and B. Charles Hostetter. Burial: Frazer Mennonite Church Cemetery.

He was ordained January 15, 1933, at Frazer Mennonite Church where he pastored for 33 years. He was Bible instructor at both Eastern Mennonite College (13 years) and Goshen College (10 years).

Brunk, Minnie W. Good, 91. Born: Sept. 12, 1901, E. Vincent Twp., Pa., to Solomon and Ellen Whisler Good. Died: July 16, 1993, of cardiac arrest. Survivors—children: Wilson, Beulah, Grace Ramer, Melvin, Elmer, Ellen Moyer; 19 grandchildren, 28 great-grandchildren. Predeceased by: Paul Brunk (husband). Funeral and burial: July 20, Indian Creek Mennonite Church, by John Wile, Melvin Mack, David Wadel, and Norman Kolb.

Burkholder, Wendall Martin, 43, Stuarts Draft, Va. Born: Feb. 7, 1950, Waynesboro, Va., to Merlin A. and Gertrude Martin Burkholder. Died: July 11, 1993, Charlottesville, Va. Survivors—wife: Robin Nederfield Burkholder; children: Shawn, Stacey, Wendy, Heather, Grant; parents; brothers and sisters: Eddie, Robert, Phillip, Perry, Jay, Cindy Houff, Sarah Jane Showalter. Funeral and burial: July 13, Springdale Mennonite Church, by Richard H. Showalter and Ed Miller.

Foster, Glen Lloyd, 62, Harrisonburg, Va. Born: April 9, 1931, Iowa City, Iowa, to Glen and Elizabeth Butt Foster. Died: July 7, 1993, Dillwyn, Va. Survivors—children: Roger, Chris, Nancy Foster Woodward, Amy Foster Davis; brother: James L.; 5 grandchildren. Memorial service: July 13, Park View Mennonite Church, by Owen Burkholder.

Allegheny Conference meets. *Mt. Pleasant, Pa.*—Story became a broad theme for participants in the Allegheny Mennonite Conference annual meeting at Laurelville Mennonite Church Center here, July 8-11.

With the theme, "Hearing the Gospel," sessions explored biblical stories, 16th-century Anabaptist stories, and culminated with an opportunity for individuals to write their own stories which were compiled into a book. At left, MPH staff member J. W. Sprunger (left) and conference historian John Sharp page through the book created by Allegheny members.

With Mennonite Publishing House as the reporting agency, this year's gathering included a workshop on the upcoming Jubilee curriculum for children, singing from *Hymnal: A Worship Book* led by Mary Oyer, and a party celebrating *Gospel Herald*'s 85th anniversary.

Faith-at-work stories were told by an editor (J. Lorne Peachey of *Gospel Herald*), a writer (Shirley Kurtz of Keyser, W.Va.), and a designer (Merrill Miller of Scottdale, Pa.).

Horst, Leah Martin, 87, Listowel, Ont. Born: July 19, 1905, Conestogo, Ont., to Menno R. and Katherine Frey Martin. Died: July 6, 1993, Listowel, Ont. Survivors—children: Anna Mary Rahn, Mahlon, Ruth Ziegler; brother and sister: Henry F. Martin, Leavea Kramer; 14 grandchildren, 24 great-grandchildren. Predeceased by: George Horst (husband) and Paul James (son). Funeral and burial: July 9, St. Jacobs Mennonite Church, by Sue Steiner and Richard Yordy.

Hunsberger, Estella Hendricks, 85, Gulfport, Miss. Born: Aug. 3, 1907, Telford, Pa., to Henry and Ellen Hendricks. Died: July 20, 1993, Gulfport, Miss., of congestive heart failure. Survivors—children: Mary Miller, Ruthea Currie, Wilma Kauffman, Hazel Tew; brothers: Paul and Marvin Hendricks; 22 grandchildren, 19 great-grandchildren, 2 great-great-grandchildren. Predeceased by: Hiram Hunsberger (husband). Funeral and burial: July 23, Gulfhaven Mennonite Church, by David Kniss.

Klinger, Merle W., 72, Archbold, Ohio. Born: July 11, 1920, West Unity, Ohio, to Fermer and Sarah Stuckey Klinger. Died: July 4, 1993, Archbold, Ohio. Survivors—wife: Helen Goldsmith Klinger; children: Suzanne Patrick, Marcelle Thieme, Karla McDonel, Marcia Cody, Verlan Klinger; sister: Doris; 10 grandchildren, one great-grandchild. Funeral and burial: July 7, Lockport Mennonite Church, by Allen Rutter and James Groeneweg.

Kurtz, Sadie N. Yoder, 87, Allensville, Pa. Born: Feb. 27, 1906, to Israel Z. and Barbara Smoker Yoder. Died: July 17, 1993, Belleville, Pa. Survivors—daughters: Thelma Glick, Beatrice Gunter, brother: Eli J. Yoder; 4 grandchildren, 7 great-grandchildren. Predeceased by: Fay D. Kurtz (husband). Funeral and burial: July 20, Locust Grove Mennonite Church, by Max Zook.

Matto, Alice Ann Garber, 48, Edmonton, Alta. Born: Sept. 22, 1944, Goshen, Ind., to Joseph H. and Thelma M. Hostetler Garber. Died: June 9, 1993, Edmonton, Alta. Survivors—children: Carolyn Crider, Tim Crider; brothers and sisters: Elaine Stauffer, Susan Garber, Marilyn Rivers-Bowerman, Janet Paran, Larry, Carl, Evan, Allan, Alvin, David; 4 grandchildren. Predeceased by: Kimberly Crider (daughter). Funeral: June 14, Holyrood Mennonite Church, by Ray Landis. Cremated.

Metzger, Angeline Bowman, 83, St. Jacobs, Ont. Born: Jan. 22, 1910, Wallenstein, Ont., to Samuel F. and Catherine Martin Bowman. Died: July 21, 1993, Kitchener, Ont. Survivors—children: Mary Martin, Peter, Jr.; sisters: Hannah Brubacher, Selina Weber, Minerva Snyder; 5 grandchildren, 6 great-grandchildren. Predeceased by: Peter H. Metzger, Sr. (husband), John (son), and a stillborn son. Funeral and burial: July 25, St. Jacobs Mennonite Church, by Harold Hildebrand Schlegel.

Miller, Fern L. Yoder, 91, Columbus, Ohio. Born: Oct. 17, 1901, Sugar Creek, Ohio, to John E. and Susannah Yoder. Died: July 14, 1993, Columbus, Ohio. Survivors—children: William A., Jr., Beulah Miller Kinzer; 5 grandchildren. Predeceased by: William A. Miller (husband). Funeral: July 17, Sheridan Funeral Home, by Carl Wesselhoeft and Robert Fisher. Burial: Turkey Run Mennonite Church Cemetery.

Nafziger, Silas, 98, Hopedale, Ill. Born: Sept. 10, 1894, Minier, Ill., to Daniel and Katie Schertz Nafziger. Died: July 15, 1993, Hopedale, Ill. Survivors—children: Maurice, Lyle, LaRelda Arnett; 11 grandchildren, 19 great-grandchildren. Predeceased by: Laura Springer Nafziger (wife). Funeral and burial: July 17, Hopedale Mennonite Church, by H. James Smith and Robert Nafziger (grandson).

Oswald, Leland R., 74. Born: Dec. 17, 1918, Beemer, Neb., to Daniel and Kate Litwiller Oswald. Died: July 19, 1993, West Point, Neb., of a heart attack. Survivors—wife: Dorothy Erb Oswald; children: Daniel, Gene, Denis, Mary Erb, Verdella Carr; brothers: Ray, Alvin, Kenneth, James; 14 grandchildren, one great-grandchild. Funeral and burial: July 22, Beemer Mennonite Church, by Roger Hazen and Dwight Oswald.

Pauley, Bobby Glen, 58, Dry Fork, W.Va. Born: March 23, 1935, Van, W.Va., to Alex and Ada Holstein. Died: July 21, 1993, Elkins, W.Va., of respiratory failure. Survivors—wife: Sharon Carper Pauley; children: Robert, Mai; sisters: Eleanor Miller, Barbara Justice. Memorial service: July 23, Lanesville Mennonite Church, by Elwood Sites II. Cremated.

Rutt, Gladys Miller, 96, Gulfport, Miss. Born: Jan. 29, 1897, LaGrange, Ind., to Gideon J. and Lydia Kanagy Miller. Died: July 20, 1993, Gulfport, Miss. Survivors—adopted son: Herman Rutt; foster son: Clyde Buford Strong; brothers and sister: Perry Miller, John G. Miller, Nona Kauffman; 3 grandchildren, 5 great-grandchildren. Predeceased by: Walter N. Rutt (husband). Funeral and burial: July 22, Gulfhaven Mennonite Church, by Clyde Strong, Jr., and David Kniss.

Yoder, Elmer A., 84, Willamina, Ore. Born: April 14, 1909, Dodge City, Kan., to Daniel D. and Drusilla Miller Yoder. Died: July 15, 1993, Willamina, Ore., of leukemia. Survivors—wife: Hazel Bebb Yoder; children: Patricia Hershberger, Shirley E. Yoder, Judy Stutzman; sisters: Mabel Yoder, Edna Byers, Elda Santoro, Dorothy Good; 5 grandchildren, 3 great-grandchildren. Funeral and burial: July 20, Sheridan Mennonite Church, by Sterling Roth and Enos Schrock.

Zehr, Michael Keith, 43, Fort Wayne, Ind. Born: June 22, 1950, Fort Wayne, Ind., to Michael and Mabel Crossgrove Zehr. Died: July 4, 1993, Fort Wayne, Ind., of congestive heart failure. Survivors—wife: Carole Crosley Zehr; children: Daniel Lee, R. James, Robert Eugene, Brandy Renee; mother; siblings: Jerry L., James L., Archie D., Lynn K., Joyce E. Bowen; 11 grandchildren. Congregational membership: Anderson Mennonite Church. Funeral: July 7, D. O. McComb Funeral Home, by Verlin Haarer. Burial: Highland Cemetery.

Newspaper

**********CAR-RT-SORT** CR-23
390200 SIH S114 288
MENNONITE BIBLICAL SEMINARY
LIBRARY
3003 BENHAM AVE
ELKHART IN 46517-1947

THE LAST WORD

How many is enough?

We humans often do peculiar things when faced with the unpleasant. One common ruse is to deal with the peripheral while we neglect core realities.

Take the matter of sexual abuse, the subject of our feature section this week. Ever since the church began to acknowledge this problem among us, we've spent too much time wondering about statistics:

How many Mennonites have experienced abuse? we ask. *Surely not as many as in the society around us? How prevalent is sexual misconduct in the Mennonite Church anyway?*

Those questions may be well meaning, but they also bring with them certain implications. One is that we don't have to take this issue seriously unless we're convinced it's prevalent. Another is that persons who feel they have been abused have to *prove* that abuse before we will minister to them.

Problem is, the statistics are elusive. We don't know how many Mennonite women are abused. We don't know how many Mennonite children are afraid of their fathers. We don't know how many Mennonite wives mistreat their husbands.

What we do know is that congregations that begin dealing with sexual abuse and misconduct are surprised by what they find. When "Oakview" Mennonite (page 1) took on one case of sexual abuse, others in the congregation eventually identified themselves as survivors of other incidents. Oakview concluded: "Family violence and sexual abuse are realities that very likely touch every Mennonite congregation in North America."

Every Mennonite congregation in North America? Yes. From the stories I've heard and the letters I've received (most unprintable) after *Gospel Herald* published material on the subject, I've concluded the incidents of abuse and misconduct among us are many more than we want or dare to believe.

God have mercy on us all.

God will. But God also expects action from us. We must be willing to name and confront this sin among us. We must be willing to do the long and difficult work demanded to minister to situations of sexual abuse and sexual misconduct.

It took two and a half years for Oakview Mennonite. Sometimes they made mistakes. Often they were unsure of the path. But they stuck by the task, even when it almost consumed them.

Oakview is still not finished—and likely won't be for years. We offer their story now as a model for others facing similar difficult work. (Sadly, this story has to be anonymous; the congregation's emotions are raw and their vulnerability drained.)

For whatever reason, the sins of abuse and sexual misconduct are ones confronting the North American Mennonite Church today. Our task is not to argue why or how many.

Rather, we must seek ways to become communities of grace. We must listen to the stories of the abused. We must confront abusers with their actions. We must allow the Holy Spirit to work through us to bring confession, then healing, perhaps eventually even reconciliation.

That's a large order of work to be done. We've no time to argue statistics.—*jlp*

And now the good news

No wonder we're in trouble, I hear people say when they learn that such sins as sexual abuse and misconduct can be found in the church.

But is the church really in trouble?

Not everywhere, according to the *Intercessors for America Newsletter,* as quoted in the *Mennonite Brethren Herald*. The *Newsletter* reports there are over 4,000 churches in the United States alone that have to schedule services for other than Sunday.

Why? Too many people are clamoring to get in. These churches are full on Sunday, so they're going to other days of the week to accommodate the crowds. They're also finding that the unchurched, many of whom are reluctant to attend a traditional Sunday service, will come during the week.

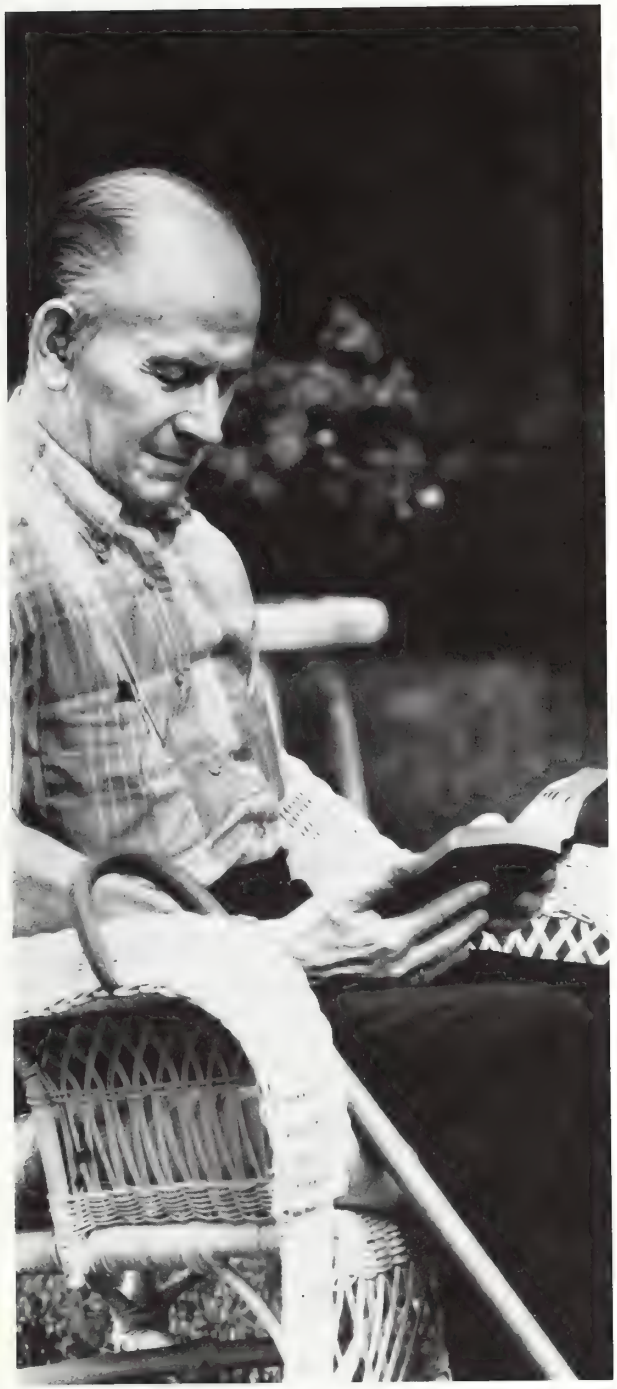
I also suspect many of these congregations have learned what it means to be a healing and reconciling community. There's something about that ministry that attracts.—*jlp*

August 31, 1993

Gospel Herald

THE WEEKLY MAGAZINE OF THE MENNONITE CHURCH

ASSOCIATED MENNONITE BIBLICAL SEMINARIES
ELKHART
LIBRARY
AUG 31 '93



During their active years, ministers had the freedom to give themselves. Now they need to feel free to be rather than to have to always do (page 6).

Where does a pastor find support?

Member by baptism, victim by ordination

Some suggestions from a pastor-who-left on what could be put in place to help pastors and congregations be more accountable and responsible for each other.

by Arlo Walker

A deacon called four of us university students together for a special meeting many years ago. Gathered in a small dorm room, two people crowded onto the bed, two sat on the floor, and the deacon perched on a chair. On this solemnly serious occasion, he explained why the church asked our pastor to leave.

First he read Psalm 55. Remembering the struggles of recent months, he said that he, too, had often prayed for a break: "O that I had wings like a dove! I would fly away and be at rest; truly, I would flee far away; I would lodge in the wilderness; I would hurry to find a shelter for myself from the raging wind and tempest" (vv. 6-8).

He broke into tears reading: "It is not enemies who taunt me—I could bear that; it is not adversaries who deal insolently with me—I could hide from them. But it is you, my equal, my companion, my familiar friend, with whom I kept pleasant company; we walked in the house of God with the throng" (vv. 12-14).

ALSO IN THIS ISSUE

No one deserves to be dropped like a hot potato 6

Suffering common to many Mennonite groups 8

MCC Europe to airlift supplies into Belgrade 10

The congregation was proud it got through the conflict without anyone leaving. But I left. And my family went with me. Didn't we count for anything?

Whenever I read Psalm 55, I remember that day. That prayer is now my own tear-drenched possession, a bitter fruit of pastoring.

Occasionally in church periodicals such as *Gospel Herald*, one reads acrid letters written by anonymous pastors. Reflecting anguish, discouragement, and disillusionment, they are penned by pastors who feel abandoned or betrayed after giving of their very essence to "companions and familiar friends."

Such letters always tugged at me. Reading them, I hoped that I might never know such grief. It seemed too painful to bear. But now I too write a lament about companions and familiar friends, not knowing how to process my disappointment and disenchantment.

Pardon my cynicism about pastoring. I graduated from seminary a decade ago. Already more of my colleagues and classmates than I care to count have fallen by the wayside. Some were gently eased out of ministry, others were ejected. Some burned out, others were driven out. Some messed up, others were messed up by their pastoral charges. Some wore out, others were worn down. Some concluded that they no longer wanted to pastor, others were "persuaded" by the blunt instrument of pastoral evaluations. Some abused their powers, others were abused by church powers-that-be.

The roll call is alarming. I go to annual conferences, ministerial meetings, or reunions and mourn the many missing faces.

I was almost one of the missing. My soul barely survived abuse by certain congregational powers-that-be. Bone-weary, I left a church that could not deal with the conflict that was devouring my family and me. I did not have the stamina to endure the ongoing hostility. To all appearances, the conflict could not be resolved, except perhaps if someone left. So I did.

The wounds and scars still ache.

But there has been some healing. Part of it came from the solidarity of those who have suffered similarly. I've compared horror stories with other victims of congregational abuse. (But while people are willing to talk privately, two pastors told me they are afraid of conference officials finding out about our conversations!)

While our stories differ in details, many have similar themes of abuse, abandonment, and betrayal. This leads me to ask some awkward questions about how we train and treat our pastors.

1. I continue to remember seminary fondly. It was a good time of unprecedented growth for me, and I remain grateful for all I learned about the Bible, theology, counseling, and pastoral care.

The pastors I know who are messed up or were messed up did not fall short in those areas. Rather, we did not understand the nitty-gritty dynamics of how churches truly work and how power is actually wielded. We were well-trained in visions and ideals—which I would not trade for anything—but we also needed to know about the hard realities of danger zones in church life.

2. Perhaps it is unfair to expect such training from seminary, but then surely one can hope for it from conference and denominational officials.

I was no slouch in pastoral development and ongoing training. I read widely, attended ministerial meetings regularly, frequently went to workshops and conferences. But nothing prepared me for the dangerous dynamics of my own congregation. The conference minister did confide to me some of his concerns and analysis about problems in our church's polity, but he was unwilling to share his insights with the other church leaders.

After I finally left my job, I came across an Alban Institute book that described churches according to size. It strongly warned that seminaries and denominations should guard *against* putting young pastors in the very kind of congregation I served. Yet I was neither the first young pastor there nor the first to leave unhappily.

The pastors I know who messed up did not understand the nitty-gritty dynamic of how churches truly work, of how power is often wielded.

Furthermore, the Alban Institute—which has done extensive research in church leadership—recommends that if young pastors are placed in such settings, then they should be clearly instructed in how to operate (and survive) in this kind of church. I never received any such advice.

3. I even dare to wish that there might be active advocacy by conferences on behalf of pastors. But our system does not generally provide much if any advocacy.

Conference ministers, who are usually exemplary persons, are caught ministering to both pastors and congregations simultaneously. Our

conference minister has gotten his hand slapped by fiercely autonomous congregations. Not surprisingly, he is a little shy about intervening in conflicts. He told me that was one reason he could not help much in my situation.

The result is that pastors are often vulnerably left on their own. After I announced my resignation, a leader in the church told me that he was proud of the group: the community remained united during the long and intense conflict. No one left. No one quit. It was a masterful job, he said, of managing conflict.

But it had not been conflict management. Rather it was ignoring and avoiding conflict, being afraid to address pressing issues, hoping that the problem would go away.

In fact, the church lost my family and me. We were members too, and we did leave. Were we not part of the community? Was not our moving on tragic—or at least sad? Or was that a good price to pay? Until this bitter dispute, I always thought I *was* a member of the church. Perhaps the leader did not count our loss because we did not count. I learned the hard way that different rules apply to pastors.

In church conflicts, no matter who the aggressor or abuser, it is usually the pastor who leaves. Many go with barely a whimper from their conference. Our conference currently has a glut of pastors; perhaps we can afford to have a few gobbled up. Mennonites may be one of the few churches that oppose the military; but like many churches, we are the only army to shoot its own wounded.

Other denominations have synods, bishops, or district superintendents that do on occasion stand with a pastor—or correct them when necessary. Surely we could have pastor advocates without compromising our tradition, theology, or polity.

4. When will congregations be held accountable? We have leadership manuals and discipline guidelines which hold pastors responsible. However, we do not have similar tools for churches. When abused, pastors do not have grievance procedures, forums they can call on, or standards to which they can appeal.

Where do pastors turn when they are: accused by unfounded rumors and charges; denied adequate vacation time; summarily dismissed; refused severance pay; left without help and support; trampled by church officers; denied due process; excluded from key church meetings; ousted by a small minority in spite of the wishes of the majority; subjected to criticism that is inappropriate, demeaning, unbiblical, or soul-destroying; publicly humiliated; victimized by behind the scenes maneuvering? All of the above happens with sickening frequency.

Perhaps pastors must band together to become each other's advocates. They must define what is unacceptable congregational behavior.

I am as heartsick as anyone about the scandals of prominent pastoral leaders. But what of the scandals of abuse by congregations? Why are churches never called to account or disciplined as pastors are? Pastors, to be sure, have power which they can potentially abuse. But the same is true of congregations —congregations which have done more than their share of damage.

5. Perhaps the only hope for pastors' self-protection is not in seminaries or conferences. We must band together. We must train, support, and advise each other. We must become each other's advocates. We must help define unacceptable congregational behavior. We must both refuse to accept abuse and confront churches that do abuse.

These modest proposals all seem like common sense to me. Yet I do not expect to see them come to pass.

I was told that as a pastor I must accept and bear the wrath and insults of members. But I must never return anger or vent my feelings, as if I was paid to bear taunts, anger, and even hate. I was a professional scapegoat. After all, people noted, the pastor is a spiritual person and should be "above all that."

Even so, I am also human. I hurt. I have feelings. I make mistakes. I feel anger. I have needs. I gave of my utmost to the congregation. Yet I was expected to behave superhumanly, not being allowed to show my own human weaknesses.

Baptism made me a member of the church. Ordination seemed to have made me a victim.

Arlo Walker is a pseudonym for a Mennonite pastor who recently experienced a painful separation from his congregation.

"Let love be genuine; hate what is evil, hold fast to what is good; love one another with mutual affection; outdo one another in showing honor. Do not lag in zeal, be ardent in spirit, serve the Lord."
—Rom. 12:9-11, NRSV

Gospel Herald

Editor: J. Lorne Peachey

Assistant Editor: Cathleen Hockman

Editorial consultants: George R. Brunk III, Richard A. Kauffman, Martha Kolb-Wyckoff, Stuart Showalter, Diane Zaerr

Gospel Herald (ISSN 0017-2340) is published weekly, except for the third week of August and the first week of December, for the Mennonite Church by the Mennonite Publishing House. Subscription rate (in U.S. dollars): $27.50 per year; outside U.S. and Canada (air mail delivery): $47.50 per year. Group and bulk rates available. Call 1 800 245-7894.

Editorial and subscription address: *Gospel Herald,* 616 Walnut Avenue, Scottdale, PA 15683-1999. Telephone: 412 887-8500. FAX: 412 887-3111.

Second-class postage paid at Scottdale, PA 15683-1999. Lithographed in the United States.

Copyright © 1993 by Mennonite Publishing House.
Canadian subscriptions: second-class postage paid at Kitchener, Ont., publication mail registration no. 128562.

Gospel Herald is a member of the Associated Church Press and of Meetinghouse, an association of Mennonite and Brethren in Christ editors.

Postmaster: send form 3576 to 616 Walnut Ave., Scottdale, PA 15683-1999.

Vol. 86, No. 34: August 31, 1993

Printed on recycled paper

Credits: cover by Jim Whitmer, p. 8 by MCC, p. 9 by Pearl Sensenig, p. 10 by Mark Beach, p. 11 by Paul Schrag, p. 12 by Emily Will, p. 13 by John Graber.

READERS SAY

Mennonites Encouraged to Prepare "Living Wills" (June 29). Since the living will is associated with the pro-euthanasia movement, I am opposed to the concept. I would support instead the "will to live" alternative of the National Right to Life movement. The "will to live" is to insure that food, water, and life support systems *will* be used to keep incapacitated people alive if necessary.

I could not in good conscience remove a life support system from anyone, not even someone who had expressed a willingness in advance to have it removed. How can I be sure such a person has not changed his or her mind and is now unable to say so? In any case, if I removed the life support system and the patient died, it would be murder, whether the victim wanted to be murdered or not. Removing life support systems from vulnerable, incapacitated people is not only immoral, it should be illegal.

Mennonites have such a strong respect for the sanctity of human life that we oppose war and the death penalty under all circumstances. Consistency and integrity require that we also oppose euthanasia, abortion, and infanticide under any circumstances. Otherwise our peace witness has a very weak foundation.

Jerry C. Stanaway
Elmhurst, Ill.

Fear of Contact Marks Fifth European Mennonite Gathering (July 13). Some 15 members of our suburban Parisian Mennonite congregation attended the gathering in Colmar, and we are glad that North American Mennonites can get an idea of what happened during those several days.

Nevertheless, we were surprised by the headline and the way the article gives the impression that the meetings were somehow characterized by fear. Of course it was a disappointment to the program committee that the Umsiedler did not come as they had hoped. But the fact that they would not come had been known for quite some time before the conference and did not mark the general atmosphere.

The incident with the Dutch working group on homo-hetero relationships was real, but a more balanced report would have included how the French Mennonite hosts experienced the incident. It would also have taken into account the evaluation of the conference that took place in a final meeting of the program committee, which included representatives from France, Switzerland, Germany, and the Netherlands. In fact, it would have been interesting to compare the reports that appeared in the Mennonite press of the participating countries.

In any case, even with its weaknesses, the conference was a positive experience for many participants and was a genuine occasion for people of different countries and cultures to come together. In our own case, it was a positive meeting of a young, urban, multicultural congregation with the larger European Mennonite reality.

Frédéric and Christine De Coninck
Richard and Catherine Vandenbroucque
Lambert Danhré
Neal and Janie Blough
Saint Maurice, France

I've been waiting a long time for an issue like the July 13 one on singleness. The writers said just about everything I would have wanted to say. The one perspective missing is that of single men.

Single men often get extra criticism. People assume that since, traditionally, men have been the ones to ask women (for dates, for marriage), single women are not to blame for their "condition." But single men have no excuse. "Single men are selfish," I've heard.

One of the ways married people have hurt singles is in thinking that we are not happy in our singleness. Married persons, returning from a marriage retreat, say to me, "Oh, how I wish you could be as happy as we are." I am happy for them, that they have found happiness in their marriage. But I too am happy. I'd be happier if I were treated the same as a married person is treated.

I place my calling from God above anything else, including finding a wife. If I were to find someone who shares my calling, then and only then would I even be interested. I do find it easier to do my work, my vocation, as a single, particularly here in Bangladesh.

Both writers mentioned that singles are not really considered full adults or given positions of responsibility. When I was in my early- to mid-twenties, I wanted to serve on a church committee or in some role of responsibility. I saw my friends and peers, shortly after their

marriage, nominated for just about any and every post the church had to offer, whether they wanted it or not.

I don't mean to criticize my relatives, friends, or church. Most of their actions were unintentional. They just didn't seem to know how to deal with singles. When there are but a few singles in a group of many adult couples, it's so much easier to not have to deal with something perceived as different.

But actually, we aren't all that different. Singles have so much in common with couples that it is hard for me to understand why we are considered different.

C. Conrad Martin
Dhaka, Bangladesh

It was refreshing to see a *Gospel Herald* issue (July 13) discuss singleness. Donella Clemens' article, ***The Church Is Not Noah's Ark***, gave a viewpoint too seldom heard. Sue Conrad's article, ***Don't Single Us Out!*** was wonderful for the way it expressed the thought of a growing number of people our age.

And I nearly leapt out of my seat when I read the editorial, ***A Touchy Subject for the '90s***, in which Cathy described the thirst for touch at church, for I know that thirst.

The subject of touch is something that must be regarded with sensitivity. Yet we need to touch, physically and otherwise, to remind ourselves of our life and love as a community of believers.

Marshall V. King
Goshen, Ind.

Coming Together on Beliefs About Peace (July 27). This brief page deserves a weekend conference in every Mennonite congregation and semester-long seminars in colleges and seminaries.

In the early 1930s, Reinhold Niebuhr had good reason to jettison at least some aspects of the pacifism that had formed him—an unreal optimism regarding human nature and history. But if one compares the record of the churches in World War I with the recent trends to which Schmiechen refers, the shift almost equals the change in the public attitude toward smoking during the same time!

During the former era, the military reading of history was still so entrenched that much of the churches' intellectual energy went into its defense, often with disparagement of the pacifist claim. By the early 1980s, a "sea change" had occurred. As Schmiechen notes, it is not that "most Protestants have . . . become pacifists in the pure sense" but rather the rediscovery "that we live under the rule of a peacemaking God." *Peacemaking*, not *war-rationalization*, is what Christians, of whatever confession, are about!

But Schmiechen is surprised, not at this change, but at the discovery that our Mennonite "peace industry" grinds on as though it still had its traditional anti-pacifist opponents. Pacifism as a rationale for a Mennonite identity? Let's hope not!

But there's a serious problem in both camps—Schmiechen's and ours. It's the gap between the *definers* (scholars, academia, journals) and the *practicers* (people in the pews, outside the ecclesiastical "beltway"). In both instances, of course, we should be grateful for, and actively build on, the assets that we have by the grace of God. But, alas, the plausibility of ecclesiastical "beltway" solutions is declining.

The beltway problem, of course, is not new. Long ago a shaggy prophet emerged from the desert to announce that "out of these stones God can raise up children for Abraham." God marches on, with or without *beltwayers*. Lord, I believe; help my unbelief!

Paul Peachey
Harpers Ferry, W.Va.

The apostle Paul's teaching on authority has been a source of confusion for many Christians (see letter by Esther Kennel, July 27). This problem most often surfaces with his texts about slavery and the role of women in the church. I would like to make three observations:

1. Paul's proclamation of the gospel was indicative, not imperative. It was not a proclamation coupled with an admonition. Rather it was a straight forward announcement of God's saving activity in Jesus Christ. Inasmuch as Christ overcame the "powers" by submitting to them on the cross, Paul sees the chief spiritual weapon in spiritual warfare as a love of the enemy. This is non-retaliatory because of "the mercies of God" (Rom. 12:1). To put it simply, it is not the task of theology to sit in judgment of politics.

2. Using a Greek expository dictionary to clarify key words and grammar can bring additional clarity to the text. For example, the Greeks used semicolons to indicate a question. If one reads 1 Cor. 14:34 as it is rendered in the *NIV Interlinear Greek-English New Testament*, the text would read, "The women in the churches let be silent?"

The meaning of this text is radically changed if the phrase is seen as a question. Here Paul is employing a style of argument popular among Greek moralists. He creates an artificial dialogue by quoting one's opponent and then, in many cases, offering a rebuttal. What we read in the above text is his opponent's point of view.

3. Peter, in his first epistle (3:7), expands on Paul's high regard for women as co-workers in the church. He implies that the spiritual vitality of the husband is dependent on the husband doing justice in the marriage relationship—"since they too [wives] are also heirs of the gracious gift of life—so that nothing may hinder your prayers." The Greek gives considerably more force to the text by using "cut out" or "repulse."

Is our masculine view of the church limiting the ability of Christ's body to function under his complete lordship? Can we reach out to the new convert with one hand while holding our female counterpart down with the other?

Gerald Bender
Mount Joy, Pa.

Pontius' Puddle

Caring for retired leaders:

No one deserves to be dropped

More than a fourth of those ordained in the Mennonite Church are now retired. What can the church do to help make these years happy and productive ones?

by Dorsa J. Mishler

According to the *Mennonite Yearbook*, some 780 ordained ministers in the North American Mennonite Church are age 65 or more. That means at least 28 percent of the ordained or licensed ministers in our church are of retirement age.

More than one out of four ministers—it seems a surprising number. It also raises some questions: What are the needs of members of this population? Does the church have a responsibility for them, or are they to be proverbially put out to pasture?

In recent years I had the privilege of interviewing 90 retired ministry couples or widows who served churches in the Indiana-Michigan Mennonite Conference. These visits were filled with testimonies of God's leading, joys of service, helpful insights, and concerns and suggestions about the church.

I also learned about many spoken and unspoken personal needs of retired ministers and their spouses.

Older ministers and their spouses need to feel connected. They need to feel linked to the church which they have served for so long. Most of the persons I interviewed had retired happily, but several told me they felt dropped by the church. One spouse even said, "Dropped like a hot potato!"

This can be doubly difficult when it becomes inadvisable for retired ministers to continue worshiping with a congregation they had served. While in active ministry, they may have felt they were living in a fish bowl; now they feel like a fish out of water.

Conferences can help retired ministers and spouses by keeping them on conference mailing lists, involving them in conference concerns, or helping them find meaningful short-term assignments. The Church Life Commission of the Ind.-Mich. Conference, for example, has appointed a ministerial retirement committee to be sensitive to this particular group. Committee members interview ministry couples and widows of ministers who have served churches in this conference in the year of the minister's 65th birthday.

Our committee also has developed an ENCOR (Encouragement Network Calling On Retirees) program to pay special attention to all retired Mennonite ministers living in our district and help them feel connected.

Some 16 ENCOR (pronounced encore) ministers serve 225 retired ministers, spouses, and widows of ministers who live here, with each relating to eight to ten couples or individuals. These ENCOR ministers do not replace the ministers' pastors, but they try to be an extra resource by being alert to the retired. They visit, share greetings, and give an added touch of interest.

Older ministers and spouses need to be remembered. It is easy to feel forgotten as a person—to feel one doesn't count anymore and all past efforts were for nought. Recently the widow of a minister was in a Sunday school class where the teacher mentioned one of her long-ago responsibilities. The widow said she spent several happy hours that afternoon exploring her old files and reliving some of her past involvements—simply because she was thoughtfully remembered that morning at church. This is a challenge for all of us: to remember to remember.

Older ministers need to be free from heavy responsibilities. Retirement is not a time to quit working, but it is a time to leave major responsibilities. It is better to leave at an appropriate time than to try to hold on to the bitter end—and then end feeling bitter.

During their active years, ministers had the freedom to give themselves, often beyond the call of duty. Now they need to feel free to be free. They need to be free to be, rather than to always do.

Older ministers need to keep involved. A happy retirement is not retirement to nothing, but to something. Some ministers continue to contribute through short-term interim pastorates. Some serve as congregational overseers where their many years of experience can bring mature wisdom. Many accept specific preaching assignments. Others help with Sunday school or Bible teaching. Still others assist with visitation.

Russell Krabill enjoys history, so he is conference historian. Moses and Ada Beachy served in Nicaragua with Mennonite Central Committee for a time. Ora and Esther Wyse administer a summer camp in the Upper Peninsula of Michigan.

like a hot potato

Paul and Bertha Miller moved to Pennsylvania where Paul leads Lancaster Conference ministers in clinical pastoral education. Levi Hartzler has worked at a genealogy of his relatives. These are just a few examples from the many activities retired pastors are doing.

Older ministers need to be wanted. It can be very satisfying when younger church leaders come to the retired for insights or advice. Profound wisdom is not synonymous with age, but sharing experiences between generations can be helpful and encouraging to both.

Everyone can use a little holy attention. One minister said with sadness that mine was his first visit from a conference representative since he was examined for ordination years ago. I remember how I hesitated to interview some of the ministers I considered to be strong and profoundly gifted, but those were truly some of the most pleasant and challenging visits. Often persons whom we consider "at the top" can feel quite alone and be most receptive to personal contacts.

Older ministers and spouses need time for themselves. I was surprised to learn in my 90 interviews that 33 of the ministers (all men) claimed to have no hobby. I even sensed some of them felt it was not appropriate for a "man of God" to waste his time with such earthly pursuits. So I encouraged them to learn to do things for fun.

All the women I interviewed had interesting hobbies. Some even knitted or quilted during my visit. Could that be one reason why women are often healthier than men in older years? On the other hand, many men were involved in things like gardening, amateur photography, traveling, and woodworking.

A number of ministers spoke about fearing they neglected their families too much during their active ministry. Now they have time to give special attention to their spouses, children, and grandchildren.

Older ministers need to be understood. This is not a unique need of the aged, but it is important. The older generation has lived through many changes and transitions in our church. One of these is from self-supported ministry to pastoral support. One minister told me he served as janitor of the church as well as pastor in his early years. That well-meaning congregation paid him more for the janitorial work than for his ministry. He considered that a misunderstanding of his work as a pastor.

Robert Baker suggested the idea of congregations sending a special love gift to older ministers who served them years ago with little or no pay. That would be a beautiful gesture and a pleasant surprise for the recipients.

Serving in ministry through the years has been a happy pilgrimage for most. Their feelings about retirement reflect something about their experiences while serving. Many spoke about God leading them to retirement just as they had sensed God leading them into ministry in the first place. Persons who did not experience such leading are in special need of understanding and care.

Older ministers need to be fed. These people have given their lives to feeding the flock. Just because one no longer has major responsibilities in that area does not mean that our own spiritual nourishment dare be neglected. Retirement from work does not mean retirement from spiritual growth.

Often we need to take responsibilities for that ourselves. Orvin Hooley said he uses some of his spare time to prepare sermons which he never expects to give, just to keep his mind sharp in spiritual things.

In some of my extended interviews, individuals spoke about the joys of worshiping as a listening participant, of attending programs for older persons in church camps, of ministers' fellowships in certain communities, and of special efforts for the aging in local congregations. They were thankful for such an alive and interested church.

Even that great apostle, Paul, acknowledged his need for help. While living in forced retirement, he wrote to the Philippian church from his prison cell (4:14), "It was good of you to share in my troubles." He did not want to be in his situation alone. He recognized his need for others.

Dorsa J. Mishler, Elkhart, Ind., is a retired pastor, overseer, and Mennonite Board of Missions personnel secretary. He currently chairs the Ministerial Retirement Committee of the Indiana-Michigan Conference. Dorsa and his wife, Mary, have four grown sons.

Everyone can use a little holy attention. This is especially true of those who have been leaders but are now retired.

Suffering a fact of life for many Mennonite groups

Bulawayo, Zimbabwe (Meetinghouse)—After watching *The Radicals*, a movie about the persecution of 16th-century Anabaptists, Pedro Nsiangangu said, "This is what we experience now in Angola."

Nsiangangu, president of the Mennonite Brethren Church in Angola, was not the only Mennonite World Conference General Council Member who could identify with persecution.

A theme that ran through the July 13-21 meeting here was that church members in a number of countries are suffering, whether because of persecution, the breakdown of law and order, or poverty resulting from national economic woes.

Each asked council members to go home with messages for Mennonites around the world to pray for their people.

"We have to pray to win the struggle against the powers of this world," said Mukanza Ilunga of Zaire.

In Angola, suffering is caused by a civil war that flared up again last year. Nsiangangu's mother was killed when rebel forces attacked a government-controlled area.

In January, a Mennonite church building was destroyed in ethnic violence that has erupted along with the civil war.

"The church always trusts in God," Nsiangangu said. "If we did not, we would not be here today."

Delegates from Zaire pleaded urgently for prayer. The country has descended into violent turmoil and economic collapse as President Mobutu Sese Seko tries to keep the grip on power that he has held for more than 30 years.

Nkumbi Shambuyi told of civilians killed indiscriminately, a million people driven from their homes, widespread hunger and disease.

"You can't imagine the suffering of your brothers and sisters in Zaire," he said.

One thing he appreciated about the council meeting in Zimbabwe was that he got three meals a day. Many Zairians can afford only one. Inflation last year was 6,000 percent, and unemployment is 80 percent.

"In spite of their situation, the church in Zaire is alive," Ilunga told an estimated 1,500 worshipers at Lobengula Brethren in Christ Church in Bulawayo on July 18. "There is joy in spite of hard problems."

Cesar Moya said the church in Colombia was witnessing for peace in a nation plagued by violence linked to the drug trade.

"Those who stand up to denounce injustice have been put to death," he said. "We don't go out alone from the [church] work, because we know at any time they could take one of our leaders."

Seventy percent of Colombians live in poverty, Moya added.

Two delegates from Nicaragua said their people were suffering due to a disastrous economy. Blandon Meja said the living conditions of many people have fallen from poor to miserable. Unemployment is 60 percent, but the rich are getting richer.

Agustin Flores said the Nicaraguan churches were growing, but "we don't know how we can get through all these problems."

Still, he spoke for many when he said, "We feel supported here, and we will go home with more strength."—*Paul Schrag*

One thing the Zairian delegate appreciated about the MWC meeting was that he got three meals a day. Many Zairians can afford only one.

Pastor Itoko presents his church's offering to Mennonite Central Committee (MCC) workers Ernest and Erna Wedel at Pate de Lemda Church, in Kinshasa, Zaire. Associate Pastor Bompaka looks on.

Sacrificial giving: Zairians share with fellow Zairians

Kinshasa, Zaire (MCC)—When Erna and Ernest Wedel began their Mennonite Central Committee (MCC) assignments in Zaire, they lived with a Zairian pastor's family here.

The purpose was language study; however, they also learned much about sharing and sacrificial giving.

As their friendship evolved, Pastor Itoko had many questions about MCC, its North American constituency, and the Wedels' plans to promote fish-raising near Mbandaka, Zaire.

One Sunday Pastor Itoka introduced the Wedels to his 700-member congregation, explained why they had come to Zaire, and challenged people to come to church the next Sunday with gifts for the Wedels' ministry. The congregation responded with an outpouring of bananas, eggs, avocados, sugar, and money.

"The bundle of money collected was not worth much in material terms," Ernest notes.

But the Wedels said they were humbled by the Zairian Christians' gifts. They knew people were giving sacrificially, not out of wealth.

Economic hardship created by ongoing political problems has caused out-of-control inflation, making it difficult for many Zairians to afford even one meal a day.

Leader of Ethiopian refugee church killed

Nairobi, Kenya (EMM)—Abraham Gihiwot, elder of the Ethiopian refugee fellowship here, was killed outside his home Aug. 12 at about 10 p.m.

A fax sent to the Eastern Mennonite Missions offices in Salunga, Pa., reports that four or five armed men came to the Eastleigh Fellowship Center in Nairobi in search of Gihiwot. The men announced that they had urgent business to discuss with him. Gihiwot served as assistant manager of the center.

When Gihiwot walked out of his home, which is above the center, he was wrestled to the ground and shot in the stomach. The men fled the scene immediately. Gihiwot died one hour later, en route to the hospital.

The motive for the murder is unknown.

The Eastleigh Fellowship Center is the meeting place for several other congregations, including the Nairobi Mennonite Church. The center offers education classes, a library, and a yard for recreation (see page 11).

Thousands starving despite peace in Liberia

Monrovia, Liberia (MBM)—Sighs of relief and cries of anguish are being heard at the same time in the West African country of Liberia.

People are breathing a sigh of relief since the United Nations-brokered peace agreement between warring factions took effect Aug. 1. The agreement calls for the factions to be disarmed, formation of a transitional government, and multiparty presidential and legislative elections next February.

The fighting has claimed an estimated 150,000 lives and created nearly one million refugees of the country's 2.5 million population since the civil war began in December 1989.

The cries of anguish rise from hundreds of thousands of starving refugees living in rural territory held by warring factions.

The desperate situation is being compounded by a recent request of the UN special envoy to Liberia that the adjacent country of Côte d'Ivoire stop private nongovernmental relief agencies from taking aid shipments across the border to those in need. The special envoy claimed the shipments would adversely affect the peace agreement.

The humanitarian groups periodically have been accused of taking sides in the war and that some of the convoys were carrying arms.

Some of the shipments would be headed to Christian Health Association of Liberia (CHAL) medical facilities. Mennonite Board of Missions workers Phil and Christine Lindell Detweiler serve in administrative roles with CHAL.

CHAL executive director Elizabeth Sele Mulbah say supplies are needed throughout the country "to save the lives of those who have been spared by the guns." Malnourished children are particularly at risk.—*Phil Richard*

Parents weigh risks in the midst of violence

Akron, Pa. (MCC)—How can Mennonite Central Committee (MCC) workers balance their responsibilities as parents with their desire to be faithful Christians when serving in violent situations?

This was not an academic question for Christine and Neil Rowe Miller who, with their 2-year-old daughter, Emily, were serving with MCC in Kitgum, Uganda, when rebel and government troops skirmished nearby in early 1991. Rowe Millers, most recently of Ithaca, N.Y., are associate members of Assembly Mennonite Church in Goshen, Ind.

Machine gun fire awakened the family several nights. Houses were burned. Neighbors told of young men being abducted, women raped, and houses looted. Then on Good Friday, 1991, the Rowe Millers awoke to find government troops building bunkers in their yard in the Church of Uganda compound.

Shortly after that the government sealed off northern Uganda, cutting off land and air travel and leaving the Rowe Millers with no way to communicate with the outside world.

At night when the shells exploded around them and neighbors huddled in the Rowe Millers' strong, brick house, Rowe Millers agonized over the danger in which they were placing their child.

When international news media reported that the Ugandan government had closed off the north, some family members requested that Rowe Millers leave as soon as possible. At that point, however, the Rowe Millers felt their presence in Kitgum reassured the civilian population who greatly feared government atrocities.

"We North Americans are used to having a lot of control over our lives," Neil said. "We think it is our responsibility to do everything we can to make ourselves as safe as possible."

"But we didn't feel right about leaving our friends in Kitgum," Christine said. "What message would that give them?"

"If God had called down from heaven and said, 'Stay there,' it would have been clear what we should do. However, God didn't speak to us like that," Neil added.

This spring as the Rowe Millers approached the end of their assignments in Kitgum, many people expressed their appreciation saying, "You stuck with us during the hard times."

"In retrospect we can see it was God's plan for us to stay; it was the faithful thing to do," Christine said.
—*Pearl Sensenig*

Neil Rowe Miller and daughter, Emily, with pest-resistant bricks Neil promoted during the family's MCC assignment in Kitgum, northern Uganda. When violence between government and rebel troops broke out, the Rowe Millers agonized over whether they should evacuate or not; they chose to stay.

Office to coordinate Midwest flood response

Hannibal, Mo. (MDS)—A former regional hospital in Hannibal, Mo., will serve as Mennonite Disaster Service (MDS) headquarters and coordinating center for its response to Midwest flood victims. The office will open Sept. 1.

Persons wanting to volunteer for less than two months may contact the headquarters at 314 248-1717.

MDS expects to be working at six to eight locations throughout Iowa, Illinois, and Missouri at least through the fall months. Persons available for leadership or long-term MDS positions can apply through the MDS Akron office or, in Canada, through provincial MCC offices.

MCC Europe to airlift supplies into Belgrade

Akron, Pa. (MCC)—The recent well-publicized airlift of several wounded persons, including children, has perked renewed interest in the war in the former Yugoslav republics.

Although Mennonite Central Committee (MCC) "is not currently involved in bringing children out of Sarajevo, we have been and will continue to send medical supplies into ex-Yugoslavia," says Hansulrich Gerber, MCC Europe secretary.

Among MCC's efforts is the airlifting of medical supplies sufficient for 30,000 people for three months into Belgrade.

"Part of these supplies is for hospitals in Serbia which have run out of basic supplies, part is for Bosnia and Sarajevo," Gerber says. MCC's partner in Serbia, Bread of Life, will handle distribution.

MCC is also planning a shipment of canned beef, soap, and blankets for Bosnian refugees and people suffering under the collapse of the Serbian economy.

In September, MCC will place a couple in Belgrade to work with Bread of Life, a Christian relief agency involved in refugee work and humanitarian aid to Bosnia.

In addition to relief work, MCC is concentrating its efforts in the former Yugoslav republics on peacemaking and reconciliation.

Counselor dives into fun-filled summer. *Camp Deerpark, N.Y. (MCC U.S.)*—Mennonite Central Committee U.S. Summer Service worker Richard Pannell, center, cools off with his charges at Camp Deerpark. Pannell serves as a counselor for 10- to 13-year-olds at the camp, a program of the Mennonite churches of New York City.

In addition to helping with sports, crafts, games, and daily Bible study, Pannell leads evening campfire worship services. He is a member of Seventh Avenue Mennonite Church in New York City.

Sanctions, isolation of Serbia will backfire, says Serbian pacifist

Elkhart, Ind.—A Pentecostal pastor, who has been a vocal advocate for peace in his native Serbia, shared his prayer Aug. 4 "that [U.S. President] Clinton will change his policies and [Serbian leader Slobodan] Milosevic will fall."

While much of the international community has tried to isolate his country as a "leper nation," Aleksandar Mitrovic, pastor of Christ's Pentecostal Church in Novi Sad, Serbia, is touring the United States with a two-pronged message he hopes his listeners can convey to their government:

- U.S.-led sanctions have economically crippled Serbia, but with the opposite of their intended result, hardening Serbian hearts against the West.
- Media reports about atrocities, although not necessarily false, have been one-sided, neglecting offenses by other parties to the war.

"I make no effort to defend or justify what our government is doing or what is happening in this war," he told a chapel audience at the Associated Mennonite Biblical Seminaries. "That is not the position of the Serbs. It is the position of a political system and a small, powerful group of people who lead the country.

"Whenever we are talking about Serbia and the dark side of its involvement in this war, we shouldn't let us say all Serbs are that way," Mitrovic said.

"The time is ripe," he continued, for Protestant groups to play a major role in bringing the warring factions together.

"The Protestants are probably the only ones in a position" for such work, he said, because Catholics and Orthodox have been tied too closely to Croatia and Serbia. Mitrovic sees efforts to establish talks among the factions as a trend that "touches at the heart of the problem.

"The real problem isn't in the borders. The problem is in the interpersonal relationships, which are disrupted entirely," he asserted. "The sanctions are a completely misguided move. . . . It is obvious to Serbs the methods [the West] uses to solve the threat are only [serving to] prolong the problem."—*Tom Price*

Foreign presence in Gaza deters violence

Gaza, Israel (CPT)—In a midnight raid eight Israeli soldiers, brandishing automatic weapons, burst into a small home in a Gaza Refugee Camp where 17 people, including Christian Peacemaker Team member Cliff Kindy, were sleeping.

The flak-jacketed soldiers searched the house and ordered the men outside.

At the urging of one of the women, Kindy stepped outside, where the soldiers pushed and threatened the men, seemingly trying to provoke an incident. The men were forced at gunpoint to dismantle a large awning used that day as they mourned their brother's death.

In addition, the soldiers demolished the front door of a neighbor's house with their gun butts and ordered the neighbors to paint over posters of the young man who had died.

"The raid was very tense," Kindy reports, "but the soldiers seemed flustered by the presence of a foreigner in the house." Kindy had opportunity to speak at length with the soldiers and the commanding officer, and the two-hour raid ended without a violent confrontation.

The man whose death was being mourned had been killed in a barrage of

Israeli gunfire a few days before. Only 10 family members, surrounded by 40 soldiers, were allowed to attend the funeral itself. The same night the house was ravaged by soldiers who destroyed nearly all the furniture and stepped on a one-year-old baby, injuring his hand.

Kindy arrived to stay with the family during the three-day mourning period, which was attended by nearly 5,000 people.

CPT members in Gaza say similar incidents by the Israeli military is commonplace in the occupied territories. The team has called for stepped up efforts on the part of churches in North America to call for an end to Israeli occupation of Arab lands.—*David Weaver*

No car? No problem—church goes to the people

Nairobi, Kenya (Meetinghouse)—In a field at the edge of a sprawling slum stands an iron building with a dirt floor.

It looks like a barn or a tool shed. Actually, though no sign proclaims it, this is the Mathare North Mennonite Church.

Its 35 members live in the slum, where a vast expanse of shacks covers the brown, dusty landscape. Goats and children roam the narrow streets, and people try to make a few shillings by selling vegetables, cigarettes, or tea.

"Society is set up so the rich get richer and the poor get poorer," says Philip Okeyo, senior pastor of Nairobi Mennonite Church. "I don't know who started that. It wasn't God."

Mathare North is a daughter congregation of Okeyo's church. The iron building Mathare members now use is intended to be only temporary. They hope to build a permanent church on the same site.

Another Mennonite congregation in Nairobi has a similar temporary meeting place. Nairobi Mennonite Church meets in Eastleigh Fellowship Center, which was built by Eastern Mennonite Missions about 15 years ago.

The center is located in a Muslim neighborhood that appears not much better off than the Mathare North area. Two Mennonite fellowships meet there: Okeyo's congregation and an Ethiopian refugee congregation, each with 100 or so members.

Okeyo has a goal for his church to establish more daughter congregations in different parts of the city. These local meeting places are needed because Nairobi Mennonite Church members who live in distant parts of the city have a hard time getting to the Eastleigh Center for worship. Only one member of the church has a car.

Nairobi Mennonite congregations cannot afford to pay their pastors, so the pastors earn their living at other jobs. Okeyo is an accountant.

One of the pastors sometimes has to work at his paying job on Sundays when he is supposed to preach, Okeyo says.

In spite of these difficulties, Okeyo feels good about the church's outreach.

House fellowships are encouraged, and leaders are being identified for them. If the people can't come to the church, the church will go to the people.
—*Paul Schrag*

Philip Okeyo (left), pastor of Nairobi Mennonite Church, and Joash Osiro, director of the People of God correspondence course, visit the temporary meeting place of Mathare North Mennonite Church.

Virginia mission board and seminary to share $1.5 million bequest

Harrisonburg, Va. (EMC&S)—An elderly Virginia couple has capped a long career in business and church with a $1.5 million (U.S.) gift to seminary education and overseas missions.

Richard E. and Edith H. Martin of Harrisonburg, Va., designated half of their gift for the new Eastern Mennonite Seminary building and half for leadership training efforts by Virginia Mennonite Board of Missions on the Italian island of Sicily.

Martins' gift and their lifetime of service were recognized at an Aug. 12 dinner hosted by the Virginia board and by Eastern Mennonite College and Seminary. EMC&S president Joseph L. Lapp announced that the chapel in the new $4.5 million seminary building, which is nearing completion, will be named the "Martin Chapel."

Several speakers at the dinner cited Richard Martin's ability to combine two careers—pastor and businessman—and Edith's supportive role that helped make it possible.

Richard was involved for 40 years at Shenandoah Manufacturing Company in Harrisonburg—a leading producer of poultry equipment, waste oil heaters, and incineration systems. The last 15 of those years he was president.

Several years after joining that firm, Richard also became a pastor. Ordained in 1949, his first church was Salem Mennonite Church in Elida, Ohio, where he served 20 years. Another major stint was nine years at Pinto (Md.) Mennonite church (1969-78).

The theme of the dinner was "Making Holes in the Darkness." Richard recited Robert Louis Stevenson's "The Lamplighter," which he said was inspired by the poet's childhood encounter with lamplighters. "They are making holes in the darkness!" young Stevenson reportedly said.

Lapp, referring to the poem and noting that Richard had traveled over a million miles by train in his lifetime, presented him with an old lantern used by the Western Maryland Railroad. "Your vision for missions and pastoral education is like a light that will not be hid," Lapp said.

Richard's father, Lewis Martin, helped start the Mennonite mission in Sicily 40 years ago.—*Steve Shenk*

Young adults construct Navajo church. *Salina Spring, Ariz. (MCC U.S.)*—Mennonite Central Committee U.S. Summer Service worker Darrell James, 20, pictured with Coretta Franz-Eby, has spent the past two summers constructing a small church building in this rural Navajo community with his brother, Kenny James, 17.

"Where families live 10 and 20 miles from one another, having a building where people can meet is an obvious benefit to the community," comments Franz-Eby, who helps administer the Summer Service program. The program provides job experience and leadership training to young people of diverse ethnic backgrounds.

Evelyn and Frank James, the brothers' parents, pastor the church, which is called Upper Room Mennonite Church. Services are held in the Navajo language.

Last summer, the young men built the Upper Room's sanctuary. This summer they are constructing a small kitchen, a fellowship area, and a Sunday school room.

• **Offerings totaled.** Offerings were taken during Philadelphia 93 to cover a $10,000 (U.S.) deficit in convention costs and to raise funds to share with city ministries as well as Mennonite World Conference. More than $40,000 was collected, surpassing the planners' goal. In addition, nearly $6,000 was collected for Mennonite World Conference through an opportunity to give through registration. In separate offerings, youth convention attenders gave $4,300 to High Aim.

• **MBM sends funds to Nepal.** Mennonite Board of Missions is sending $5,000 (U.S.) in emergency relief funds to Nepal following heavy monsoon rains, flooding, and landslides there. "The purpose of MBM's emergency relief fund is to respond to crises in places where MBM workers are located," says MBM president Paul M. Gingrich, explaining that friends, colleagues, and partners often ask MBM workers for help during a crisis situation. The death toll from the floods could exceed several thousand in what is being described as the country's largest natural disaster.

• **Coast flooded.** "Aerial views of Nicaragua's Atlantic coast look much like the pictures we saw from the U.S. Midwest. Everything is covered with water," reports Elizabeth McMeekin, a Mennonite Central Committee (MCC) health worker. An estimated 20,000 to 30,000 people have been affected by the floods caused by Tropical Storm Brett. Immediate problems include a lack of food and medicines. A diarrhea epidemic is taking its toll on the young. To help address these needs, MCC has donated $1,500 to the Emergency Committee of the Mennonite and Brethren in Christ churches of Nicaragua.

• **Albanian church formed.** The first Mennonite congregation in Albania was formed June 17, as 17 adults and four children were baptized and received into church membership. Some 50 people attended the baptism, which was held on the shore of the Adriatic Sea and led by Sam Scaggs, director of missions of Cornerstone Mennonite Fellowship in Virginia. Tim Green, a missionary in Italy under the Virginia Mennonite Board of Missions, assisted.
—*Sophia Martin*

• **Summer assignments end.** Four volunteers are completing summer assignments with Mennonite Board of Missions. Mennonite Church members are: Dallas Barkman, Goshen, Ind., in Tucson, Ariz.; Ann Marie Minter, Manhattan, Kan., in La Jara, Colo.; and Anthony Yoder, Rocky Mount, N.C., in Tucson, Ariz.

• **Correction.** A clarification of the financial report of Women's Missionary and Service Commission (Aug. 10 issue) follows: The figure of $16,100 was the balance coming into the 1993-94 year and the $30,000 was the balance coming into the 1992-93 year, which shows that receipts are not keeping up with expenses.

• **New appointments:**

Howard Good, director of domestic economic development and manager of a new pilot project in Lancaster, Pa., for Mennonite Economic Development Associates. The project aims to help low-income people start or expand their own businesses.

Irene Lapp, marketing manager, Herald Press, Scottdale, Pa. She succeeds Betty Kurtz, who has taken an administrative position with Bluffton (Ohio) College.

Nancy Lapp, pastoral counselor, Associated Mennonite Biblical Seminaries, Elkhart, Ind. She has served as a counseling elder for Assembly Mennonite Church, Goshen, Ind., since 1988.

Alvin Martin, director, Selfhelp Crafts Canada, Winnipeg, Man. Martin worked for the past 15 year as chief accountant for Comcorp Financial Services, Inc.

Bob Peters has been named to the Board of Overseers of Goshen Biblical Seminary by the Mennonite Board of Education. He is employed at the College of DuPage and is a member of Lombard (Ill.) Mennonite Church.

Richard Showalter, president-elect, Eastern Mennonite Missions, Salunga, Pa. Showalter has served as president of Rosedale Bible Institute since 1989. He will begin his new position July 1, 1994.

Orie Wenger assumed the leadership of Cornerstone Christian School and Cornerstone Bible College, Broadway, Va., on July 1. Previously he served as pastor of Lower Deer Creek Mennonite Church in Iowa.

Ron Yoder, vice-president for Administration and Resources Division, Mennonite Board of Missions, Elkhart, Ind. Yoder has been director of Asia, Africa, and Middle East programs for MBM since 1983. He succeeds Patricia Swartzendruber, whose resignation took effect Aug. 13.

• **Coming events:**

Country Day, Menno-Haven/Menno-Village, Chambersburg, Pa., Sept. 11. Eighth annual event includes auction and open house.

CPS reunion of the Ypsilanti State Mental Hospital unit, Camp Amigo, Sturgis, Pa., Sept. 19-21. This 50th anniversary program focuses on trends in the care of mental patients. Contact Rachel Fisher, 1724 S. 12th St., Goshen, IN 46526 (phone 219 533-0669) for reservations.

• **Job openings:**

Aquatics director for the new recreation-fitness center, Goshen (Ind.) College. Duties include assisting the building director, scheduling use of the pool, supervising lifeguards, and assisting with programming. Additional teaching possible. Applicant must hold certification as Water Safety Instructor, lifeguard training, CPR, and Certified Pool and Spa Operator. Part-time position begins December 1993. Deadline is Sept. 15. Send cover letter, résumé, and three letters of recommendation to Dwain Hartzler, Goshen College, Goshen, IN 46526.

Manager, Selfhelp Crafts store, Ardmore, Pa. Must be outgoing, able to keep track of details, and be committed to the mission of Selfhelp. Retail management experience or business degree plus experience required. Contact Brian Smucker at 215 438-5606 or send a résumé and cover letter to Selfhelp Crafts of the World, PO Box 44207, Philadelphia, PA 19144.

Residential manager, Christian Residential Opportunities and Social Services, Shippensburg, Pa. Live-in position provides daily supervision to eight developmentally disabled residents; includes managing individual social, recreational, medical, and spiritual needs as well as acting as a liaison with day programs. A degree in the human service field preferred. Information from executive director Angie Petersheim, 712 Pinola Rd., Shippensburg, PA 17257; phone 717 530-1788.

Teacher, Associated Mennonite Biblical Seminaries Cooperative Daycare, Elkhart, Ind. Position involves 20-30 hours per week and begins Sept. 7. Information from Gary Nafziger-Meiser, 819 Concord Ave., Elkhart, IN 46516; phone 219 522-3734.

Waitress or waiter, Laurelville Mennonite Church Center, Mt. Pleasant, Pa. Full-time, year-round position may be salaried or voluntary service. Contact Bob Brenneman at 412 423-2056.

• **Change of address:**

Croghan Conservative Mennonite Church to c/o Julius Moser, RR 1, Box 25, Croghan, NY 13327.

Stanley and Ursula Green from Monrovia, Calif., to 203 Mt. Vernon, Goshen, IN 46526.

Luke L. Horst from Needham, Mass., to 341 W. Walnut St., Shillington, PA 19607.

North Suburban Mennonite Church from Libertyville, Ill., to c/o Dorothy Kratz, 633 E. McKinley Ave., Mundelein, IL 60060.

NEW MEMBERS

Akron, Pa.: Ryan Meck.

Anderson, Ft. Wayne, Ind.: Jennifer Bartlett, Justin Bartlett, and James Bartlett.

East Union, Kalona, Iowa: Amy Boller.

Fairview, Albany, Ore.: Paul Fisher, Wendi Miller, Jess Ropp, Melissa Roth, Ryan Roth, Emily Stutzman, and Lindsay Ulrich.

Finland, Pennsburg, Pa.: Becky Kolb and Levi Kolb.

First, Ft. Wayne, Ind.: Dwayne Beggs and Susan Beggs.

First, Baltimore, Md.: Faith Blevins.

Good Shepherd, Phoenix, Ariz.: Eddie Garnica, Andrew Winslow, and Kevin Winslow.

Grace, Berlin, Ohio: Diane Maurer, David Kline, and Jerry Weaver.

Gray Ridge, Millersburg, Ohio: Heather Mullet, Elaine Raber, Denise Troyer, and Jen Zurakowski.

Holly Grove, Westover, Md.: Kyle Bounds, Ericka Hancock, Nicole Parks, Eric Banks, Fred Scandrett, and Donna Banks.

Kalona, Iowa: Jenny Hochstedler.

Rouge Valley, Markham, Ont.: Melissa Jaeger, Troy Jaeger, and Megan Campbell.

San Antonio, Tex.: Teresa Dutcher, Erin Graf, Dan and Mary Miller, and Lucy Phillips-Edwards.

Washington Comm. Fellowship, Washington, D.C.: Brian Barnett, Stephen Buckley, Rich Butterworth, Tim Furr, Maria Graham, Kim Johnson, Mark Kline, Beth Maurer, Janice Mauroschadt, Colita Peters, Tim Roussos, Janelle Seitz, Curt and Phyllis Thompson, and Deb and Ken Vaughn.

West Odessa Community, Lake Odessa, Mich.: Shari Grieser.

Yellow Creek, Goshen, Ind.: Nicole Lengacher.

Zion, Hubbard, Ore.: Cory Martin and Robert Reeder.

BIRTHS

Albrecht, Franklin D. and Elizabeth Soto, Lancaster, Pa., Yentli Elis Soto (first child), May 20.

Brandeberry, Terry and Dorothy Oliver, Elkhart, Ind., Samantha Rose (second child), July 20.

Derstine, Arnold and Marlene Gehman, Harleysville, Pa., Natalia Paige (second child), July 27.

Duvall, Ken and Sabine, Clovis, Calif., Sean Paul (third child), July 21.

Eicher, Allan and Lisa Wappenstein, Leo, Ind., Logan David (fifth child), July 18.

Erb, Warren and Carolyn Lichti, Tavistock, Ont., Jacqueline Marie (first child), July 20.

Gable, Ken and Judy Coole, Orrville, Ohio, Kendra RuthAnne (third child), July 25.

Guzzardo, Rick and Michelle Geiseman, Freeport, Ill., Michael Allan Scott (third child), July 22.

Harrer, Phil and Shari Reber, Goshen, Ind., Rachelle Lenae (first child), July 11.

Landes, Corey and Gwen Landis, Telford, Pa., Amber Doris (first child), July 26.

Liechty, Sherman and Gayle Anderson, Leo, Ind., Jeremy Michael (second child), July 24.

Mayberry, Tim and Beth Jantzi, Milverton, Ont., Stephanie Elizabeth (first child), March 5.

Murphy, Dennis and Gail Troyer, Harper, Kan., Jessie Lynn (second child), July 17.

Rapp, Frank and Kim Moyer, Lancaster, Pa., Lydia Elizabeth (second child), July 9.

Ryan, Jeffrey R. and Sara Zimmerly, Columbus, Ohio, Matthew Jacob (first child), July 24.

Duo builds facilities and friendships. *Colmeia, Brazil (MBM)*—James Bixler, Elkhart, Ind., and Clayton Kandel, Millersburg, Ohio, spent April 22-May 12 in northern Brazil, working on camp facilities. But they also built friendships with Mennonite brothers and sisters and came back excited about a vibrant, growing body of Christ.

Here Kandel (left) and Bixler lay brick for a septic tank for the camp manager's house.

Kandel was one of the first North Americans to serve at the campground 18 months ago. He said it was rewarding to see how the construction work there had progressed.

Likewise, the experience for Bixler was "mostly positive, except for a few mosquitoes," he says with a chuckle. "The Spirit obviously is at work there."—*Phil Richard*

MARRIAGES

Brunner-Landis: Andrew Brunner, Hatfield, Pa. (Rockhill), and Pamela Landis, Franconia, Pa. (Franconia), July 24, by Paul Brunner and Russell Detweiler.

Buckwalter-von Fritschen: Steve Buckwalter, Göttingen, Germany (Göttingen), and Ulrika von Fritschen, Rosdorf, Germany (Lutheran), June 26, by Ralf Drewes.

Bylsma-Oaks: Dan Bylsma, Grand Rapids, Mich. (Reformed), and Janice Oaks, Grand Rapids, Mich. (Fairview), May 8, by Virgil Hershberger.

Crumly-Hinson: Vance Crumly, Christianburg, Va. (Muscatine Foursquare), and Karen Hinson, Christianburg, Va. (Warwick River), July 31, by Willard Rosemann.

Eberly-Swartzendruber: Corey Eberly, Kalona, Iowa (Kalona), and Mollie Swartzendruber, Riverside, Iowa (Lower Deer Creek), Aug. 7, by Herb Yoder and Scott Swartzendruber.

Eby-Siegrist: Michael Eby, Gordonville, Pa. (Paradise), and Lynette Siegrist, Lititz, Pa. (Erbs), July 17, by Fred Martin and Mick Zimmerman.

Hershberger-Stuckey: Jim Hershberger, Riverside, Iowa (Kalona), and Audra Stuckey, West Unity, Ohio (Lockport), July 17, by Allen Rutter.

Kornhaus-Lehman: Brent Kornhaus, Orrville, Ohio (Martins), and Rachelle Lehman, Kidron, Ohio (Kidron), June 26, by Bill Detweiler and Vince Frey.

Kratz-Kiblinger: Richard Todd Kratz, Souderton, Pa. (Blooming Glen), and Suzanne Marie Kiblinger, Harrisonburg, Va. (Ridgeway), July 24, by Truman H. Brunk.

Longacre-Miller: Cory L. Longacre, Franconia, Pa. (Swamp), and Linda J. Miller, Harrisonburg, Va. (Park View), July 31, by David J. Miller (father of bride).

Maidens-Byler: Paul Maidens, Grantham, Pa., and Julie Byler, Mill Creek, Pa. (Locust Grove), July 3, by Max Zook.

Mast-Hochstedler: John Mast, Lancaster, Pa. (First Deaf), and Susan Hochstedler, Kalona, Iowa (Kalona), July 10, by Scott Swartzendruber.

Morris-Epp: John Morris, Austin, Tex., and Lisa Epp, Austin, Tex. (Hesston), July 10, by Ronald Guengerich.

Moyer-Detweiler: Jeffrey Moyer, Perkasie, Pa. (Blooming Glen), and Sheryl Detweiler, Telford, Pa. (Blooming Glen), Aug. 7, by Truman H. Brunk.

Rittenhouse-Schlabach: Stephen K. Rittenhouse, Harrisonburg, Va., and Ronda Marie Schlabach, Sarasota, Fla. (Bahia Vista), July 23, by A. Don Augsburger and Laban D. Miller.

Steckly-Seyler: James Ronald Steckly, Brunner, Ont. (Riverdale), and Julie Dianne Seyler, Zurich, Ont. (Zurich), July 24, by Phil Bender and Glenn Zehr.

Yordy-Shetler: John S. Yordy, Goshen, Ind. (College), and Ann C. Shetler, Goshen, Ind. (Waterford), Aug. 7, by Sylvia Shirk Charles.

DEATHS

Baer, Hilda Reynolds, 80. Born: July 14, 1913, Hagerstown, Md., to Kemp B. and Maud Grace Minnich Reynolds. Died: July 15, 1993, of a heart attack. Survivors—children: Kenneth, Richard, Lewis, Martha Ann Showalter; 13 grandchildren, 6 great-grandchildren. Predeceased by: Lehman M. Baer (husband). Funeral: July 18, Cedar Grove Mennonite Church, by Nelson L. Martin, Wilmer Hunsecker, Steve Baer, James Stauffer, and Russell Baer. Burial: Miller's Mennonite Church Cemetery.

Baer, Oscar, 84. Born: Jan. 13, 1909, Wilmot Twp., Ont., to Ephraim and Lovinia Nahrgang Baer. Died: July 17, 1993, Waterloo, Ont., of a heart attack. Survivors—children: Esther Etchells, Abner; brother and sisters: Martin, Martha, Viola McKenzie; 3 grandchildren, one great-grandchild. Predeceased by: Velina Martin Baer (wife). Funeral: July 21, Nith Valley Mennonite Church, by Harold Schilk. Burial: Blenheim Mennonite Cemetery.

Bontreger, Millie J. Yoder, 81, Topeka, Ind. Born: Sept. 10, 1911, Wild Horse, Colo. Died: June 13, 1993, Goshen, Ind., of a stroke. Survivors—children: Katie Metzger, Rosetta Miller, Gene, Omer, Edwin, Mose, Jr., Kenneth; brothers and sister: Simon, Harvey, Katie Miller; 20 grandchildren, 19 great-grandchildren. Predeceased by: Mose J. Bontreger (husband). Funeral: June 17, Emma Mennonite Church, by John Murray. Burial: Shore Cemetery.

Charles, Christian Earl, 78. Born: Sept. 18, 1914, Manor Twp., Pa., to Amos and Edith Haverstick Charles. Died: July 18, 1993, Manheim Twp., Pa., of colon cancer. Survivors—wife: Anna Mary Landis Charles; children: Mahlon L., Paul L., Alta Ruth Sensenig, Martha L. Pepper, Esther L. Wenrich, Doris S. Weaver; brothers and sisters: Harold, Amos, Florence Brubaker, Ethel; 25 grandchildren, 19 great-grandchildren. Predeceased by: Anna Mary (daughter). Funeral and burial: July 21, Landis Valley Mennonite Church, by Paul Weaver, Lester Hoover, and Tom Horst.

Ebersole, Samuel Kauffman, 87, Manheim, Pa. Born: Nov. 7, 1905, Franklin County, Pa., to Daniel L. and Mary Kauffman Ebersole. Died: July 31, 1993, Manheim, Pa., of a heart attack. Survivors—wife: Martha Yeager Ebersole; children: Raymond B., Ralph H., Fannie Strite, Esther Wadel; 22 grandchildren, 23 great-grandchildren. Predeceased by: Elva Kurtz Ebersole (second wife) and Amy Burkholder Ebersole (first wife). Funeral and burial: Aug. 4, Landisville Mennonite Church, by Sam Thomas, Arthur Miller, and Chester Kurtz.

Fitch, Lola "Doris" Charlton, 74, Columbiana, Ohio. Born: July 27, 1918, Greenford, Ohio, to Dallas and Jennie Huffman Charlton. Died: June 21, 1993, Columbiana, Ohio, of a heart attack. Survivors—daughter: Lola Ann Kurtz; brothers: Wilbur, Glen, Myron; 3 grandchildren, 5 great-grandchildren. Predeceased by: Ray Fitch (third husband), Ralph Williams (second husband), and Clarence Sheller (first husband). Funeral: June 24, Leetonia Mennonite Church, by Robert Yoder and Leonard Hershey. Burial: Canfield Cemetery.

Good, Cecil H., 87. Born: Sept. 24, 1905, New Britian, Pa., to Edward Y. and Amanda Halteman Good. Died: July 11, 1993, Frederick, Pa., of congestive heart failure. Survivors—children: J. Rollin, Leonard, D. Bruce, Rhoda M. Christ, Adelaide R. Sabol; brother and sisters: Edward Y., Mary Fretz, Eva Young; 21 grandchildren, 13 great-grandchildren. Predeceased by: Ada Godsall Good (wife). Funeral: July 18, Frederick Mennonite Church, by Ben F. Lapp and Walter Fry. Burial: Great Valley Baptist Church Cemetery.

Good, Mary A. Birky, 97, West Point, Miss. Born: July 3, 1896, Beemer, Neb., to Jacob and Emma Martin Birky. Died: July 12, 1993, West Point, Miss. Survivors—children: Orvin, Allen, Paul, Evelyn; 13 grandchildren, 30 great-grandchildren, 12 great-great-grandchildren. Predeceased by: Christian Good (husband). Funeral and burial: July 17, Hopewell Mennonite Church, by Art Good and John F. Murray.

Hochstetler, Wayne J., 87, Walnut Creek, Ohio. Born: Dec. 17, 1905, Holmes County, Ohio, to John D. and Mattie Mast Hochstetler. Died: July 23, 1993, Walnut Creek, Ohio. Survivors—children: Richard, John, Randy, Kay Hostetler, Carole Copeland; siblings: Mose, Erdine Mishler; 11 grandchildren, 8 great-grandchildren. Predeceased by: Ila Kandel Hochstetler (wife). Funeral and burial: July 26, Walnut Creek Mennonite Church, by Ross A. Miller.

Horst, Douglas John, 56, Plattsville, Ont. Born: Aug. 12, 1936, Kitchener, Ont., to Lorne and Iona Meyer Horst. Died: June 1, 1993, Cambridge, Ont. Survivors—children: Charlotte Kenkel, Cheryl Haines, Cynthia Horst Bray; brother and sister: Dennis, Marlene; 2 grandchildren. Congregational membership: Stirling Avenue Mennonite Church. Funeral: June 4, Corbett Funeral Home, by David T. Martin. Burial: Cambridge, Ont.

Landes, Cyrus H., 86, Harleysville, Pa. Born: March 7, 1907, Lower Salford Twp., Pa., to Elias G. and Elizabeth Hagey Landes. Died: Aug. 2, 1993. Survivors—wife: Sallie M. Anders Landes; children: Ferrell A., Royden A., Peggy L. Alderfer; sister: Alice Heavener; 8 grandchildren, 18 great-grandchildren. Funeral: Aug. 5, Salford Mennonite Church, by James Longacre, Willis Miller, and Earl Yoder.

Landis, David W., 69, Lititz, Pa. Born: Aug. 9, 1923, Lancaster, Pa., to John E. and Ellen Widener Landis. Died: July 23, 1993, Lititz, Pa., of pneumonia. Survivors—wife: Mary Wenger Landis; children: Steven Duane, Timothy Lee, Gwendolyn Ann Hostetter; brothers and sisters: Maurice, Raymond, Dorothy, Naomi Bear; 8 grandchildren. Funeral: July 26, Neffsville Mennonite Church, by Linford King. Burial: Hernley Mennonite Church Cemetery.

Leaman, Anna Miriam, 89, Chicago, Ill. Born: Aug. 7, 1903, to Amos Hershey and Amanda Eby Leaman. Died: July 28, 1993. Funeral: Aug. 2, 1993, Nelson Funeral Home, by Donald R. Steelberg. Burial: Irving Park Cemetery.

Linville, David Levi, infant son of James A. and Arletha Kehl Linville, Urbana, Ohio. Born: July 27, 1993, Columbus, Ohio. Died: July 28, 1993. Survivors—parents; grandparents: Avery and Margaret Linville, Lester and Wanda Kehl. Parents' congregational membership: South Union Mennonite Church. Graveside service: July 31, Kingscreek Cemetery, Urbana, Ohio, by Lester Kehl.

Mast, Andy E., 64, Topeka, Ind. Born: June 24, 1928, Arthur, Ill., to Eli and Lovina Mast. Died: June 21, 1993, Topeka, Ind., of cancer. Survivors—wife: Elizabeth Miller Mast; children: Linda Bontrager, Susan, Wilbur; brothers and sisters: Lizzie Ann Miller, Lucy Gingerich, Fannie Yoder, Edna Bontrager, Jerry, Melvin, Eli, John, Levi; 5 grandchildren. Funeral: June 24, Emma Mennonite Church, by John Murray. Burial: Shore Cemetery.

Mast, Dorothy Alice Reinhardt, 64, Kouts, Ind. Born: April 13, 1929, LaCrosse, Ind., to Olen and Lelah Stahl Reinhardt. Died: June 20, 1993, Kouts, Ind., of cancer. Survivors—husband: Ray Mast; children: Lonnie, Donna Haines, Margie; sisters: Elva Birky, Frances Shaver, Sharon Ketchum; 3 grandchildren. Funeral and burial: June 22, Hopewell Mennonite Church, by Jerry Kandel.

Miller, Kathryn I. Yoder, 78, Kalona, Iowa. Born: Jan. 1, 1915, Kalona, Iowa, to Mahlon E. and Anna Hershberger Yoder. Died: July 30, 1993, Iowa City, Iowa. Survivors—husband: Lawrence L. Miller; children: Gary, Carolyn Walter; brother and sisters: Albert Yoder, Martha Troyer, Edith Yoder, Leona Miller, Gertrude Brenneman, Cora Brenneman, Mary Shetler; 5 grandchildren. Funeral: Aug. 4, Kalona Mennonite Church, by David Groh, Scott Swartzendruber, and Robert K. Yoder. Burial: Sharon Hill Cemetery.

Miller, Pauline Nussbaum, 61, Navarre, Ohio. Born: Oct. 18, 1931, Kidron, Ohio, to Daniel and Edna Amstutz Nussbaum. Died: Aug. 7, 1993, Navarre, Ohio. Survivors—husband: Orion Miller; children: Linda Kirby, Martin, Roger; siblings: Lee, Aaron, and John Nussbaum, Anna Marie Hofstetter, Ella Horst, Lydia Geiser; 7 grandchildren. Funeral and burial: Aug. 10, Kidron Mennonite Church, by Bill Detweiler.

Neff, Craig, 39. Born: Aug. 10, 1953, LaGrange County, Pa., to Elmer and Martha Lou Atwater Neff. Died: July 29, 1993, LaGrange, Pa., of cancer. Survivors—sisters: Diane Hostetler, Rhonda and Sally Neff. Funeral and burial: Aug. 1, Shore Mennonite Church, by Barry Loop.

Sager, Sylvia Kay, 22, Immokalee, Fla. Born: Aug. 23, 1970, Flagstaff, Ariz., to Don and Shirley Sager. Died: July 22, 1993, Immokalee, Fla. Survivors—parents; brothers and sister: Paul, Dan, Joy McCalister. Memorial service: Garden Park Mennonite Brethren Church, by Charles Goertz.

YES teams depart for service assignments. *Philadelphia, Pa. (EMM)*—Five Youth Evangelism Service teams sponsored by Eastern Mennonite Missions left Aug. 16 for service assignments in Guatemala, Mexico, Tanzania, Trinidad, and Miami, Fla. The teams spent three months preparing at the YES Discipleship Center here. Team members are: *front row, left to right*—Gideon Otullo, Laura Szeremeta, Ken Mohler, Rhian Hallet, Paulo Marwa; *second row*—Tasha Kauffman, Doug Lantz, Jennifer Beachy, Karen Sheets, Susan Roes, Crystal Swartzentruber; *third row*—Eva Chacon, Nelda Yoder, Phebe Breneman, Heidi Hunsberger, Navin Benny, Gwen Stoltzfus; *back row*—Angela Heide, Leslie Slabach, Sam Petersheim, Jeff Reiff, Bob Hunsberger, David Reed, Jason Rissler; *not pictured*—Amasiah Copp.

Shue, Mary Naomi Bucher, 116. Born: July 17, 1877, Mumawsburg, Pa., to Jacob and Fannie Musselman Bucher. Died: Aug. 2, 1993, Gettysburg, Pa., of a stroke. Survivors—children: Chester S., Paul, Elizabeth Schmidt. Predeceased by: Monroe Shue (husband) and George E. (son). Congregational membership: Bethel Mennonite Church. Funeral: Aug. 5, Monahan Funeral Home, by James Burkholder, Nelson L. Martin, and Terry Shue. Burial: Mumawsburg Mennonite Church Cemetery.

Simmavanh, Khamfanh, 60, Orrville, Ohio. Born: May 19, 1933, Laos. Died: July 25, 1993, Akron, Ohio. Survivors—wife: Pany Simmavanh; children: Chanh, Xay, Sak, Kham, Lam, Korakam, Panetong, Chiengkham Sisouphanh, Vi; brother and sister: Deth Saensongkham, Khamphanh Chanthakoun; 3 grandchildren. Congregational membership: Orrville Mennonite Church. Funeral: July 28, Adams Funeral Home, by Glenn Zimmerly. Cremated.

Slagle, Lavern Ellen Bachman, 71, Manson, Iowa. Born: Oct. 25, 1921, Pomeroy, Iowa, to Aaron and Emma Egli Bachman. Died: June 28, 1993, Manson, Iowa. Survivors—husband: Vernon Slagle; children: Keith, Marilyn Lind, Marlene Springer, Cheryl Slabaugh, Charlene Leaman; siblings: Elmer, Melvin, Merle, and Lloyd Bachman, Laurene Yoder, Ellen Miller, Velma Brenneman, Dorothy Yoder; 14 grandchildren, 2 great-grandchildren. Predeceased by: Philip James (son). Memorial service: July 1, Manson Mennonite Church, by Curt Kuhns. Burial: Rose Hill Cemetery.

Stoltzfus, Ivan H., 85, Honey Brook, Pa. Born: Dec. 17, 1907, Morgantown, Pa., to Sylvanus and Lydia Hartz Stoltzfus. Died: Aug. 6, 1993, Honey Brook, Pa., of respiratory arrest. Survivors—wife: Mary Alice Martin Stoltzfus; sons: Nevin J., Galen J.; brother and sisters: Ada, Ida, Mahlon; 5 grandchildren, 4 great-grandchildren. Funeral and burial: Aug. 8, Conestoga Mennonite Church, by Nathan Stoltzfus, Omar Kurtz, and Harvey Stoltzfus.

Correction: In the birth announcement of the second child of Thomas and Annetta Borntrager Good (July 20 issue), the name should have been *Cristian Lowell.*

Newspaper

**********CAR-RT-SORT** CR-23
390200 51H S114 285
MENNONITE BIBLICAL SEMINARY
LIBRARY
3003 BENHAM AVE
ELKHART IN 46517-1947

THE LAST WORD

Welcoming the tattooed stranger

It was a Sunday in early June when they walked into the church, as if from nowhere. Four men—scruffy looking, with tattered clothes, tattooed arms, unkempt hair, acrid body odor, and breaths reeking of alcohol.

I had just preached two sermons for this country church—one on practicing hospitality and another on witness. The congregation was gathered in the basement for fellowship when in walked these men, unannounced and without a credible explanation as to why they were there.

The anxiety level in the room rose as the noise level fell. Nervously, one person asked if she could help them. Another offered some food. And a lay leader pulled up a chair at an empty table and invited the men to sit with him.

A murmur went through the room: *What are they doing here? What do they want? Should we call the police?* Some people used the diversion as an occasion to leave, to which some of the women in the kitchen responded anxiously, *Not everyone should leave.*

My mind was racing: Is this a test? If so, who is being tested, the congregation or me? What should I do? (Later, some friends falsely accused me of setting this up as a teachable moment.)

About as quickly as they came, the men got up again, stumbled up the stairs and out the door, and climbed into their car. Fortunately, the driver was the most sober of the group. The congregation gathered in the foyer, watching them leave and asking: What *does* hospitality mean with such strangers?

The theme of hospitality runs through Scripture like a recurring phrase in a Wagnerian opera. Abraham and Sarah welcomed three strangers who foretold of the birth of their child. God told the Israelites to welcome the aliens in their midst since they too were once aliens in a foreign land.

In the New Testament, Jesus ate with publicans and sinners. He portrayed the kingdom of heaven as a great banquet feast with God as host. And he promised his disciples to go ahead of them to prepare a heavenly home so that they might dwell with him. The church, paradoxically, is both a sojourner and a welcoming community (Rom. 12:13; cf. Heb. 13:2 and 1 Pet. 4:9).

Despite its prominence, we hardly notice this biblical theme. North American culture is not a very hospitable one. An African student studying here told a Mennonite family who invited him to their home that in two years he had not had such an invitation.

Our busyness keeps us from getting involved. And our self-reliance conditions us to expect people to look out for themselves. When we travel, we "purchase" hospitality from Holiday Inn and McDonalds, shielding ourselves from the need to accept the hospitality of others. For fear of losing jobs, even those who were immigrants themselves resist the idea of still more aliens showing up on our borders.

Something more is involved in biblical hospitality than inviting church guests to potluck dinners or participating in Mennonite Your Way. It involves opening ourselves to persons alien to us—ethnically, economically, culturally, or religiously. Welcoming the stranger transforms *xenophobia* (an irrational fear of strangers) into *philoxenos* (Greek for lover of strangers).

The whole biblical story could be told from the perspective of a gracious God who acts hospitably toward an alien people. Those who have been treated thus by God are to extend hospitality toward others (Lev. 19:34).

So if there is a rule here, it is not the Golden Rule but the "God rule"—not, do unto others as you would have them do unto you, but do for others as God has already done for you.

Practice hospitality, the apostle Paul said. It takes practice. Like a regiment of physical exercise, we have to start in small ways. Even if it means clumsily inviting four men who stumble into your life on a Sunday evening to sit a while and have some cake. And how about a cup of coffee with that?

—*Richard A. Kauffman*

Richard A. Kauffman, a Gospel Herald *editorial consultant, is administrative vice-president of Associated Mennonite Biblical Seminaries, Elkhart, Ind.*

Gospel Herald *editor J. Lorne Peachey was in a bicycle accident Aug. 14. He's mending, and will be back in the office by early September.*

September 7, 1993

Gospel Herald

THE WEEKLY MAGAZINE OF THE MENNONITE CHURCH

Through preventive care, churches can build trust between pastor and members—keeping blood pressures down and tensions from exploding (page 6).

For a Nicaraguan officer who became a Mennonite pastor:

God's forgiveness presents a way out of spiraling violence

Christian faith is often accused of being unrealistic. But Alfredo Lumbí's brand of Christian idealism may be the only real hope for Nicaragua's future.

by Bob Molsberry

Mennonite pastor Alfredo Lumbí limps painfully around the construction site where his church is building a school in the poor Managua barrio of Villa Venezuela, Nicaragua. He jokes with a church member laying brick. "Hey, Manuel, why don't you work faster?" Manuel, dressed in old army fatigues, responds with a smile. "Pastor, why don't you come up and show me how?"

In a country as politically polarized as Nicaragua, this simple exchange is just short of miraculous. Fourteen years ago Alfredo Lumbí was an officer in dictator Anastasio Somoza's despised National Guard. He was wounded, imprisoned, and crippled by the Sandinistas he had been trained to kill, and then endured a decade under their rule.

Manuel was a Sandinista military officer during the war. He is now an active member of Alfredo's congregation, Iglesia del Dios Viviente ("Church of the Living God") Mennonite Church.

ALSO IN THIS ISSUE

A preventative health care guide for healthy pastor-congregation relationships 6

Mennonites launch ministry in Mongolia 9

Argentine church sends missionaries to Natives 10

"I thought I was damned for my sins. But the missionary said, no, God loved me. Even me, a sinner. I began to have hope."

While many Nicaraguans continue to nurse old wounds, Alfredo has managed to find reconciliation with former enemies. He says with a shrug, "We are both children of God." His story illustrates the paradoxes of Nicaragua's turbulent history and holds out a possibility of hope for its future.

As Alfredo was growing up, discontent with Somoza was a commonplace. The Somoza family had maintained a corrupt dynasty in Nicaragua for nearly 50 years, and Anastasio was the greediest and most ruthless of the lot. But while many of Alfredo's companions—and even some members of his family—were taking up arms against the dictator, he decided to fight on Somoza's side.

"I joined the National Guard in 1978 when I was 18, in the middle of the war. I liked war. I liked the discipline of the army and moving up in rank. I liked the guns. I wanted to fight the communist terrorists—that is what we called the Sandinistas."

Alfredo's dedication was rewarded. He was sent to Infantry Basic Training School and graduated as an officer in an elite antiterrorist squad deployed to fight the rebels—mostly poorly armed, undertrained youth. Somoza's National Guard was universally hated and feared for its atrocities. The more desperate Somoza's position grew, the more brutal the Guard became. Entire neighborhoods and villages were bombed. Students disappeared. Leaders were tortured, women raped, and eventually 50,000 people were killed.

Alfredo doesn't like to talk about it. "I did much damage," he confesses, his eyes lowered.

His wound came a month before the offensive of July 1979 that ousted Somoza. His unit was sent to the village of Siuna to dislodge a rebel stronghold. Alfredo had grown up near Siuna. His family still lived there. By a strange twist of fate, Alfredo's uncle was commanding the Sandinista brigade that ambushed the Guard. The bullet that smashed Alfredo's right knee could have been fired by his uncle. Alfredo was in the military hospital in Managua a month later when Somoza fled the country and the Sandinistas declared themselves victors.

For most Nicaraguans Somoza's fall represented liberation. It was received as good news by everyone from business leaders and local politicians to university students and laborers. But Alfredo, though he had no special fondness for Somoza, found this a time of fear and uncertainty.

"We heard reports that the guerrillas were advancing and we did not know what they would do to us. We became prisoners of war. Although the Sandinistas were generally fair with us, several of my more famous companions among the Guard were taken out and tortured or killed. They transferred me to a prison, where my medical attention was stopped." He adjusts his leg on the stool in front of him. "My leg would have been all right now if I had gotten the care I needed."

"It took me a long time to feel forgiven. But if God could forgive me after what I had done, shouldn't I also try to forgive others? I am now at peace."

The 18 months he was in jail was a low period for Alfredo. Guard members were sentenced officially to 30 years in jail for their crimes. Alfredo's elite squad pulled even more time. They slept on the dirt floor and were sometimes given only two meals or just one meal a day. Alfredo sank into despair.

"Then a missionary started visiting the prison and gave me a Bible. I began to reflect on my life. Having been raised a Catholic, I thought I was damned for my sins. But the missionary told me, no. God loved me. Even me, a sinner. Even after the . . . damage that I had done to others. I began to have hope."

While the Sandinistas were earning some respect for their national literacy campaign, their health-care programs, and their redistribution of vast tracts of land to peasant cooperatives, many of Alfredo's companions from the Guard were reorganizing in the hills for a war of resistance. One celebrated contra leader, "Mike Lima," who later made his mark by burning down the remote village of Pantasma and executing dozens of peasants, had been a patient with Alfredo in the military hospital. For him and others like him, the war never seemed to end.

The contras, funded and trained by the United States, caused nearly $10 billion (U.S.) in damage to the Nicaraguan economy. It was a dirty war of attrition, targeting pastors, teachers, village health promoters, and midwives in an effort to break down rural social structures. There were up to 60,000 casualties before it was all over, a third of them civilian. Alfredo, unlike

many of his companions, rejected violence and instead explored reconciliation.

"It took me a long time to really feel forgiven by God. But if God could forgive me after what I had done, then would he not forgive others of their sins? And if God can do that, should I not also try?" With all his reasons to be bitter toward the Sandinistas, his family, and God, Alfredo nevertheless says, "I am at peace now. With God, myself, and my brothers and sisters."

When he was released from prison in October 1980, Alfredo was broke, unemployed, and crippled. He was drawn to a Mennonite church in Managua, Luz del Mundo ("Light of the World"), which was then pastored by Alan Roth of Rosedale Mennonite Missions. Despite his past, the members welcomed Alfredo and even helped with his medical expenses. He became active in the church and studied Bible, theology, and Mennonite church history.

Ten years later he became pastor of one of the largest and most influential Mennonite churches in Managua. It is also a very socially active church, with a deep commitment to social service and community development.

These social services are vital now for poor Nicaraguans. Although the election of Violeta Chamorro in 1990 led to the end of the contra war and the curbing of inflation, these gains came with a terrible social cost.

As a result of economic adjustments mandated by international lending institutions and imposed by the Chamorro administration, unemployment has soared to 60 percent, tens of thousands of state workers have been laid off, and social service budgets have been slashed, resulting in a deterioration of health care and education. Former landowners who sat out the revolution in Miami are returning to lay claim to their properties, pressuring the government to evict the thousands of peasants scratching out a living on them.

Privatization has been, at best, a very mixed blessing. The Sandinistas, in their new role as opposition political party, are calling for expanded health care, housing, education, and employment for the poor.

In his own way, so is Alfredo. Church members have built houses for widows and new desks for the school, cleaned the neighborhood health center and local sewage ditches. Faced with a shortage of classrooms and teachers, the 100-member church decided to build a new school.

These days, Alfredo is often mistaken for a Sandinista. He admits that he has gained respect for the Sandinistas since the days when he was shooting at them, but is quick to say, "I am not a Sandinista."

Alfredo's church looks "very much like the Sandinistas in our social outreach. But we work to transform society through internal changes in people. Our battlefield is the human conscience."

The Mennonite Church, he explains, "is concerned about its neighbors and its social setting, just as the Sandinistas are concerned about the *pueblo*. We look very much alike in our social outreach. But we do not believe in imposing the kingdom of God by force, or in hurting one person to help another. Violence is not part of God's kingdom. In the church we work to transform society through internal changes in people. Our battlefield is the human conscience."

Christian faith is often accused of being unrealistic, but Alfredo's brand of Christian idealism may be the only real hope for Nicaragua's future. Conservative elements in Managua, with U.S. support, are trying to roll back the gains made by the poor and marginalized during the decade of Sandinista rule. Nicaragua could be plunged into another bloody struggle. Alfredo Lumbí is quietly presenting a way out of the spiral of violence.

Bob Molsberry is a United Church of Christ pastor serving in Managua.

Copyright 1992 Christian Century Foundation. Reprinted by permission from the October 7, 1992, issue of The Christian Century.

Pastor Alfredo Lumbí takes a moment to chat with church member Manuel Nicaragua, a former Sandinista soldier.

"Truly I tell you, if any two of you agree on earth about anything you ask, it will be done for you by my Father in heaven. For where two or three are gathered in my name, I am there among them."
—Matt. 18:19-20, NRSV

Gospel Herald

Editor: J. Lorne Peachey

Assistant Editor: Cathleen Hockman

Editorial consultants: George R. Brunk III, Richard A. Kauffman, Martha Kolb-Wyckoff, Stuart Showalter, Diane Zaerr

Gospel Herald (ISSN 0017-2340) is published weekly, except for the third week of August and the first week of December, for the Mennonite Church by the Mennonite Publishing House. Subscription rate (in U.S. dollars): $27.50 per year; outside U.S. and Canada (air mail delivery): $47.50 per year. Group and bulk rates available. Call 1 800 245-7894.

Editorial and subscription address: *Gospel Herald*, 616 Walnut Avenue, Scottdale, PA 15683-1999. Telephone: 412 887-8500. FAX: 412 887-3111.

Second-class postage paid at Scottdale, PA 15683-1999. Lithographed in the United States.

Copyright © 1993 by Mennonite Publishing House.
Canadian subscriptions: second-class postage paid at Kitchener, Ont., publication mail registration no. 128562.

Gospel Herald is a member of the Associated Church Press and of Meetinghouse, an association of Mennonite and Brethren in Christ editors.

Postmaster: send form 3576 to 616 Walnut Ave., Scottdale, PA 15683-1999.

Vol. 86, No. 35: Sept. 7, 1993

Printed on recycled paper

Credits: cover and p. 7 by Dynamic Graphics, p. 3 by Bob Molsberry, p. 9 by MCC, p. 11 and 14 by Phil Richard, p. 12 (left) by Rich Preheim, p. 12 (right) by Joyce Moyer Hostetter, p. 15 by Dale D. Gehman.

READERS SAY

In reply to the letter by "Name withheld" (Aug. 3): When I receive an unsigned letter, I usually disregard it. But in this letter I sensed a deep heart need, so I am responding.

1. Let me reach out to him or her with love and concern. Let me assure "Name withheld" that "perfect love casts out fear" (1 John 4:18).

2. Let me point "Name withheld" to the loving Savior who came to set the captive free. No longer does this person need to be bound by the lifestyle which will finally lead to the lake of fire (Rev. 21:8).

3. Let me comfort "Name withheld" with the assurance that our heavenly Father is ready to receive him or her into the family of God by the provision he made by the shed blood of his Son Jesus when he died on the cross.

4. Let me urge "Name withheld" to accept the Bible as God's Word for all people for all time. The Lord does not speak with empty words. He has told us what he wills for us.

"Name withheld," your condition is not hopeless or helpless. Read Rom. 5:1-9 and rejoice. Reconciliation is possible and available for you and all others like you.

J. Otis Yoder
Breezewood, Pa.

Right after the anonymous letter concerning "seeking justice for lesbian and gay people" (Aug. 3) I heard Chuck Colson speak about the same topic. The emphasis seems too often to want to accept and explain as right what God has condemned as sin. Colson maintains that Christians have lost their opportunity to witness real new life change when, like wallpaper, we try to cover up the truth.

Wilmer Landis
Singers Glen, Va.

We are very concerned about the leaning toward accepting homosexuality as a valid Christian lifestyle. The Bible has always been quite clear (i.e. Rom. 1:24-32) that homosexuality is sin, plain and simple. That does not mean that mistreatment is any more right toward homosexuals than alcoholics, but we still need to call both groups of people to newness in Christ and work diligently with them to that end.

It is being said that homosexuality is possibly genetic, and for that reason should be considered God-given and therefore acceptable.

We all live in a fallen, sinful world that requires God's changing work continually. We need to call homosexuality the sin that it is while continuing to love the sinner, just as Jesus calls us to do in all situations.

Nelson and June Shenk
Bally, Pa.

I am appalled that you would publish a letter denouncing J. Otis Yoder's scriptural piece condemning gay and lesbian people ("Readers Say," Aug. 3).

Refusing to sign his name is cowardly. It should not be published.

Ralph Yoder
Adair, Okla.

The juxtaposition of the picture of the displaced Sudanese woman and the ***12 Do's and Don'ts for Philadelphia*** (July 20) brings to the surface our ambivalent feelings about large (and expensive) Mennonite gatherings.

As we write, we wish we could be in Philadelphia. We have prayed for the event as requested in church bulletins and *Gospel Herald*. We have enjoyed and grown spiritually attending churchwide gatherings in Central America and in Virginia Conference. We want to pass on to our children our love of the church as the family of God. And we appreciate the tremendous time and energy needed to plan such an event.

But when we added up the cost for registration for our family of five including only one meal a day and assuming we would stay with friends in Lancaster—the total came to $666. That is over half the cost of one year of university education for a Nicaraguan Mennonite woman to whom we have committed ourselves to help fulfill her dream of serving children in need of counseling. We cannot do both things while living on one income, a decision based on our faith values.

The ambivalence comes as we both seek to live our lives as brothers and sisters to all the church and grow in our faith through fellowship and worship in churchwide meetings such as Philadelphia 93. Is it possible to both respond to the Sudanese woman (or Lissette in Nicaragua) and carry out the do's of "sample," "gorge," and "chow down" in the Hilton in Philadelphia?

Could we plan the next assembly to

include those with incomes under $25,000 and to remember our responsibilities in the global church?

Jim and Ann Graber Hershberger
Harrisonburg, Va.

I've noticed two things:

1. Excepting itinerant maestros, preachers are retiring and being replaced with pastors or ministers.

2. In matters of personal counseling, which has become a crucial aspect of pastoring and ministering, most men are blithely ignorant.

The men of my generation and older have rarely learned the languages for empathy and the arts of healing the soul. We've been taught to save souls, to make things, to fix problems, to do with diligence, to buy assuagingly. But it was to our mothers, and eventually our mates, that we crept with our wounds seeking the listening ear, the soothing word, the kiss beyond the Band-Aid which restored our wholeness—women's work.

And now the pulpit is being asked to include that work of women which men disdained to learn. If you are a man and there looms a pulpit in your life, go back to school; learn to counsel and refer.

Don't assume that you can figure it out along the way. The ditch is wide and many wrecks there be who've found it by the direction of a man who counseled ignorantly.

Hans Wenger
Lancaster, Pa.

Cathleen Hockman's editorial ***A Touchy Subject for the '90s*** (July 13) has some helpful observations about acceptable human touch. However, for Christians to dance is not a good witness for Christ, even though it is sponsored by a Sunday school class of a local Mennonite church. As Christians our social activities are to be different from those of the world of unbelievers.

Herbert M. Dalke
Hopedale, Ill.

A very big thank you to Donella M. Clemens, Sue L. Conrad, and Cathleen Hockman for their articles about singles in the July 13 *Gospel Herald*. I appreciated you addressing needs and feelings of singles so well.

C. Zehr
Millbank, Ont.

Earlier this year (Mar. 23), I wrote a letter critical of the Feb. 8 *Newsweek* ad by the Mennonite Media Ministries. The current issue of *Newsweek* has another ad, one that I think is excellent. Indeed, it speaks to the identity of the Mennonite Church. The theme of "putting faith into action" is clearly and beautifully portrayed. I am sure that this ad will indeed spark interest!

Ads such as this will have a twofold result: attract interest by the non-Mennonite in a faith- and works-oriented church, and rejuvenate the Mennonite Church in the beauty and strength of this unique part of Christ's body.

Hugh Phillips
Champaign, Ill.

Regarding the recent full-page advertisement in the July 26 issue of *Newsweek*:

I have to wonder about the larger implications of such an ad. A photo of a White North American Male (WNAM) assumably well-heeled enough to afford those pecs, running in a White North American newsmagazine in selected states. It all seems a mite manipulated to pull down interest from even more WNAMs.

As a church growing most rapidly in other countries (countries without *Newsweek* stands), I can't quite grasp the intent of such an endeavor. What I can understand is that it may indeed precisely be relatively affluent persons that we wish to appeal to in our evangelization campaign. It may be as simple as money.

Where that leaves me, besides cold, however, is a little confused over the math. Ross Perot could certainly pop his flip chart over this one.

If this ad cost in the ballpark of the previous *Newsweek* ad, then we are talking $10,000 of mission board money for 100 calls. If I trotted down to my local pharmacy and started offering $100 for each person to call this number, I'm sure I could persuade 100 people in the course of an early afternoon. And save a few trees to boot.

We must ask ourselves not only who it is that we are trying to reach and what we are trying to say by such endeavors, but how we parse out our precious resources. When did we cross the threshold from doing good to looking good?

Cole Arendt
Washington, D.C.

I was shocked and disappointed with the art on the front page of the Aug. 3 *Gospel Herald*. It looks worldly and inappropriate for a Christian church periodical. I hope this is not a continuing trend.

Lela Fretz
Hagerstown, Md.

A fantastic issue on Philadelphia 93 (Aug. 10). The photos, layout, and copy were excellent. You captured the big picture and the human interest side. First rate journalism.

By page 15 the Spirit warmed my heart and I was glad to be called Mennonite. For all our struggling and hypocrisy, at least your presentation showed us striving to be authentic in our faith.

Having had some experience in journalism, what you did for us was no small thing.

Jonathan Smith
Calico Rock, Ariz.

I just want to tell you how much I enjoyed the Aug. 10 *Gospel Herald*. I read it from cover to cover and really appreciated your excellent coverage of Philadelphia 93.

Rhoda Hartman
Dalton, Ohio

Pontius' Puddle

A preventative care guide for pastor-

By nurturing trust between pastor and members, congregations can prevent tensions from erupting.

by Firman Gingerich and Roger Gingrich

In today's U.S. health care reform debate, we hear a great deal about preventative health care. Correcting health problems once they occur is much more expensive than maintaining good health. Therefore, some think, we ought to focus more of our attention and money on preventing illness or maintaining our health.

What is true for the physical body's health is true for the church body's health. From our experience in the Pastorate Project, we at First Mennonite Church of Iowa City, Iowa, would propose that preventative care or health maintenance measures should play a much more prominent role in our pastor-congregation relationships. We hope to encourage churches to develop an atmosphere which nurtures trust between pastor and congregation.

Pastor recruitment. Just as prenatal care helps a fetus in the womb develop into a healthy baby, developing healthy relationships between pastors and congregations begins with the recruitment process. It is very important to compose a pastoral search committee with broad representation from the congregation with respect to both age and gender.

Careful processing with the congregation should produce a clear picture of what is desired in a new pastor. The committee should closely examine the potential fit of each candidate with the congregation.

At the same time, the prospective candidates should receive a complete congregation and community profile. They might screen sermon tapes or even videos prior to their first visit. The fit between pastor and congregation should be obvious to both. To begin with little or nothing in common—with only an assumption that the two will grow to love and respect each other—is a hazardous path to follow.

The new pastor. Once a decision is made to invite a pastor, the church should offer a financial package that respects the pastor's training and experience, financial responsibilities to family, and the cost of living in the region.

Lay leaders need to accept other understandings, such as the pastor's need to complete schooling, plans for sabbatical time, housing arrangements, etc. These items should be stated clearly in a written contract between the pastor and congregation. The contract should leave nothing of significance as "informal agreement" where misunderstanding or conflict could later arise.

The introduction of the new pastor to the congregation should be a banner-event in the life of the church, and the anniversary of this event should not go unnoticed in subsequent years.

One of the first and more important transactions between pastor and lay leadership should be to reexamine the job description, which may have been roughly drafted by the search committee. The object is to discover where congregational priorities and pastoral gifts—in real life and real time—fit best.

When conflict does threaten, seek outside help. Keeping the lid on is both unwise and unhelpful.

Congregations need to accept that only very rarely on this earth does an individual pastor have the gifts to meet every congregational need. The "working" job description should be mutually agreed upon and should be reviewed annually in the context of the pastor's evaluation.

Pastoral support. The job of pastoring can be lonely and at times vexing. A group in the church (at First Mennonite, it is the Elder Council) should have as its primary task to walk with the pastor, to be part of and support pastoral decision-making, and to pray with the pastor. Our bias is that this group should have little or no administrative concern apart from that which relates to the spiritual life of the church.

Since many churches are multi-staffed (even if this means having a part-time youth minister or visitation minister), a Pastoral Staff Relations Group (PSRG) is critical in maintaining healthy relationships amongst the pastoral team. The PSRG in our church is composed of two lay-leaders who regularly meet in confidence with the pastors as a group to discuss "how things are going" on a personal level. This also serves as a format for periodic monitoring of the pastors' concerns. At First Mennonite, this group reports in a general way to our Elder Council.

Evaluation. This all-important exercise helps the pastor to grow and also helps identify poten-

tial areas of concern which may directly or indirectly come to involve the pastor. Our pastors are evaluated annually in a low-key fashion that is coordinated by two members of Elder Council and two other individuals from leadership groups.

The procedure starts with the pastor's self-evaluation, which is done with reference to the "working" job description. The evaluation group focuses its attention on identifying areas where affirmation can be offered as well as areas where growth may be required. After the pastor and the Elder Council process this information, they present a summary to the congregation.

On a triennial basis, to coincide with contract renewal, the entire congregation participates in the evaluation, which also examines how church programs are doing. This evaluation has a format similar to that of the annual exercise except that congregational input is solicited, primarily through five or six open-ended questions.

The pastor shares a summary of his or her self-evaluation with the congregation at a business meeting and then is available for questions. Further discussion may occur in the pastor's absence and then a vote is taken. While it is likely impossible to evaluate someone without creating a degree of stress, we have found that the above format with an emphasis on pastor growth reduces the level of tension for all concerned.

Allow the pastor to lead. Finally, we recognize that pastors are leaders—even though many Mennonite pastors today occupy an ambiguous position on the leadership continuum. Experiences from the last generation with strong-armed bishops have pushed many of us away from the authoritarian pastor. But on the other hand, pastors are trained—and we pay them—to envision and create programs and structures to help us be a church faithful to God.

In ways that will likely vary greatly from congregation to congregation, lay-leadership bodies need to become effective and safe sounding boards for the pastor. Pastors should feel free in this setting to test even the wildest ideas; at the same time, they should be able to receive advice about where their ideas might lie with the members.

Initiatives from the pastor that come to the congregation with strong and broad-based support from within the lay-leadership body provide a low-risk mechanism for pastors to be strong leaders. Tension with those still sensitive to aggressive or authoritarian leadership remains low; conflict, rather than rupturing into serious contention, remains manageable.

Rarely on this earth does an individual pastor have the gifts to meet every congregational need. Churches have to accept that.

Conflict resolution. When, for whatever reason, tensions rise within the congregation and conflict threatens, seeking outside help—perhaps in the form of conference minister, personnel from Mennonite Board of Congregational Ministries, or Mennonite Conciliation Services—is wise. Denying that there is tension or conflict, keeping the lid on, is both unwise and unhelpful. Outside consultation can bring unexpected expense, and yet this third party consultant often can see a situation with a different perspective, with insight and understanding not available to those involved.

In this context, perhaps two congregations similar in size and makeup might learn to intentionally relate to one another for periodic health checkups. Pastoral, spiritual, and administrative leaders might arrange for weekend exchange visits to one another's congregation once or twice yearly. In this way, areas of concern might be identified early and worked at creatively to avoid conflict.

While the relationship between pastor and congregation is a sacred affair, it does not necessarily start that way—nor, for too many pastors and congregations, does it remain that way. But a careful recruitment process followed by intentional "preventative care" measures can help develop a healthy church body—in which both pastors and congregations grow through honesty, mutual submission, and discipleship. We at First Mennonite testify to the worth and beauty of creating and nurturing a relationship of trust between pastor and congregation.

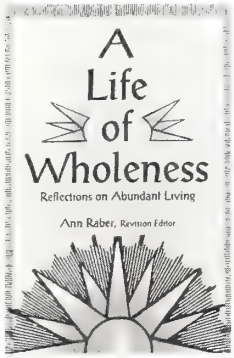
Firman Gingerich is copastor at First Mennonite Church, Iowa City, Iowa. Roger Gingrich is the church's moderator and chair of the administrative cabinet.

Is Your Sunday School Class Looking for Something Different to Study?

Doors to Lock and Doors to Open:

The Discerning People of God

Churches are to make binding and loosing decisions (Matt. 18:18) about doctrinal and ethical issues. **Leland Harder** offers guidance through that crucial process. He uses Bible study, theological analysis, and lively case studies. In addition, Harder helps Mennonite and Brethren in Christ congregations understand themselves in light of the results of a 1989 survey. This study book is based on the survey results reported in *The Mennonite Mosaic* (Herald Press, 1991).
Paper, $11.95; in Canada $15.75.

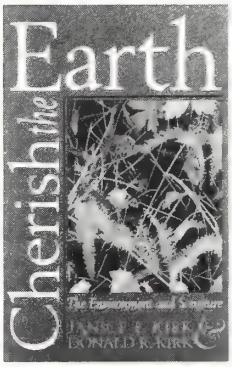


A Life of Wholeness:

Reflections on Abundant Living

We usually define abundance in terms of wealth and material possessions. But pursuing such goals often makes us sick, stressed, or dissatisfied.

These writers show how we can live abundantly—by seeing that true abundance comes from having right relationships with each other and God; taking care of ourselves, both physically and spiritually; and taking care of our environment. It affects how we handle sexuality, nutrition, physical fitness, mental health, stress, the earth, and more. A revised and updated new edition edited by **Ann Raber** with writers Beryl Brubaker, Ronald Hunsicker, Willard Kraybill, Lavonne Platt, and Bruce Yoder.
Paper, $7.95; in Canada $10.50.

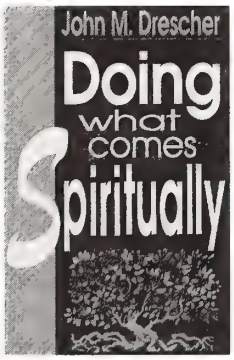


Cherish the Earth:

The Environment and Scripture

Using the Bible to justify how we have ravaged the environment misinterprets what the Bible says about nature. **Janice E.** and **Donald R. Kirk** show that the Bible actually calls Christians to care for the land, to use resources wisely, and to accept that humans are part of an earth we need to cherish.

"Ideally suited to 15-week church discussion groups, this book will bring about an understanding of biblical teachings on caring for creation and point the way to biblically based action."—Calvin DeWitt, director, Ausable Institute of Environmental Studies
Paper, $9.95; in Canada $12.95.



Doing What Comes Spiritually

Are spiritual gifts a sure sign of the Holy Spirit's presence in a life? No, the gifts can be counterfeited. How then do we know when the Holy Spirit is at work? By seeing the fruit of the Spirit evident in everyday living. Love, joy, peace, patience, kindness, goodness, faithfulness, meekness, and self-control—this is the fruit whose growth in our lives indicates the Spirit's presence.

A revised edition of the popular study book *Spirit Fruit* by **John M. Drescher**.

"It is simply written, avoiding theological terms with a style and format that make it adaptable for daily devotions, group study, and sermon support."—Church and Synagogue Library Association
Paper, $11.95; in Canada $15.75.

Available through your local bookstore or by calling 1 800 759-4447; in Canada call 519 746-2872 (Provident Bookstores—MC, Visa, Discover). If ordering by mail, please include 10% for shipping—minimum $2.50. Canadian customers, add 7% of total for GST.

Herald Press
Dept. GH
616 Walnut Avenue
Scottdale, PA 15683-1999

Herald Press
Dept. GH
490 Dutton Drive
Waterloo, ON N2L 6H7

Mission agencies cooperate to launch ministry in Mongolia

Elkhart, Ind. (MBM)—Mennonite Board of Missions, together with other mission agencies, is launching ministries in the Asian country of Mongolia.

The stated aims of the nine members of Joint Christian Services (JCS) include serving Mongolia and its people with skills in education, health, agriculture, economic and community development, and by aiding the young church there to grow and bloom.

"This is a window of opportunity to help the Mongolian people realize their God-given potential in a new way," says Dale Schumm, MBM Asia program director and a JCS board member.

The door to Mongolia opened in 1990 when the country began developing its own identity based on the concept of democracy, freedom of religion, pluralism, and a market economy.

Schumm visited Mongolia in April. "The Mongolian people have had a long and glorious history," he says. "But their self-definition was severely damaged during 70 years of communism, existing in the shadow of the former Soviet Union. They were told that anything Mongolian was of no value, including the Buddhist religion.

"Many of the country's support systems have collapsed," he adds, "including the infrastructure. That's why severe blizzard conditions last winter were so devastating. There was no central place to go for help or advice."

Over 80 percent of six provinces in western Mongolia was covered with up to 51 inches of snow in late April, with overnight temperatures dropping to as low as minus 40 Fahrenheit. The conditions resulted in an economic disaster, with 500,000 head of livestock lost in an area which relies almost exclusively on livestock for income.

For its first project, JCS pledged $20,000 (U.S.) in relief aid, primarily providing food and medical supplies.

About 70 percent of the population is atheistic; most of the remainder is Buddhist and Muslim. In 1990 the number of Christians was 15. Now that number is approximately 1,000.

When the country opened three years ago, many independent Christian ministries moved in on their own without adequate preparation or connections, Schumm explains.

"Consequently, the Christian missionary scene is one of considerable confusion. It is not unlike what the apostle Paul described in 1 Corinthians.

"JCS can be a model to the government and the church, of Christians from different persuasions joining hands in a wholistic ministry that takes seriously the needs of the total person," Schumm says.

MBM and Eastern Mennonite Missions are cooperating together to represent the Mennonite Church in JSC, with Schumm providing administrative oversight.
—*Phil Richard*

K'ekchí Mennonites host first consultation

San Pedro Carcha, Guatemala (EMM)—Amidst much excitement, the K'ekchí Mennonite Church hosted the Central American Anabaptist Consultation here July 8-10. This was the first time the K'ekchí Mennonite Church hosted such a large international group.

Some 125 people were invited, representing the Anabaptist conventions in Guatemala, Honduras, Panama, El Salvador, Nicaragua, Costa Rica, and Belize. Uruguay, Argentina, and the United States were also represented.

Linda Witmer, Eastern Mennonite Missions representative in Guatemala, said one disappointment with the conference was that the indigenous groups from Panama were not present. Nine representatives from Panama arrived at the Guatemalan airport, but were not permitted into the country. There is suspicion that the refusal for entry into Guatemala was due to political and racial issues.

The same week, Panamanian graduates of the Latin American Anabaptist Seminary (SEMILLA) were not allowed into Guatemala for commencement exercises (see the Aug. 24 *Gospel Herald*).

Ecology was the theme for the conference. Participants discussed their Christian response to the use and misuse of the world's resources. Then each person lit and placed a candle in the middle of the group, offering a prayer of confession for their misuse and their country's misuse of the world's resources. The ceremony symbolized the church as a light to the world in being a good steward of resources.

"This type of meeting is so important for all the Central American Anabaptist conventions," Witmer said. "It is a time to share struggles and joys, stimulate new ideas and vision, and develop a greater sense of working together with other Anabaptist groups."

Honduran intern shares gospel in NYC

New York City (MCC U.S.)—Justo Navarro is on the cutting edge of a new trend.

Missionaries have typically been sent from wealthy countries to poorer ones. In a reversal of this pattern, Navarro's home church in Honduras sent him to assist with a mission outreach in New York City in 1991. His home church has also sent workers to Costa Rica, Miami, New Orleans and Allentown, Pa.

Justo Navarro addresses thousands of Spanish-speaking listeners over New York City's "Radio Visión Cristiana," a half-hour weekly program.

This past year, Navarro has been able to continue his work in New York with the support of the Mennonite Central Committee (MCC) U.S. internship program. This new yearlong program for young adults of diverse ethnic backgrounds allows participants to develop their leadership skills under the guidance of an experienced Christian mentor.

Navarro, 29, does a little bit of everything at the Amor Viviente Church, an Anabaptist congregation based in Queens. The church is organized around home-based "growth groups" in the Bronx, Brooklyn, Long Island, and Queens neighborhoods.

In addition to assisting these growth groups, Navarro types, translates, helps administer a vocational sewing program, conducts a weekly radio show in Spanish, and pounds the streets knocking on doors.

"People are receptive. There's a big need for Christ," comments Victor Amador, pastor of Amor Viviente. "We don't try to argue with people's beliefs. We just go out to tell them that Jesus loves them."—*Emily Will*

Argentine church sends mission workers to assist Native Christians

Formosa City, Argentina (MBM)—For the first time last year, the Mennonite Church in central Argentina sent mission workers—Alejandro and Viviana Arce and daughter Mara Tali—to work with their Native sisters and brothers in Formosa City.

In a recent report, J. Delbert Erb, a Mennonite Board of Missions (MBM) worker in Argentina, explained how this came about.

For years, Mennonite missionaries had worked among the Toba, Pilaga, and Mocovi tribes. A Pentecostal-style Christianity had been accepted by many of these people. With little outside influence, they began their own churches and named their own leaders. In these churches, the people found a natural expression of their faith in God and their understanding of community.

The Mennonite workers accepted the church organization of their Native friends. Albert and Lois Buckwalter worked many years putting the Native languages into writing and then translating Scripture.

Other missionaries helped this church receive government recognition and then worked as Bible teachers—more recently, Willis and Byrdalene Horst, Michael and Mattie Marie Mast, and Mike and Becky Wigginton.

As Masts anticipated concluding their work in Argentina, MBM decided to find a replacement. The idea of finding an Argentine couple to join the team to the north appealed to the leaders of the Argentine Mennonite Church.

Enter Alejandro and Viviana—who had expressed interest in becoming missionaries some time earlier.

Soon they assured MBM of their interest. But before they could make a bus trip north to visit the Native churches, Willis Horst called to say MBM had just informed him of budget difficulties. That meant no new workers for Argentina.

But Arces made the trip anyway. They found Formosa City very different from their home in central Argentina, but the couple felt more and more God's call to this work.

But what about their support? "Perhaps we can support ourselves," they said.

Sure enough, Alejandro was offered a job in an accounting office. Additional funds were provided by the Argentine Mennonite Church and Mennonite Central Committee. The Arces are now partners in mission with MBM workers and with the Toba churches.

Alejandro and Viviana Arce

"Might this be a good example of the new day in missions when Christians from all over the world will join hands to extend the kingdom of God?" asked Erb. "May we all be 'fellow citizens in the household of God.' "

Fighting resumes in southern Sudan

Khartoum, Sudan (MCC)—A five-month cease-fire between Sudan's government and rebels has collapsed, and since late July government forces have rained a daily barrage of bombs on the southern Sudanese villages of Yei and Morobo, close to the Uganda border.

More than 100,000 southern Sudanese are fleeing to northern Uganda, Zaire, and other areas of Sudan because of the renewed fighting.

The battered region is where the New Sudan Council of Churches was set to begin distributing seeds and farming tools purchased by Mennonite Central Committee (MCC) and other Christian relief agencies.

William Reimer, MCC Sudan country representative, calls the latest fighting "devastating." Sudanese had hoped that with rain, seeds, tools, and a lull in the fighting they could return to their former lifestyle of planting crops and raising animals. Instead many have been driven off their land again.

The "magnitude of displacement of southern Sudanese is phenomenal," Reimer notes. More than half of southern Sudan's estimated 4.5 million inhabitants have been driven from their homes since 1983 by the civil war.

The suffering of people in southern Sudan far surpasses the more publicized plights of Bosnians and Somalis. Reports indicate more than 350,000 Sudanese have starved to death since 1990 and another 1.5 million are on the brink of starvation.—*Pearl Sensenig*

Peacemakers challenge fundraiser for military

Chicago (CPT)—A major airline's sponsorship of an auction to benefit the Israeli military was withdrawn after an Oregon Mennonite took notice and action.

Lowell Ewert, a member of Portland Mennonite Church, contacted Delta Airlines' public relations department to protest their sponsorship for the "Friends of the Israeli Defense Forces (IDF) Auction."

Items were to include Israeli political and military memorabilia, including a "non-functioning Uzi," a coveted machine gun of the IDF now used by urban gangs.

Ewert informed others, including the Arab-American Anti-Discrimination Committee. Delta reconsidered and withdrew its sponsorship.

The auction was held at Chicago's Field Museum of Natural History on Aug. 4, a few days after the IDF bombing of Lebanon that left 145 noncombatants dead and 73 villages destroyed. A campaign to persuade the museum to refuse to host the event failed. Some 100 people, including a four-person Christian Peacemaker Team, picketed in front of the museum.

Recruits join army to escape poverty, says MCC counselor

Heidelberg, Germany (MCC)—Many people join the U.S. Army not because they want to fight but because they cannot find jobs in the civilian sector, says Mennonite Central Committee (MCC) worker Victor Thiessen. Thiessen, of Winnipeg, Man., has worked with the Military Counseling Network here since 1991.

"As important as it is for the Military Counseling Network to be here supporting soldiers stationed in Germany, it is becoming ever clearer to me that what these soldiers really need are other work opportunities in the United States," Thiessen says.

The network is a small civilian group of North Americans and Germans who counsel U.S. soldiers in Germany with military-related problems. Thiessen has recently been helping a couple process a conscientious objector claim.

"Annie" and "Bob" are Seventh-Day Adventists who joined the Army because it was the only way they knew to get out of the Chicago slums in which they grew up. The couple is pacifist but signed up

when a recruiter promised they would not need to carry or use weapons.

"This was not true. Only soldiers classified as conscientious objectors are granted noncombatant status; merely stating one's beliefs upon signing up does not classify one as a conscientious objector," Thiessen says.

Attempting to obtain such status once enlisted is "a very lengthy and difficult process," he adds.

"Annie and Bob would like to get out of the Army, and probably could do so fairly easily. But they feel insecure. They have a family and, without the medical training Bob hopes to get in the Army, they see no possibility of economic survival back in the States.

"I am hearing more and more cases like this. Not only do a high percentage of new recruits join up to escape poverty, but for the same reason they are afraid of leaving the Army. Even though they dislike Army life, they see little hope for a future in the civilian job market," Thiessen says.

Boy soldiers' trauma transformed into healing

Barry Hart has been directing the healing and reconciliation program for the Christian Health Association of Liberia since 1992. He completes his Mennonite Board of Missions/Mennonite Central Committee assignment at the end of this year. Hart wrote the following before the latest Liberian peace agreement took effect Aug. 1.

"War, Trauma, and Transformation" —it's the title of a brochure we created for our reconciliation and healing program. The title fits well with my thoughts about the boy soldiers at the War Affected Children's Home (WACH) here in Monrovia.

These boys, ages 10-15, have been to war. They have fought and killed for their leader, Charles Taylor, the rebel commander of "Greater Liberia." Some of these boys have been warriors for nearly three years.

War traumatizes not only civilians, but the fighters of war, too. These "boy soldiers" are the real victims of war—war started by the greed of adults.

It is true that some of these boys joined out of a desire to revenge the killing of their parents, or the burning of their village and the scattering of their people. It is also true that some were forced to join or be killed themselves.

Others joined because they had no "parent" to turn to other than Taylor. These young fighters were promised fame, power, and glory. They found hell.

I first worked at WACH supervising some of my students at a UNICEF-sponsored, three-month war trauma counseling course. These students gave the boys something other than orders to kill the enemy. They gave them their ears, their hearts, and their undivided attention in order to hear the pain that was expressed after the initial and shallow "braggadocio" had ceased.

Staff began to draw out the stories of killing pregnant women, hurting old people, and drug-induced slaughtering of people who the "Big Men" said weren't of the right tribe.

As adults, we must model a different reality for these children. Our reality has to be one of compassion, not anger; one of respect for their childhood, not one that forces them to be adults before their time. We need an attitude of nonviolence and actions that demonstrate this attitude.

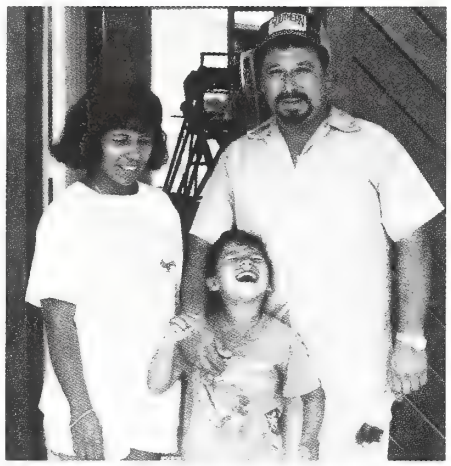
We "Big People" have to grieve what other adults have done to these children, and present a meaningful—and, therefore, powerful—peace alternative.

Counseling is a major aspect of this approach. Conflict management training for these boys is another part of this transformation. . . .

I can only hope that what the boys learned [about mediation] will truly become a part of who they are and replace what they were. They are Liberia's future.

My prayer is that their trauma will be transformed into healing. And this transformation will be a blessing to them, their peers, and other Liberians traumatized by war.—*Barry Hart*

A celebration of missions. *Archbold, Ohio (MBM)*—Over 700 people packed the Archbold High School auditorium for the evening service which concluded a June 27 missions festival. The festival included storytelling, a one-act play, international food samples, and displays. *Top photo:* LouAnn Kanagy, Wauseon, helps Joemy Buscher, Archbold, make a kite at the Bolivia booth. *Center:* Clayton Foor, Janice Foor, and Beth McDonald examine items in the Israel display. *Right:* A music group from Iglesia del Buen Pastor, Archbold, leads the congregation in singing. Pictured are pastor David Tijerina (at podium) and Manuel Tijerina.



For 15 years Rosa and Ruben Ramirez lived with their children in a labor camp. Just three months before Hurricane Andrew struck, they scraped together enough cash to purchase a mobile home—which was destroyed in the storm. Now the family has purchased their first house through the Nehemiah Project—a program initiated by Homestead Mennonite Church.

Nehemiah Project restores homes for low-income families

Homestead, Fla. (Meetinghouse)—One year after Hurricane Andrew roared across the Gulf States and southern Florida, Rosa and Ruben Ramirez and their five children moved into a four-bedroom home—the first house the family has ever owned.

"It's a dream come true," says Rosa, beaming. "It's everything to us, really."

The dream was made reality by the Nehemiah Project—Homestead Mennonite Church's program of buying repossessed houses damaged by Hurricane Andrew, fixing them up, and selling them to low-income families under special financial arrangements.

The church launched the Nehemiah Project as a part of an increased emphasis on community mission and service which has evolved since the hurricane.

Reconstruction is under way on 10 Nehemiah houses. In addition to the Ramirez house, three are near completion, but are housing Mennonite Disaster Service volunteers, some of whom are working on the other Nehemiah houses.

Mennonite Central Committee worker Mary Pries, who codirects the project with her husband, Ernie, says they have started paperwork on 45 applications and have received at least twice as many inquiries.

Nehemiah has already approved five applications which are now waiting for approval from the bank. This happens shortly before the applicants are scheduled to move in.

Nehemiah's guidelines for qualification include low income, usually around $14,000-$16,000 (U.S.), a credit rating, a savings account, and an examination of any outstanding bills or liens.

But Pries says there is another, intangible qualification: trust. That "spark inside them that they want to reach for something finer" can only be sensed, she says.

At the same time Nehemiah trusts its approved applicants, so they also trust Nehemiah, which leaves Pries feeling vulnerable.

"It's one of the foundations, to come through on this trust with these people," she explains. "We're helping them rebuild their lives. If you break this trust, what will happen to them afterwards?" One of her fears is that a financial institution won't approve a mortgage for an applicant after Nehemiah has already approved them.

But Pries says they believe they have a personal responsibility to these people and would be willing to raise the money themselves if necessary.—*Rich Preheim*

Beach + service = fun for church youth group

Ocean City, Md.—What a great vacation. A little sand. A little sun. A little service. . . .

Service? During vacation? Well, yes. For 19 members of the youth group from Cedar Grove Mennonite Church, Greencastle, Pa., a week at the beach was made especially memorable by the time spent in service at Ocean City Mennonite Church.

To get there, the group raised over $3,000 through bake sales, car washes, firewood sales, and auctions.

The first thing they did with the proceeds was to give a tithe to the Ocean City congregation. Moreover, they pledged to give half of each vacation day to the church.

Some of the youth taught in the church's vacation Bible school program, where they were a real hit with the children. One 4-year-old who had been reluctant to go to his nursery school during the school year begged to go back to Bible school. "I like those teachers," he said. "They give me lots of hugs."

Youth who weren't involved with stories, songs, and building relationships with the children readily picked up on other tasks. They mowed the vast lawn and trimmed shrubbery. Others painted fences and even built a storage shed for the church's outdoor equipment.

Oh, yes—and they all managed to get to the beach, too.

Cedar Grove and Ocean City enjoy a special relationship provided through Atlantic Coast Conference. Larger churches are paired with smaller congregations to provide encouragement and support.

After several years as partners, the two churches are now being assigned a new relationship with another church. The beach and Bible school experience was a sort of grand finale, although the groups will continue to be connected through the memories of this and other experiences.
—*Joyce Moyer Hostetter*

Youth from Cedar Grove Mennonite Church, Greencastle, Pa., sing with their pupils during vacation Bible school at Ocean City (Md.) Mennonite Church.

• **Haitians call for action.** Responding to requests from Haitian Christians, Christian Peacemaker Teams is coordinating a "Prayer Action for Haiti" among North American congregations. The campaign will coincide with the scheduled return of Jean-Bertrand Aristide to the presidency Oct. 30. Resources are available from CPT. The group also seeks participants for a delegation to Haiti Oct. 22-Nov. 1. The team will accompany Haitian Christians during a particularly dangerous period when the military has promised to give up power. CPT is also recruiting other volunteers to Haiti between Sept. 30 and Nov. 30. Call 312 455-1199 for more information.

• **Church rebuilds.** Southmost Mennonite Church, which was flattened by Hurricane Andrew last year, is in the process of rebuilding its meetinghouse. After holding services outdoors, in U.S. Army tents, under canopies and in shacks, the $120,000 reconstruction of the building is 80 percent complete, according to a report in the Aug. 22 *Miami Herald*. Volunteers from Mennonite Disaster Service, Christian Aid Ministries, and other sources have helped with reconstruction and funding.

• **Fruit fundraiser, part one.** Two groups of some 40 people each volunteered their time to produce 5,000 pounds of dried fruit from peaches and nectarines donated by Californian farmers. The dried fruit, which will be sold in relief sales across North America, is expected to raise $25,000 (U.S.) for the work of Mennonite Central Committee. The Mennonite and Mennonite Brethren volunteers—many of them retirees—traveled to California from Kansas, Colorado, South Dakota, Iowa, and as far away as Pennsylvania.

• **Fruit fundraiser, part two.** Fruit growers from the Reedley-Dinuba area of California joined efforts with Kansas volunteers to raise $15,000 for Mennonite Central Committee. The Californians donated a semitrailer of fresh grapes, nectarines, and peaches, which were packed into more than 1,200 boxes by volunteers from Hillsboro, South Hutchinson, Moundridge, and North Newton. The fresh fruit sold quickly at each of the four Kansas locations, with people lining up early to buy it. A large outdoor yard sale was held simultaneously at the North Newton site.—*Susan Balzer*

• **Funds to aid Lebanese.** Mennonite Central Committee (MCC) has sent $6,000 (U.S.) to clinics in Lebanon that are treating civilians injured by Israeli shelling of villages in the southern part of that country July 25-31. According to MCC worker Ed Epp, some of the villages attacked are places where the agency has worked for 15 years. "The people who are being caught in the cross fire are the same ones that we have been working with for a long time," Epp says. "They are our friends." MCC is the only foreign agency with ongoing program in the area experiencing the fighting.

• **MMA wins national award.** Mennonite Mutual Aid, Goshen, Ind., has merited the Excellence in Education award from the Life Office Management Association (LOMA) for 1992-93. MMA will receive the award at the LOMA annual conference in Toronto Sept. 20. The Excellence in Education award recognizes companies who do an outstanding job of developing their human resources through the FLMI Insurance Education Program. LOMA is an association of more than 850 life and health insurers from around the world.

• **Missionary transitions:**

Bonnie Bergey returned to Kenya Aug. 8 after a three-month home leave. Her two-year term is as Somalia representative for Eastern Mennonite Missions and Mennonite Central Committee. Her address is MBEA, PO Box 14894, Nairobi, Kenya.

Lois and Albert Buckwalter completed 43 years of Bible translation in the Chaco region of northern Argentina in June. The last project for the Mennonite Board of Missions workers was completing the Toba Short Old Testament. They arrived in the U.S. on June 5 and reside at 1432 Greencroft Dr., Goshen, IN 46526.

Michael Buckwalter has completed five years of service in Japan. The overseas mission associate with Mennonite Board of Missions served in a rural alternative community in Shintoku. His address is 1540 Greencroft Dr., Goshen, IN 46526.

Marianne and Daniel Goldschmidt-Nussbaumer, Mennonite Board of Missions workers in Benin, have completed a six-year assignment in health ministries. Their address is 12 rue de Givet, 68130 Altkirch, France.

Mary Ann and Herman Hartzler arrived in the U.S. on July 1 for a six-month North American assignment. The overseas mission associates with Mennonite Board of Missions serve in radio, literature, and other media ministries with Gospel Missionary Union in Malaga, Spain. Their address is c/o MBM, Box 370, Elkhart, IN 46515-0370.

Betsy and Bruce Headrick McCrae completed their term in Brussels, Belgium, as overseas mission associates with Mennonite Board of Missions on May 31. In July they began serving as country representatives in Hanoi for Vietnam, with Mennonite Central Committee.

Sandy and Dean Larimer, with Beau, Nico, Evan, and Elias, arrived in North America July 12 after serving three years in Djibouti. Their address is c/o Stan and Dorothy Burgess, 3435 Belle Terrace, Bakersfield, CA 93309.

Laura and Ken Litwiller, with Esther and Marta, returned to Ethiopia July 2 to continue community development work. Their address is c/o CARE Ethiopia, PO Box 4710, Addis Ababa, Ethiopia.

Eric Roth arrived in North America from Thailand June 15. He is on home leave after serving three years in church ministries. His address is 1603 S. Limestone St., Springfield, OH 45505.

Esther and David Yoder-Stenson left for China July 21 where they will serve three years teaching with China Educational Exchange. Their address is c/o Mr. Zhu Xing, Henan Agricultural University, Zhengzhou, Henan 450002, P.R. China.

• **Coming events:**

Michiana MEDA meeting, Assembly Mennonite Church, Goshen, Ind., Sept. 19. Program includes David and Shirley Shenk, Quilt Designs, Goshen, talking about their enterprise. Carry-in meal. Information from 219 533-6230.

CPS reunion for Camp 18 of Denison, Iowa, to be held at Comfort Inn, Lancaster, Pa., Sept 29-Oct. 1. Information from Henry B. Leaman, 717 393-5426.

Brochures invite visitors. Berlin Mennonite Church in Holmes County, Ohio, has used 17,000 "About the Mennonite Church" brochures from Mennonite Board of Missions Media Ministries since 1989. In comparison, the next highest user purchased 4,500. Pastor Paul King says they put the brochures in local restaurants and motels. Holmes County has many tourists interested in Amish and Mennonites. "Visitors come frequently to Berlin Mennonite Church because of the brochure," King says.

Two women from Michigan were visiting the area, saw a brochure, and came to church. A member invited them home for lunch. Upon returning to Michigan, one of the women wrote a note to her hostess, saying, "I realize now the 'extras' that Mennonites have. I plan to look up a Mennonite church here in Michigan to attend."

Women and Preschool Assembly, Forest Hills Mennonite Church, Leola, Pa., Oct. 4. Sara Wenger Shenk will speak on "Recovery of Hope for the Home." Workshop topics include family spirituality, worship, crafts, and book study ideas. Information from Tina Snyder, 317 West High St., Manheim, PA 17545; phone 717 644-4209.

CPS reunion for Camp Marietta unit, Camp Alexander Mack, Milford, Ind., Oct. 10-12. The program theme is "At Peace with the Environment." Contact Howard Kauffman, 1438 Greencroft Dr., Goshen, IN 46526 (219 533-6717) for reservations.

• **Change of address:**

Vincent Frey, Orrville, Pa., to 130 Penn Ave., Hatfield, PA 19440.

Lavon J. and Carol Welty from Elida, Ohio, to 3416 Danny Dr., Lima, OH 45801; phone 419 222-6100.

NEW MEMBERS

Leetonia, Ohio: Dorothy Hamilton and John Hamilton.

Marion, Shipshewana, Ind.: Laura Yoder, Terry Bontrager, Ryan Tribble, Kevin Spaulding, Desmond Schoonover, Cary Peters, Seth Osbon, Aaron Miller, Stacey Mast, Scott Griffith, and Anika Egli.

Midway, Columbiana, Ohio: David Bresin, Cheryl Bresin, Dale Weaver, and Marcia Weaver.

Neffsville, Lancaster, Pa.: Leslie Carol Book.

Perkiomenville, Pa.: Jason Derstine, Chris Long, and Sam Godshall.

Science Ridge, Sterling, Ill.: Phillip Bontrager and Lynette Bontrager.
Shore, Shipshewana, Ind.: Katie Kauffman.
Sonnenberg, Kidron, Ohio: Jana Swartzentruber, Bradley Beun, Bonnie Neuenschwander, and Ron Taylor.
Tavistock, Ont.: Dwayne Becker, Christine Beecraft, Dan Forthuber, Jeff Forthuber, Ross Herold, Jamie Weicker, Jeff Weicker, Angie Wettlaufer, Alea Bender, Karla Bender, Robert Bender, Stephanie Bender, Tara Berger, Theresa Berger, Julie Brenneman, Sherry Ramseyer, Bob Seyler, and Pam Seyler.

BIRTHS

Albrecht, Barry and Cheryl Litwiller, Sebewaing, Mich., Erin Lee (second child), July 27.
Goering, Matthew and Kristen Ediger, Kansas City, Kan., Emily Taylor (first child), July 5.
Good, Larry and Denise Eberly, Souderton, Pa., Lydia Mae (second child), July 27.
Herr, Daniel S. and Melinda Snyder, Ephrata, Pa., Danielle (third child), July 31.
Hochstetler, Lee and Susan Sandberg, Dallas, Tex., David Josiah (second child), July 30.
Leander, Todd and Jill Roth, Morton, Ill., Blake Alan (second child), Aug. 2.
Martin, Landis and Miriam Zimmerman, Northampton, Pa., Laura Beth (tenth child), Aug. 1.
Martin, Steve and Beth Witmer, Lexington, S.C., Jacob Steven (first child), June 16.
Mast, Mindy, Phoenix, Ariz., Amara Avery (first child), June 21.
Nafziger, Grant and Juanita Wagler, Wellesley, Ont., Travis Samuel David (second child), June 16.
Oyer, Gary and Louisa Swartley, Hesston, Kan., Michael James (second child), July 25.
Rittenhouse, Scott and Sherise, Telford, Pa., Taleh Rose (third child), May 23.
Stoltzfus, J. Michael and Tina Beachy, Lewisburg, Pa., Mackenzie Rae (second child), July 11.
Wengerd, Ken and Brenda Schrock, Millersburg, Ohio, Grant Michael (third child), July 30.
Yoder, Mike and Cathy Cosby, Beech Grove, Ind., Kyle Michael (first child), June 5.

Workers depart for seven countries abroad. *Archbold, Ohio (MBM)*—Nine new overseas workers with Mennonite Board of Missions gathered for orientation before beginning assignments in seven countries. They are: *front row, left to right*—Carmen and Vicente Minino, Santo Domingo, Dominican Republic, to Mexico City, Mexico; Mervin and Rose Stutzman, New Paris, Ind., to San Juan, Puerto Rico; *back row*—Joshua Yoder, Elkhart, Ind., to Paris, France; Margrit Kipfer, Barau, Switzerland, to Santa Cruz, Bolivia; Katherine Yutzy, Goshen, Ind., to India; Todd Christophel, Goshen, Ind., to Burgos, Spain; Phil Yoder, South Bend, Ind., to Jokkmokk, Sweden.

MARRIAGES

Graves-Yoder: Jim Graves, Goshen, Ind. (Clinton Frame), and Kimberly Yoder, Middlebury, Ind. (Clinton Brick), July 24, by Bob Shreiner and Ron Kennell.
Hamsher-Dunn: Bruce Hamsher, Sugarcreek, Ohio (Walnut Creek), and Jocelyn Dunn, Sugarcreek, Ohio (Walnut Creek), May 29, by Ross A. Miller.
Harshbarger-Beyeler: Chad Harshbarger, Bellefontaine, Ohio (Bethel), and Denise Beyeler, Leo, Ind. (North Leo), July 31, by Ray Erb.
Hilton-Nickel: Alan Hilton, Calgary, Alta. (South Calgary), and Darlene Nickel, Calgary, Alta. (South Calgary), July 24, by John A. Miller.
Illingworth-Beachy: Christopher Illingworth, North Pole, Alaska (Methodist-Presbyterian), and Sheila Beachy, Kalona, Iowa (Kalona), July 24, by Scott Swartzendruber.
Jantzi-Nau: Daniel A. Jantzi, Milverton, Ont. (Riverdale), and Francis Marie Nau, Stratford, Ont. (Pentecostal), July 10, by Gordon A. Duncan.
Kreider-Wile: Brent Kreider, Manheim, Pa. (Forest Hills), and Kristin Wile, Mount Joy, Pa. (Congregational Bible), July 31, by Mark R. Wenger.
Markus-Brubaker: Jerry Markus, Royersford, Pa. (Frazer), and Amy Brubaker, Scottdale, Pa. (Scottdale), May 22, by Jason Kuniholm.
Mast-Grieser: Iralee Mast, Goshen, Ind. (Clinton Frame), and Annette Grieser, Goshen, Ind. (Clinton Frame), July 31, by Bob Shreiner.
Poole-Zettel: Paul Poole, Wellesley, Ont. (Wellesley), and Kim Zettel, Wellesley, Ont. (Wellesley), June 12, by Ray Martin.
Rickert-Nase: Jeffrey Rickert, Sellersville, Pa. (Covenant Community Fellowship), and Heather Nase, Harleysville, Pa. (Covenant Community Fellowship), July 31, by Earl Anders.
Stoltzfus-Hostetter: Vernon Stoltzfus, Strasburg, Pa. (Strasburg), and Dorcas Hostetter, Parkesburg, Pa. (Maple Grove), July 24, by Phil Freed.
Straits-Sigrist: Steven Straits, Millersburg, Ohio (Catholic), and Merry Lynn Sigrist, Walnut Creek, Ohio (Berlin), July 3, by Paul O. King and Ron Aubrey.
Taylor-Amstutz: Ron Taylor, Kidron, Ohio (Kidron), and Pam Amstutz, Apple Creek, Ohio (Sonnenberg), June 18, by Dennis R. Kuhns.
Troyer-Hummel: Vaughn Troyer, Millersburg, Ind. (Clinton Frame), and Inga Hummel, Millersburg, Ohio (Berlin), June 5, by John Drescher.
Yoder-Lefever: Rodney Yoder, Winfield, Pa. (Community Mennonite Fellowship), and Debra Lefever, Milton, Pa. (Community Mennonite Fellowship), July 24, by A. Willard Shertzer.

DEATHS

Beun, Hubert, 65, Apple Creek, Ohio. Born: Nov. 7, 1928, Netherlands, to Michiel and Adriana Duindam Beun. Died: July 24, 1993, Wooster, Ohio. Survivors—wife: Johanna M. de Die Beun; children: Maria Day, Mike, Hubert, Jr., Henry, Adriana Jordan, Johanna Badertscher, Willie, Janneke Smith; brother: Hendrik; 20 grandchildren. Predeceased by: Benjamin (son). Funeral and burial: July 27, Oak Grove Mennonite Church, by James Schrag.
Beyeler, Lester Alfred, 93, Smithville, Ohio. Born: May 22, 1900, Baughman Twp., Ohio, to Alfred and Elizabeth Geiser Beyeler. Died: July 24, 1993, Smithville, Ohio, of a stroke. Survivors—wife: Edna Viola Zimmerly Beyeler; children: Glenard, Lowell, Milton, Robert, Ivan, Lester, Marion, Esther Gray, Elizabeth Jacobs, Eunice Brenneman, Eloise Hostetler, Elaine Hershberger; brother: Floyd Beyeler; 29 grandchildren, 9 great-grandchildren. Predeceased by: James (son). Funeral and burial: July 28, Crown Hill Mennonite Church, by Ernest J. Hershberger.
Blough, Esther N. Shaffer, 72, Boswell, Pa. Born: Aug. 10, 1920, Somerset County, Pa., to Clarence L. and Gladys Thomas Shaffer. Died: July 29, 1993, Johnstown, Pa., of an aneurysm of the brain. Survivors—husband: Vernon I. Blough; brother and sister: Grace Weaver, Richard Blaine Shaffer. Funeral and burial: Aug. 1, Thomas Mennonite Church, by Homer Schrock, Donald Speigle, and Aldus Wingard.
Christ, Kathleen J. Christy, 57, Washburn, Ill. Born: June 6, 1936, Mason County, Ill., to Leo and Mattie Vaughn Christy. Died: July 11, 1993, Eureka, Ill., of cancer. Survivors—husband: Walter Christ; children: William, Julie, Naomi El-Derzi; sister: Mary Lou Adams; 2 grandchildren. Funeral: July 14, Metamora Mennonite Church, by Dennis Kennell, Robert Harnish, and Roger Hochstetler. Burial: Black Partridge Cemetery.

Detwiler, John William, 73, Goshen, Ind. Born: Sept. 24, 1919, Cherry Box, Mo., to William and Barbara Detweiler Detwiler. Died: Aug. 13, 1993, Goshen, Ind., of cancer. Survivors—wife: Elizabeth "Betty" McNeilly; sons: Thomas, Mark; brother and sister: Earl, Ruth Kreider; 5 grandchildren. Funeral and burial: Aug. 16, Pleasant View Mennonite Church, by James Detweiler and Ron Diener.

Garber, John Fay, 88, Harrisonburg, Va. Born: Feb. 25, 1905, Victorville, Calif., to David and Ellen Plank Garber. Died: June 21, 1993, Harrisonburg, Va. Survivors—wife: Ruth Wenger Snider Garber; children: Leonard, Rhoda Cressman, S. David, Phoebe Hershey, Lois Lehman, Esther, John, Rachel; stepdaughter: Anna Veney; 18 grandchildren, 14 great-grandchildren; 2 step-grandchildren. Predeceased by: Anna May Wenger Garber (first wife) and Ethan (son). Memorial service: June 25, Lindale Mennonite Church, by Harold Emswiler and Paul Kratz. Burial: Springdale Mennonite Cemetery.

He was ordained in 1930 and pastored several Mennonite churches in Ontario, Ohio, Iowa, Virginia, and West Virginia.

Gerber, Alma Mullet, 84, Nappanee, Ind. Born: Sept. 9, 1908, Wakarusa, Ind., to John and Emma Weldy Mullett. Died: Aug. 4, 1993, Goshen, Ind. Survivors—children: Judy, Sally Winesburg, John, Arnold, Allen, Jerry; 14 grandchildren, 14 great-grandchildren. Predeceased by: Valentine Gerber (husband), Richard (son), and Nancy E. Helmuth (daughter). Funeral: Aug. 6, North Main Street Mennonite Church, by Ken Bontreger and Bob Gerber. Burial: South Union Cemetery.

Hege, Elizabeth M. Baer, 97, Greencastle, Pa. Born: Jan. 29, 1896, Hagerstown, Md., to Henry and Barbara Martin Baer. Died: June 22, 1993, Chambersburg, Pa., of heart failure. Survivors—children: Lois Brenneman, Nathan, Barbara Risser, Dorothy Groff, David, Martha Hossler; brother and sister: Benjamin Baer, Leah Martin; 16 grandchildren, 35 great-grandchildren. Predeceased by: Jonas E. Hege (husband). Funeral: June 26, Marion Mennonite Church, by Merle Cordell, Duane Frederick, and Alvin Kanagy. Burial: Marion Mennonite Church Cemetery.

Hershey, Mary C., 102, Marietta, Pa. Born: May 8, 1891, East Donegal Twp., Pa., to Christ and Mary Charles Forry. Died: July 16, 1993, Lancaster, Pa. Survivors—children: Anna Mae Gable, Mildred Lutz; 3 grandchildren, 7 great-grandchildren, one great-great-grandchild. Predeceased by: John Hershey (husband). Congregational membership: Mount Joy Mennonite Church. Funeral: July 19, Mennonite Home, Lancaster, Pa., by Shelley R. Shellenberger and Jeff L. Martin. Burial: Bosslers Mennonite Cemetery.

Hostetler, Amos O., 92, Topeka, Ind. Born: April 1, 1901, LaGrange County, Ind. Died: July 18, 1993, Topeka, Ind. Survivors—wife: Carrie Ebersol Hostetter; children: Marie, Betty Kauffman, Mervin, Meredith, Mark; stepdaughter: Glendola Burkey; foster stepson: Charles Hawks; sister: Ruth Miller; 22 grandchildren, 38 great-grandchildren, 4 great-great-grandchildren, 5 step-grandchildren, 2 step-great-grandchildren. Predeceased by: Thersa Hooley Hostetler (wife). Funeral: July 21, Emma Mennonite Church, by John Murray. Burial: Miller Cemetery.

He was ordained minister in 1944 and served 31 years.

Hostetler, Wilbur, 86, Goshen, Ind. Born: May 26, 1907, to Noah and Lizzie Eash Hostetler. Died: July 24, 1993, Goshen, Ind. Survivors—children: Gordon, Verda Bialac, Susan Guipe; brother: J. J.; 6 grandchildren. Predeceased by: Velma Lapp Hostetler (wife). Congregational membership: College Mennonite Church. Funeral: July 27, Yoder-Culp Funeral Home, by Rachel Fisher.

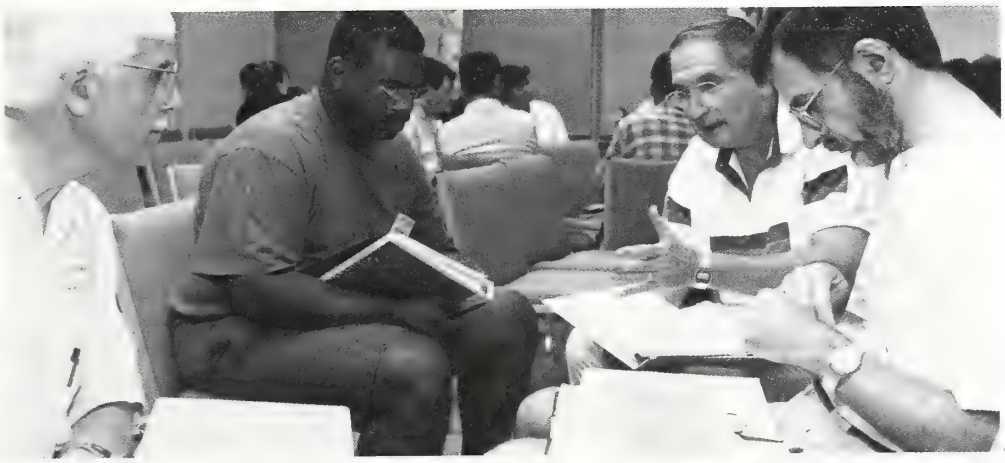
He was ordained minister in 1938 in Roseland, Neb., and served in India for 17 years.

Martin, Iva Christina, 94, Manson, Iowa. Born: Sept. 17, 1898, Garden City, Mo., to Amos and Clara Troyer Martin. Died: June 27, 1993, Manson, Iowa. Survivors—sisters: Elsie Martin, Vera Brown. Funeral: June 30, Manson Mennonite Church, by Curt Kuhns. Burial: Rose Hill Cemetery.

Miller, Payson, 73, LaGrange, Ind. Born: Dec. 18, 1919, Shipshewana, Ind., to John S. and Nora Sunthimer Miller. Died: Aug. 12, 1993, LaGrange, Ind. Survivors—wife: Waneta Miller; children: Virginia, Sherry, Galen; brothers and sisters: Ernest, Orvan, Truman, Mirvin, Berniece Yoder, Ruby Weaver, Vera Bontrager, Buelah Neff; 10 grandchildren. Funeral and burial: Aug. 15, Shore Mennonite Church, by Barry Loop.

Sweigart, Arthur P., 63, Mount Joy, Pa. Born: Jan. 9, 1930, Parkesburg, Pa., to D. Wayne and Mary Byler Sweigart. Died: July 31, Lancaster, Pa. Survivors—wife: Mary Stauffer Sweigart; children: L. Anthony, Clifford S., Kenton L., Crystal A. Martin; sisters: Dorothy Hostetler, Nora J. Good; 9 grandchildren. Funeral: Aug. 3, Mount Joy Mennonite Church, by Joseph N. Sherer and Shelley R. Shellenberger. Burial: Kraybill Mennonite Cemetery.

Wilson, John A., 55, McVeytown, Pa. Born: Nov. 10, 1937, to John H. and Anna Bliss Wilson. Died: July 1, 1993, Lewistown, Pa. Survivors—sons: Neil, Ryan; brothers and sister: Grace Henry, Marlin, Ray. Funeral: July 5, Booth Funeral Home, by Max Zook. Burial: Locust Grove Mennonite Cemetery.



School for Apostles held. *Quarryville, Pa. (EMM)*—Some 95 people participated in the School for Apostles at Black Rock Retreat July 12-16. The weeklong Eastern Mennonite Missions program is designed to train leaders for church planting and evangelism. Above (left to right), Cal Kaufman (Morton, Ill.), Keith Jackson (Birmingham, Ala.), Al Pilong (Norma, N.J.), and Marlin Sharp (Norman, N.J.) share during an inductive Bible Study.

CALENDAR

Churchwide Stewardship Council, Elkhart, Ind., Sept. 10-11
Coordinating Council, Elkhart, Ind., Sept. 14
Lancaster Conference fall assembly, Lancaster, Pa., Sept. 16
Mennonite Board of Education board of directors, Elkhart, Ind., Sept. 17-18
Integration Exploration Committee, Harrisonburg, Va., Sept. 18-20
Mutual Aid Sunday, Sept. 19
African-American Mennonite Association board meeting, St. Louis, Mo., Sept. 23
United Native Ministries Council fall meeting, Riverton, Man., Sept. 30-Oct. 3
World Communion Sunday, Oct. 3
New pastors orientation, Elkhart, Ind., Oct. 4-6
Amish Tricentennial Conference, Metamora, Ill., Oct. 14-16
Women's Missionary and Service Commission executive committee, Iowa City, Iowa, Oct. 15-16

Newspaper

**********CAR-RT-SORT** CR-23
390300 51X 6114 285
RICHARD A KAUFFMAN /CONSULTANT
ASSOC MENN BIBLICAL SEM
3003 BENHAM AVE
ELKHART IN 46517-1999

Healing the lame and glorifying God

On Easter Sunday in a West African village, a middle-aged woman surrounded by several children rushes up to a North American couple, greets them warmly, and thanks them profusely for some good deed in the distant past. A few minutes later, the woman's husband races up on his motorcycle and breathlessly offers his own enthusiastic greetings and deep gratitude.

What prompted such a spontaneous outburst of emotion toward these North Americans, who happened to be James and Jeanette Krabill, missionaries with the Mennonite Board of Missions in Côte d'Ivoire?

The story began about a decade earlier when the Krabills learned that this woman, a fellow villager, was critically ill. James drove the couple over dangerous roads in a barely functioning station wagon to get help. Four hours later the woman was undergoing emergency surgery. After the surgery, the attending physicians said the Krabills' quick response had definitely saved this woman's life.

The happy reunion in 1993, reminiscent of a biblical scene of pure joy and unrestrained thanksgiving, was but one that my wife Shirley and I had the privilege of observing firsthand while we directed the Goshen (Ind.) College Study Service Term in Côte d'Ivoire this spring and summer. We had the unusual opportunity to see some of our church's missionaries at work during an extended period of time.

From childhood, we had listened to the stories of returned missionaries, but no story could adequately convey the deep Christian commitment, compassionate caring, and unheralded competence that we witnessed among our Mennonite missionaries in West Africa.

As lay members of the Mennonite Church, we were repeatedly impressed by our missionaries. We saw them living out MBM's approach in West Africa, which has emphasized supporting local Christians as they grow in faith and challenging them to practice the way of love in their everyday lives.

Here are three snapshots:

• A few weeks after Easter, MBM missionary Annelise Goldschmidt from Ferrette, France, received a joyful embrace from a mother in another Ivoirian village. Some years earlier, Annelise was helping to conduct summer Bible camps for teenagers. She was moved by a girl who had never walked, but still traveled several miles on her hands and knees to attend the camp. Annelise decided to seek specialized medical treatment for her.

Today, after undergoing surgery and being fitting with braces, the young woman can walk. Not only has she been healed in body, but she is also a fervent Christian. She has encountered the gospel in all its power.

• When Monrovia, the capital city of Liberia, came under attack in 1992 during the civil war there, MBM missionaries Phil and Christine Lindell Detweiler and Barry Hart chose to stay as an act of solidarity with their colleagues. Their Liberian friends insisted that the three leave the country in the fall of 1992, but these courageous missionaries all returned to Monrovia within a matter of months to continue their ministry of healing.

Today Phil and Christine help obtain essential medical supplies for the war's many victims. Barry has written a manual on conflict resolution and conducts trauma counseling sessions for "boy soldiers" who were pressed into military service (see page 11).

• In poverty-stricken Benin, MBM missionaries Daniel and Marianne Goldschmidt-Nussbaumer and Rodney and Lynda Hollinger-Janzen cooperated with several dozen churches to help launch a regional health center. Now the center's 50 employees serve some 40,000 patients annually. Hollinger-Janzens assist with Bible studies for church leaders and women's groups alongside their work with programs in community health.

During recent decades, Mennonite Board of Missions has found it difficult to maintain program levels because contributions have not kept pace with steady inflation at home and the sometimes rampant inflation abroad.

However, in West Africa at least, MBM has found creative ways to remain faithful to the great commission, and the benefits to the church are clear. We trust our missionaries can count on us for ongoing support as they continue to do good work which glorifies God and builds the church.—*Stuart W. Showalter*

Stuart W. Showalter, a Gospel Herald *editorial consultant, is a professor of communication at Goshen College.*

ASSOCIATED MENNONITE BIBLICAL SEMINARY
ELKHART
LIBRARY
SEP 16 '93

September 14, 1993

Gospel Herald

THE WEEKLY MAGAZINE OF THE MENNONITE CHURCH

"In those rare situations when very difficult decisions must be made about the life of the mother or unborn child, Christians should prayerfully seek the guidance of the Holy Spirit with a group of believers."

Abortion.

Is there a word more volatile in modern North American society than this one? Every day we are bombarded by rhetoric from both sides

of this issue to listen, to do more, to take a stand. Time only intensifies the battle. A middle ground, if there ever was one, seems to be eroding fast as both those who call themselves "pro-life" and those who are "pro-choice" harden their attitudes and intensify their arguments. In perhaps the ultimate irony, at least two doctors have lost their lives recently for their roles in performing abortions.

Sometimes unwillingly, the church too has been pulled by society into the conflict. At least one priest is alleged to have justified the killing of abortion doctors on the basis that "fewer babies will be killed." Both pro-lifers and pro-choicers appeal to the Scriptures to support their arguments and call on the church to take up their banners.

In this issue Gospel Herald *takes another look at this highly charged subject. We begin with the official statement of the Mennonite Church, adopted in 1975 by the delegates to Mennonite General Assembly:*

Because we believe the Bible teaches that persons are created in God's image, that human life is a gift from God to be held in high esteem, and that God's interest in individuals begins before their birth with his desire

ALSO IN THIS ISSUE

Mennonite human rights advocate flees Colombia 11

Role of women prompts debate at MWC meeting 12

In the light of the spiritual and ethical erosion in our society we need to accept our responsibility to recognize and protect the sanctity of human life.

The 1975 Assembly Statement

that they develop into knowledge of and faith in him:

We believe that—

1. Abortion violates the biblical principles of the sanctity and value of human life.

2. In the light of the spiritual and ethical erosion in our society we need to accept our responsibility to recognize and protect the sanctity of human life.

3. While we do not legislate morality for society we should work toward making counsel concerning alternatives available to each person who seeks an abortion.

4. In those rare situations when very difficult decisions must be made about the life of the mother or unborn child, Christians should prayerfully seek the guidance of the Holy Spirit with a group of believers committed to discerning the Lord's leading.

5. The Scriptures teach us not to look with punitive judgment on those who differ but to be sensitive toward their situation and surround them with care and compassion.

With the Mennonite Church statement on abortion also came several paragraphs of commentary and a study guide. The commentary says in part:

It may be that the circumstances that have forced the church to think deeply about its stand on abortion will have served it well. The church might be led to see that indignant protests against abortion have integrity only when followed by concern for human life. It could well become a more compassionate body, no longer as judgmental of the unwed mother, as unaccepting of her child, nor as judgmental of the woman who chooses abortion. It could become ready to support financially and in other ways the families of handicapped children and large families. Instead of fighting liberalized abortion laws it might work harder toward a world in which the ills of a materialistic dehumanizing society would be cured by divine love and acceptance. Its members might think more seriously about becoming adoptive or foster parents to care for battered and unwanted children. It could provide more teaching, counseling, and other services regarding attitudes toward abortion, family planning, and sex. It could work toward forming groups made up of pastors, physicians, and lay persons to be available to help in the making of moral decisions concerning abortion.

Though adopted 18 years ago, this statement has not been replaced by any other. It is still the one by which we govern belief and practice on the subject of abortion. So we wrote to several women in the church asking for their responses:

- *Do you find the statement helpful in arriving at a personal position on abortion?*
- *What is missing in this statement?*
- *Has the church done what it was called to do 18 years ago with this statement?*
- *How can the Mennonite Church be more helpful as its members make the difficult decisions about abortion in their lives and in their professions?*

The responses of six Mennonite women follow:

Instead of trying to be 'squeaky clean' on this issue, the church would better serve the world by holding out hands of mercy to people caught in moral dilemmas.

Marlene Kropf

Twenty years ago I was forced to make a painful personal decision regarding abortion. I was five or six weeks pregnant when our son contracted rubella. Because of the risk of damage to the fetus if I were to become ill, our obstetrician advised me to get an abortion.

Weeks of intense reflection and soul searching followed. The recent legalization of abortion created a bewildering array of theological and ethical questions. Because my youngest brother was born with Downs syndrome, I knew firsthand the pain and struggle of a family living with a handicapped child. I was afraid I did not have the courage or stamina to bear such a burden.

At that time the Mennonite Church had no official statement on abortion, so my husband, Stanley, and I followed the common practice in our urban congregation of calling together a small group, including our pastor, to pray with us and help us find our way to a decision. We also consulted with a visiting church leader who was associated with Mennonite health organizations.

From this vantage point many years later, I am grateful for the 1975 statement. Although I would express my convictions in slightly different language, I believe it upholds a deep respect for life and also recognizes the ambiguity of our human situations.

I'm not so sure, though, that the statement has resolved the church's struggle with abortion. We remain caught between conflicting values.

On the one hand, we would like to be perfectly consistent in our refusal to kill. We reason that if we don't participate in warfare, neither should we take the life of a fetus. We often find ourselves repulsed, however, by the brutal attitudes and behavior of those who stage protests at abortion clinics, and we wonder why their outrage doesn't extend to protest against war as well.

If, on the other hand, we open our eyes to the justice dimensions of the abortion issue, we quickly realize that poor women suffer most when legal abortions are not available. There is also something inconsistent about forcing parents to give birth to handicapped children and then not providing support for the care of those children.

And if we stand in judgment against those who claim a woman has the right to make decisions about her own body (condemning the individualism of that value system), we are forced to face our own lack of commitment to the stringent demands of communalism. As North Americans, we are accustomed to a high level of control and personal freedom when we make decisions about our own lives.

Instead of trying to be "squeaky clean" on this issue, I believe the church would better serve the world and the fulfillment of Christ's reign by doing what the church does best:

- sing and tell the story of a loving God who cares when sparrows fall;
- nurture communities of faith where every life is cherished;
- hold out hands of mercy to people caught in agonizing moral dilemmas.

In the end that's what helped me the most. In the midst of our discernment, our pastor said to me, "You will have to make a decision based on your best thinking at this time. If at some future time you come to believe that your decision was wrong, you must remember that God is merciful and will forgive you." Those words of grace set me free to move toward a decision because I could trust that God would be with me no matter which course I chose.

The other decisive influence was a story. One day as I brooded over the impending decision, a burst of insight came when I remembered a collection of stories I had loved as a child: Elizabeth Hershberger Bauman's *Coals of Fire*. Those stories of people who chose to suffer rather than take life had made an indelible impression on me. When I realized that I belong to such a community, I knew what decision was required of me. Grace and strength would be provided to bear whatever might come.

Today I would make one addition to the commentary on the Assembly '75 statement. Beyond providing moral guidance, the church should also create worship rituals for persons involved with abortion decisions. Though these rituals might occur in small groups rather than large settings, they could still communicate the church's care and mediate God's love and guidance in the midst of a frightening and confusing time.

Marlene Kropf, Elkhart, Ind., heads the worship and spirituality department of Mennonite Board of Congregational Ministries. Marlene and her husband, Stan, are the parents of two.

"The precepts of the Lord are right, rejoicing the heart; the commandments of the Lord are clear, enlightening the eye; . . . the ordinances of the Lord are true and righteous altogether."
—Psalm 19:8, 9b, NRSV

Gospel Herald

Editor: J. Lorne Peachey

Assistant Editor: Cathleen Hockman

Editorial consultants: George R. Brunk III, Richard A. Kauffman, Martha Kolb-Wyckoff, Stuart Showalter, Diane Zaerr

Gospel Herald (ISSN 0017-2340) is published weekly, except for the third week of August and the first week of December, for the Mennonite Church by the Mennonite Publishing House. Subscription rate (in U.S. dollars): $27.50 per year; outside U.S. and Canada (air mail delivery): $47.50 per year. Group and bulk rates available. Call 1 800 245-7894.

Editorial and subscription address: *Gospel Herald,* 616 Walnut Avenue, Scottdale, PA 15683-1999. Telephone: 412 887-8500. FAX: 412 887-3111.

Second-class postage paid at Scottdale, PA 15683-1999. Lithographed in the United States. Copyright © 1993 by Mennonite Publishing House. Canadian subscriptions: second-class postage paid at Kitchener, Ont., publication mail registration no. 128562.

Gospel Herald is a member of the Associated Church Press and of Meetinghouse, an association of Mennonite and Brethren in Christ editors.

Postmaster: send form 3576 to 616 Walnut Ave., Scottdale, PA 15683-1999.

Vol. 86, No. 36: Sept. 14, 1993

Printed on recycled paper

Credits: cover art and pp. 2, 5, 6, and 8 by Ingrid Hess, p. 12 by Michael Hostetler, p. 13 by Howard Zehr, p. 15 by Gwen Groff, p. 16 by Wes Newswanger, p. 18 by Lorin Beidler.

Marian Brendle Hostetler

The church's statement on abortion covers well three basic concepts: the high value of human life, our opportunity to demonstrate that value by acting in positive ways to enhance life, and the care and compassion we have for all people, even those who disagree with our position on abortion.

I am pleased that the Mennonite Church shaped a statement on abortion before the issue became so extremely polarized within the Christian community.

As I have studied the statement and discussed it with others, I find it covers well three basic concepts which I find necessary. First is the high value of human life and our responsibility as Christians to live out that priority. Second is our opportunity to demonstrate that value by acting in positive ways to enhance life for as many people as we are called to minister to.

Third is the care and compassion we have for all people, even those who continue with abortion in spite of our counsel or who differ with our view on abortion. Working for a better way does not mean we force that morality on all people or legislate it for them.

I believe the statement could be strengthened by rearranging some of the wording so that the positive actions desired are not lost in the middle of the sentence behind a qualifying clause. We need strong, creative ideas and plans for responding to hurting individuals and families. I rejoice that Mennonites are already involved in many affirmative ways.

The accompanying commentary on the statement challenges me and the Mennonite Church to a lot more active duty. So much so that we won't have time for absolutist rhetoric or anti-anything.

I have a friend in Africa who had an abortion at age 45. Her three children were all grown, living in the United States, and she had just been awarded custody of a 13-year-old orphan. Her reasoning behind the abortion? The high possibility of a deformed child as well as the other responsibilities which she felt God was calling her to continue. She is a lifelong missionary.

Do I condemn her as a murderer because she made a choice different than I might have made? Do I condemn her because God could have had a whole new set of experiences and joys for her had she given birth to either a healthy or a deformed child?

In my mind I keep hearing Jesus' warnings about keeping the letter of the law and washing the outside of the cup—and I beg God for mercy in my human attempts to be faithful.

Life experiences do influence our thinking. I have experienced both a miscarriage and the death of a 3-year-old son. Though each was a

The caring community of faith should be a refuge and a help in the grave decisions to be made in the cases of pregnancies out of wedlock or situations of rape or incest.

loss I had to deal with, losing a 3-year-old child had so many more dimensions of pain and sorrow than the miscarriage. I need to remind myself often that life experiences are different for each of us; therefore I want to live and speak in ways that celebrate life and encourage others to do the same.

Marian Brendle Hostetler enjoys working with Mennonite women as staff person for Women's Missionary and Service Commission. She has been to Africa on assignments with Mennonite Central Committee and Mennonite Board of Missions. She is married to Darrel, mother of five, and grandmother to five.

Ruth Brunk Stoltzfus

The prophet Jeremiah said (1:4-5,12), "The word of the Lord came to me saying, 'Before I formed you in the womb I knew you, before you were born I set you apart; I appointed you as a prophet to the nations.' " Then Jeremiah declared, "The Lord said to me . . . 'I am watching to see that my word is fulfilled.' "

At what point between conception and birth is the little being a person? This matter is in God's hands alone. We are not gods. We cannot and indeed we may not decide this.

In my own experience, each time I knew I was pregnant I began praying for our little one with feelings of tender love. I could not have destroyed the life in my womb any more than the life in the crib later. (There is a difference, in my view, between preventing conception and destroying life after conception.)

There is a linkage between the destruction of human lives in war and the destruction of unborn babies in the womb. Someone has said it's more dangerous to be in the womb than on the front lines of battle. How tragic when the mother's body is a place of destruction instead of a place of protection and nourishment for the little one who has been conceived!

I cannot forget the little baby girl born with one arm slashed off by an abortionist when the mother, eight months pregnant—and within U.S. law—decided on abortion.

I cannot forget the woman who said she was told the little blob of tissue would be as easily removed as a wart, then after the suction process looked down and cried, "I killed my baby!" when she saw what looked like bits and pieces of her baby mixed with a lot of blood.

I cannot forget the woman who keeps thinking of the stages that could have been: "My baby would be six now and starting to go to school . . . 17 and graduating from high school. . . ."

To the narrow and widespread "choice" argument, "It's the woman's body," we must counter, "It's her baby—and the innocent, helpless, dependent little one has no choice."

Let us more forthrightly teach chastity. In our ministries to young people let us teach abstention from sexual intercourse outside of marriage. There are youth ministers gifted for this. The time is long overdue for more open and frank

Abortion is a 'systematic' sin. That means we all have to repent and reevaluate our North American 'good life' to make changes so that others may simply have life.

talks and books that give a good understanding of one's sexual nature, ways to reject society's barnyard morals, and to say no to premarital sex. Some young people have said, "Why haven't we heard more about this?"

Let us show compassion and mercy. In the case of pregnancies out of wedlock or situations of rape or incest, there are no easy answers. The caring community of faith should be a refuge and a help in the grave decisions to be made and in the consequences of those decisions.

We cannot fathom the extent of God's mercy toward those who have violated God's laws and seek forgiveness in Christ. As those who have also sinned in our own ways, let us reflect God's boundless mercy as we deal tenderly with those among us who need our help. The church must be a place of forgiveness for those who have sinned and a place of sacrificial help in any way—a place of renewed faith and hope.

Ruth Brunk Stoltzfus, Harrisonburg, Va., is a mother and grandmother active in the church and in her Concord Family Life Series for newspapers and radio.

Melanie A. Zuercher

Some time ago, the Sunday evening discussion at the church I attend focused on a column from the daily newspaper. The religion columnist wrote that to people who aren't affiliated with mainline, mainstream religion in the United States—and maybe to some who are—it must seem that Christians consider only two things sin, abortion and sexuality, because that's what gets the most press.

The columnist's point: we Christians need to own up to the multitude of sins in our lives, perhaps before we so loudly condemn these two "big" ones.

The fellowship group proceeded to illustrate the need for this particular point by missing it. Instead, we spent the hour debating abortion and homosexuality!

I feel a lot like that columnist, and like my Presbyterian pastor who tried, vainly, to redirect the discussion toward the columnist's true thesis. Most of what I've heard and read from Mennonites on abortion misses a large part of the point.

I believe abortion is sin. But I also think, as Mennonite pastor Vern Rempel put it in a sermon on abortion, that it's part of a "web of sin." I've only rarely heard or read other strands of the web addressed, and they should be, for the web touches us all.

It's not enough to say that a woman who does, for whatever reason, commit the sin of abortion should repent and the rest of us forgive her. Abortion is also her sexual partner's sin (even if the sex was consensual); pregnancy is impossible without a man. Abortion is the sin of the churches' failure: to provide a loving, caring, accepting community in which a woman with an unwanted pregnancy can discern options; to offer options like help in raising and caring for the child and/or other children.

Abortion is also a "systemic sin." In this economy, women are held unequally responsible for supporting and raising children, a person working full-time at minimum wage can't cross the poverty line, and tens of thousands of women and children are denied adequate health care. In this society, men hold primary power, which turns the abortion "debate" into men's battle to control women, children, and their bodies.

These systems allow most North American Mennonites to live comfortable, middle-class lives. These systems force some women to consider abortion as an option.

Although I find the 1975 Mennonite Church statement on abortion to miss the point as well, and I dislike the wishy-washy language of the accompanying commentary, I don't think changing or keeping statements is the most important issue here. It's okay to have words to live by—if then we do it!

That means we *all* have to repent and "go and sin no more." That means men owning their re-

sponsibilities; men and women *being* the church, the caring community; all of us reevaluating our North American "good life," to make changes so others may simply *have* life.

Melanie A. Zuercher is a freelance writer from Whitesburg, Ky.

Linda Gehman Peachey

Thinking about abortion always fills me with a kind of nameless sorrow and disgust. And I confess I have struggled to find my voice on this issue.

On the one hand, it all seems so clear. Human life *is* precious. As followers of Jesus, we should do all we can to embrace and respect life. We should especially protect the lives of those who are most vulnerable.

On the other hand, while I can affirm this in my own personal life and within the church, I struggle with how one applies this affirmation of life to our larger society. Where does one begin?

For me, abortion is inextricably linked to the many other ways in which our society accepts and legitimizes the violent use of power. By defining power in terms of control and the ability to "get one's way," our culture encourages those in positions of power to use violent force in order to solve problems and maintain the status quo.

Thus, wealthy, industrial nations have used global economic and military systems to control the destiny of the two-thirds world, European-American society has oppressed people of color, men have abused women and children, and women have used abortion. Tragically, such violence has led us to numbly accept that large numbers of people in our world are now considered disposable.

In this context, it seems unfair to focus our concern for life solely on women without also addressing these larger systems of violence in which they find themselves. At the same time, we cannot address systemic violence without also dealing with violence at the personal, family, and community level.

What then can the church offer? I would affirm the 1975 statement's focus on service and compassion toward women who are facing unwanted pregnancies. There is so much that could be done.

We can support agencies which assist pregnant women in crisis situations. We can urge our governments to increase support for programs which benefit families, women, and children. We can provide information about alternatives to abortion, classes which teach good parenting skills, programs which encourage sexual responsibility and healthy marriages, support for families

Miscarriage or abortion?

As I made the bed that morning I froze when I saw the tube of contraceptive gel. I knew immediately that I had not used it when my husband came home at 2:00 a.m. from his late-night job.

We had the size family we wanted—one of each sex—and because of complications the doctor had suggested another birth would not be best. I also knew that I conceived easily.

I hurried to find my husband and share my tale of woe. We decided to call our Mennonite doctor and ask if we had any options. He said yes, there was a "morning after" pill which would prevent conception if the egg and sperm had not yet united, but it would not affect any joined cells. At least that's my memory of what was said.

I took the pill and relaxed a bit more, rationalizing that if God really wanted us to have another child, I'd be able to manage.

The monthly period didn't arrive.

The truth was soon confirmed that yes, I was pregnant. Those first weeks were not easy. I dealt with "stupid me"—"why did we forget?"—"what will our friends say?"—"will my health be okay?"—"why me?"—and all the rest of the fears and laments of self-pity. But gradually, the excitement grew and when I began to "show" I knew I could love and cherish another child.

Then, the spotting—and while my husband was gone to pick up some medication the doctor prescribed, the pain subsided, and I realized I was no longer pregnant. Those clots contained the life that had begun to form within me.

Did I have a miscarriage or an abortion? How fine a line is there between contraception and abortion—both natural and induced? Can you agree with me that the abortion issue is quite complex, with many difficult questions which call more for mercy than condemnation?

Because of the personal nature of this story, the writer has asked that she remain anonymous.

To truly speak of the sanctity of life, the church must offer new models of family, congregational, and community life which truly affirm women and children.

with children who have disabilities, and foster care for children in need.

In short, let us take this statement seriously. Let us become known as churches which welcome, shelter, and value people—especially women, especially children, especially those whom our society would cast off.

To do this with integrity, the church must offer new models of family, congregational, and community life which truly affirm women and children. We cannot speak to women of the sanctity of life if they feel their own lives demeaned and treated with disrespect. We cannot speak of the preciousness of children if we turn a blind eye to child abuse and neglect.

And so I pray that we might truly embrace Jesus' example and teaching—that true power lies not in the violent assertion of our rights but rather in the strength to love, to protect, to encourage, and to trust in God.

May we have the humility to recognize and confess our own misuse of power. May we have the commitment to learn new ways of living together which rely not on domination and control but rather on mutuality, respect, and compassion. May we continue to follow Jesus.

Linda Gehman Peachey, along with her husband, Titus, is co-coordinator of Mennonite Central Committee U.S. Peace and Justice Ministries. She is the mother of two daughters and lives in Lancaster, Pa.

F. Arline Zimmerman

For the Christian, affirmation of life and of the sacred trust by God to honor the ova and sperm by abstinence until marriage is mandated by the teaching of Christ.

The social revolution of the 1960s introduced the heresy that satisfaction of social needs of the creature, rather than obedience to the Creator, leads to personal fulfillment and happiness. But the escalation of venereal diseases followed by AIDS has led many to take a second look at the heresy. For some recent refugees from the New Age, abstinence and monogamy are now "in."

Should the Christian church, rather than the virus, have been the impetus for change? Does the pro-life movement truly represent obedience to the teaching of Christ?

Can Christians demand responsible behavior for those who create an unwanted fetus? Reality demands compassionate, evangelistic, supportive responses for all: the offender, the victims of the offender, and for those who pass through the excruciating process required for a medically perceived demand—"your life (or, the life of your wife) or the life of the fetus."

A nurse on my staff in School Health Service was strongly advised to abort because of a kidney problem. A Catholic, she chose to face death rather than to abort. She has now retired, a widow with a serious kidney problem. Her son, a doctoral candidate, is married and the father of two children. All have survived well in the hands of God.

Christian compassion does not enable the offender to continue in behavior contrary to the teaching of Christ but seeks to assist the offender to freedom through repentance and self-forgiveness to a restored or new relationship with Christ. Compassion extends to victims of wrong teaching, as well as to victims of unbridled libido without affirming sinful behavior. We need to risk a label of legalism by vociferously proclaiming Christian legality which paves the way to heaven even if it means restricted pleasures in this life.

Reality demands compassionate, evangelistic, supportive response to those who must make excruciatingly painful decisions about abortion.

F. Arline Zimmerman, New Holland, Pa., is a retired pediatric nurse practitioner. She currently serves as president of Lancaster Mennonite Nurses Association and as vice-president of Rambo Committee—Sight for Curable Blind.

And what of the future?

The Council on Faith, Life, and Strategy has recommended that the Mennonite Church General Board reissue the 1975 statement on abortion to Mennonite congregations. Believing that the statement is still valid for our day, CFLS called for the distribution of the statement to provide guidance for decision-making and to serve as a basis for study and discussion.

A study guide accompanying the 1975 statement encouraged congregations to take seriously their role in helping members with the difficult decisions that sometimes come with pregnancy. It said in part:

"Every congregation has resources within itself to bring to a discussion of abortion. There are persons who have studied seriously the teaching of the Bible. In addition, there are persons who have the experience of being parents, doctors, lawyers, pastors, nurses, social workers. . . .

It is in thinking together with all of the information available and with the guidance of the Holy Spirit that light on the subject will bring direction to individuals for responsible decision-making."

Gospel Herald *welcomes your reaction and your comments on the subject of abortion. Please keep them brief—no more than 150 words. Send them to "Abortion,"* Gospel Herald, *616 Walnut Ave., Scottdale, PA 15683. As a way of contributing to the discernment called for in the 1975 statement, we will print as many responses as possible in future issues.*

—Editor

My vision...

as MMA's president is simple: I want to make MMA services more meaningful to you and your family.

To me, that means making absolutely sure you get the prices and benefits you need on insurance and financial services.

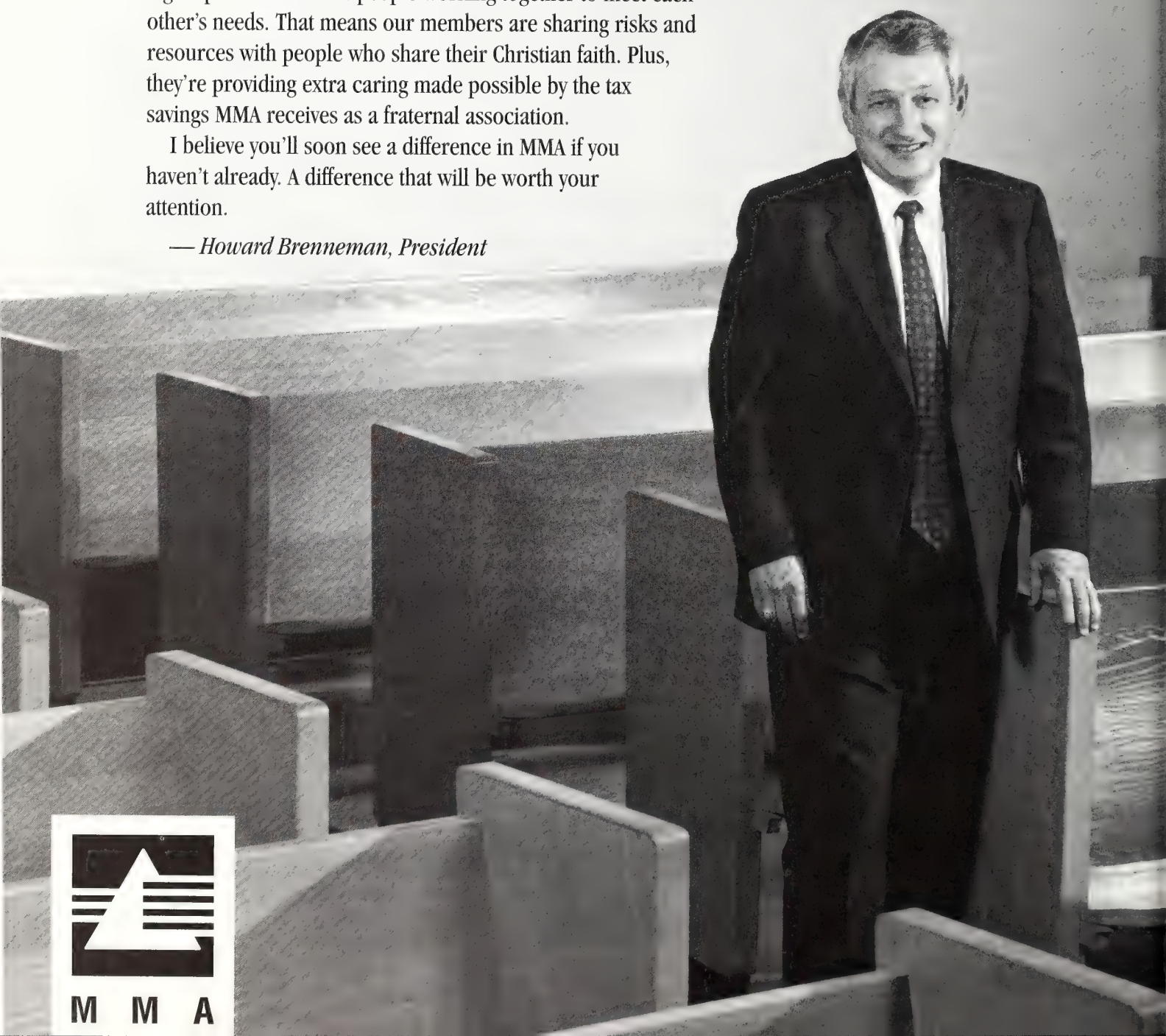
It also means making sure each MMA service you participate in offers you effective ways to express your faith.

Easy to say but tough to do? Maybe. But I am deeply committed to meeting your needs. And I've been making changes at MMA that I'm sure you will find appealing.

I admit, I'm building on a strong foundation. After all, MMA isn't a regular insurance company. We're a fraternal benefit association — a group of like-minded people working together to meet each other's needs. That means our members are sharing risks and resources with people who share their Christian faith. Plus, they're providing extra caring made possible by the tax savings MMA receives as a fraternal association.

I believe you'll soon see a difference in MMA if you haven't already. A difference that will be worth your attention.

— Howard Brenneman, President



MMA

Danger forces human rights advocate to leave Colombia

Akron, Pa. (MCC/GCMC)—Ricardo Esquivia, director of a Colombian Mennonite peace and justice organization called Justapaz, left his country Aug. 22 at the advice of Colombian Mennonite Church leaders, who felt they could no longer provide protection for him.

The leaders appealed to Mennonite Central Committee (MCC) for assistance in providing refuge for Esquivia.

MCC's Latin America office is a major financial supporter of Justapaz, a ministry which includes training congregations in applying nonviolence concepts to social issues. MCC and the General Conference Mennonite Church will support Esquivia during his "exile-turned-sabbatical," anticipated to last several months, says Linda Shelly, MCC secretary for Latin America.

Although known in Colombia for his deep commitment to nonviolence, Esquivia was accused, with four other men, of murdering a Catholic priest this past June. Esquivia was accused not of doing the killing but of plotting it.

The priest lived in a town where Esquivia worked as a human rights lawyer for several years in the late '80s, prior to his service with Justapaz. During his years there, Esquivia successfully challenged abuses perpetrated by powerful landowners against campesinos (peasant farmers).

In doing so he made many enemies among the wealthy and powerful. Esquivia believes the government named him as an assassin—his name appeared in Colombia's leading newspaper *El Tiempo* on Aug. 12—in order to put an end to his human rights efforts. In Colombia, which has been under "state-of-emergency law" for the past 48 years, an accused person may be jailed for up to five years before being brought to trial.

Esquivia's family—his wife, Patricia, and their four sons, ages 6 to 15—will remain in Colombia. Esquivia is not afraid for their safety now that he is gone. The Colombian church has a lawyer working to clear Esquivia's name; they believe he will be able to return within several months.

Esquivia is determined to view his sudden "sabbatical" as an opportunity, rather than a hardship. He takes heart in Jer. 15:19, in which God says that those who are capable of turning a bad situation into something good will be God's spokespeople.

Esquivia will study English and work with MCC's consultant in international conflict resolution. He hopes to prepare himself for future work in Colombia, a country wracked with violence.

In addition to the Colombian armed forces and police, four guerrilla groups are active, as well as numerous "self-defense" squads. Sometimes these squads, funded by businesspeople, hire gunmen to perform "social cleansing," Esquivia says.

Esquivia relates that a billboard in one community, put up by a "social cleansing" group, reads, "We invite you to the funerals of the thieves, beggars, and prostitutes of this neighborhood." Thieves are often young street children, abandoned by their families.

In 1992, an estimated 12 Colombians per day were killed in political violence, according to the Andean Commission of Jurists-Colombian Section. An additional three were killed in "social cleansings" every other day. Colombia has the highest murder rate of any other country in the Western hemisphere—15 times more killings per capita than the United States.
—*Emily Will*

Drug lords' opulence calls Mennonite to action

Akron, Pa. (MCC)—Ricardo Esquivia, 47, was born into a poor family, descendants of African slaves, on Colombia's north coast. When Ricardo was 8, his father developed leprosy and was interned in a leprosarium. Ricardo's mother tried to support her four children by doing laundry for other poor families. Ricardo had started to work at age 4, selling snacks at bus stops.

Fortunately, General Conference Mennonite missionaries had recently begun a primary school for lepers' children in a town near the leprosarium. Ricardo attended the school and afterward, with the help of Mennonites, went on to university. In 1973 he graduated with a degree in law, specializing in human rights.

He did not use the specialty immediately, however. Instead he worked as an attorney for a company that leased private airplanes. Esquivia got to know some of the company's main clients—drug traffickers. One day he entered a room in a client's palatial home. It had floors of marble and a door of solid gold.

"I couldn't sleep that night," Ricardo recalls. "I realized that providing airplanes to drug traffickers was no better than selling drugs. I talked to my wife and told her I couldn't continue in my job. We decided instead to live out an Anabaptist faith."

The couple sold their Bogota home and belongings and, with their two young children, set out for the town of San Jacinto on the Caribbean coast. There they lived among a group of campesinos (poor farmers), sharing their economic hardship.

Ricardo soon understood how local landowners abused the campesinos. Some would require that a whole family work, but would pay only the father a meager wage, often with no government-mandated benefits.

Ricardo decided to use his law degree on the campesinos' behalf. He was successful in doing so. Judges forced some landowners to pay large sums in past wages and benefits. Others were made to support illegitimate children they had fathered. Ricardo thus made enemies among the wealthy and powerful landowning elite.

The last straw, though, Ricardo says, is when the campesinos formed their own political party and named candidates for local offices. Not only was the powerful elite angered at Esquivia and the campesinos but so too were several guerrilla groups active in the area.

"Both wanted to control the campesinos for their own ends. The guerrillas felt threatened that the campesinos were gaining rights by nonviolent action, when they said it could only happen through armed revolution," Esquivia says.

Both parties denounced Esquivia in the local papers. He began to receive death threats; three members of the campesino group were killed. Mennonite church leaders in Bogota advised the family to move to Cartagena, a larger north coast city.

"The situation there was no better; I began to receive death threats against my children," Ricardo relates. Mennonite church leaders suggested the Esquivias return to Bogota. There, in 1989, Ricardo worked with the Colombian Mennonite Church to begin Justapaz, a peace and justice ministry.
—*Emily Will*

Ricardo Esquivia

Role of women in church prompts debate at world conference meeting

Bulawayo, Zimbabwe (Meetinghouse)—To get Mennonites talking, just raise the issue of women's role in the church.

It worked at the Mennonite World Conference (MWC) General Council meeting here July 13-21. No other topic generated so much discussion.

Most of those who spoke supported allowing women to serve in any church role. When disagreement arose, delegates handled it gracefully.

"It was such an honest, listening, and caring discussion," said Irma Fast-Dueck of Winnipeg, Man. "I haven't always experienced that in North American discussions."

Mary Ochillo of Kenya, secretary of the African Mennonite and Brethren in Christ Women Fellowship, introduced the topic. The women's fellowship met in Bulawayo along with the MWC General Council (see "Women assess . . ." this page).

Ochillo said African women have been treated as "subservient beings restricted to family and domestic matters."

She urged the church to stop confining women to a peripheral role and to "abandon conservative doctrines that forbid ordination of women."

Ochillo's endorsement of women's efforts to take leading roles in the church and society prompted Bruce Khumalo of Zimbabwe to warn of negative consequences.

"If women take up public positions that will take them out of homes, our nation could have problems because there would be no one to train the children," he said.

Khumalo said the Bible teaches that men and women have different roles, but that doesn't mean they're not equal.

Fast-Dueck said she didn't agree with the different-but-equal idea. "If a woman's role is restricted, she does not know freedom," she said.

Throughout the discussion, delegates told about women's roles in their societies and churches.

In some countries, having women lead congregations is a matter of necessity. Cesar Pazos said that some congregations in Guatemala have only two or three men.

Similarly, female leadership is common in many of Zimbabwe's Brethren in Christ congregations—particularly the rural ones. The shortage of male pastoral candidates is the primary reason. BIC women pastors in Zimbabwe are not ordained.

Joram Mbeba of Tanzania said conservative teachings once kept Mennonite women from preaching in his country, but that has changed.

The Meserete Kristos Church of Ethiopia has women evangelists and deacons. The door to the pastorate would be open to a qualified woman, though there are no female pastors yet, Pedru Hussein said.

Tetsuo Maruyama said missionaries had elevated the position of women in Japanese society. "Before the war [World War II], I never would have cooked or washed the dishes, and now I do," he said.

European delegates voiced strong support for women in pastoral roles. Samuel Gerber of Switzerland said the church should set a better example for society in accepting women's leadership.

"Sometimes it seems we are building the church of tomorrow with the attitudes of yesterday and the methods of before yesterday," he said.

Among a few cautions raised about women in leadership was one by Ravi Sandara Rao of India, who said the Bible teaches a woman should not rule a man. A couple of delegates made general statements about needing to follow biblically prescribed roles for women and men.

And when summaries of small group discussions were posted on a wall, one statement said, "The danger is that the woman outside the family undertakes responsibilities and authorities in the church."

Perhaps none would disagree, however, with Mary Ochillo's statement that "the very survival of both the church and society depends on the role women play."—*Paul Schrag*

Train a woman. "[The July Mennonite World Conference meeting in] Bulawayo was good for the women, especially the African women. The cultural differences, some of which demand silence in the church or similar gatherings, were not evident. The women were free to express themselves. One person said, 'If you train a man you train one person. If you train a woman, you train a nation.' This clearly indicates a support for women to move forward into leadership roles."—*Christina van Straten, Netherlands, of the MWC communication team*

Women assess their role in the global faith family

Bulawayo, Zimbabwe (MWC)—Ten delegates from eight countries gathered July 14-21 here for a second meeting of African Mennonite women.

With the theme "Women's Role in the Church," the meeting emphasized that the time has come for women to step out of the home and move into ministry. Many felt that women were under bondage and needed to be freed to function at higher levels.

There were, however, many questions. Are women really in bondage? Are women really equipped to assume greater roles in leadership?

To help digest these issues the partici-

Rural Zambian woman and children sow seeds. "Women produce 80 percent of the staple foods—maize, millet, yam, beans—in sub-Sahara Africa," says Debra Simpson, Mennonite Central Committee worker in Nairobi, Kenya.

pants listened to talks by and about other women.

Louise Nussbaumer (France) outlined the situation of women in Europe. She said they build the church as they build the family unit and give quality time to their children to prepare them to stand strong and firm in a harsh world. She emphasized the importance of giving the best of one's ability in whatever area one felt called to serve—whether that be cleaning the church or leading a Bible study.

Maria Leonar Argueta de Nandez (Guatemala) shared how she has seen God's plan unfolding in her life as she allowed God to take full control. Her testimony helped many women to evaluate their worth and possibilities.

Patricia Shelly (U.S.), an associate pastor of a 250-member congregation and chaplain at Bethel (Kan.) College, shared how women are active in all levels of the church in North America.

In a Bible study, Shelly pointed out that Jesus treated the women of his day with respect and appealed to their gifts of intellect and leadership, thereby challenging the traditions of his culture.

What women are doing. Delegates presented reports about women's activities in their countries. The list was extensive:

- moving from house to house to comfort the sick, the old, the poor, and the bereaved, bringing water and firewood to houses where there is a funeral.
- cooking at church functions and cleaning up as well.
- teaching Sunday school, leading Bible studies, singing in choirs, and occasionally preaching to each other.
- supplementing family income through small scale money generating projects like fish processing, sewing, basketry, and pottery.
- holding weekly meetings, in some cases, for prayer, devotions, and addressing community-related concerns.
- hosting guests in their homes.

Looking to the future. In the business session, the women discussed the objectives, goals, and expectations for the future. There was strong feeling that women should be trained as pastors.

Realizing the need for proper training before such a step could be taken, the women proposed that funds should be sought at local churches as well as overseas. To cut unnecessary spending it was agreed that training should be local as much as possible.—*Doris Dube*

MB's vote to keep ban on female senior pastors

Winnipeg, Man. (Christian Leader)—The 59th Mennonite Brethren convention held here July 7-11 will be remembered for the recommendation that didn't pass. The issue? Women in leadership.

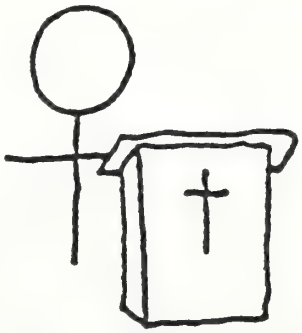
The MB Board of Faith and Life (BFL) was recommending a compromise—in which the Mennonite Brethren agree to disagree and "allow for diversity of faith and practice." In short, a congregation could call a woman as senior pastor if it felt so led (see the July 6 *Gospel Herald*).

But when the issue reached the floor, most respondents spoke against the recommendation. Persons representing both sides of the debate couched their comments with a "pro-Bible" qualification that cast aspersion on people who held to a different interpretation.

When the results of the ballot vote were announced, 39 percent were in favor to 61 percent against. Delegates responded with stunned silence. Reportedly, a few women wept quietly.

At convention's end, BFL secretary Lynn Jost read a statement that offered the sense of the board's future: "People have asked us to allow the matter to rest for a while, and we consider that to be wise counsel."

The statement then reaffirmed a 1981 resolution that invited women "to exercise leadership in every function other than the senior pastorate." It challenged congregations "to be increasingly alert to the gifts of women and to become more active in calling them to minister."
—*from a report by Don Ratzlaff*



Take an emotion-laden doctrinal debate. Mix it with a long-standing concern for biblical faithfulness. Now add to that a heavy emphasis on the importance of covenant community and theological integrity. Stir for several years and pour into the mold of a compromise. What do you get? A recipe for disaster.
—Don Ratzlaff

Women among most malnourished. *Haiti (MCC)*—A Haitian woman nurtures a cooking fire with twigs she has gathered for fuel.

Environmental degradation is affecting women's ability to feed their families. As women spend more and more hours scouring barren countrysides for firewood or waiting in lines for water, they have less time to tend the family plot or prepare meals.

Women and young children are the most severely malnourished people in the world.

EMMC tables decision on board participation

Winkler, Man. (Mennonite Reporter)—Delegates at the Evangelical Mennonite Mission Conference (EMMC) July 1-4 postponed for a year a decision on whether to allow women to serve on conference boards.

The EMMC is a Canadian body of about 3,500 members.

The EMMC constitution does not prohibit women from serving on conference boards, but traditionally they have not been allowed to serve.

Delegates voted to postpone the decision for a year. Also next year, they will vote on an amendment from the floor that states women may serve on boards but not as chair, vice-chair, or moderator.

The amendment states that "by virtue of the creation order the man has been invested with the responsibility of headship, leadership, and teaching."

Gaza refugees doubt talks will bring peace with justice, CPT observers say

Gaza, Israel (CPT)—"Israeli snipers shooting every day from rooftops in Khan Younis Refugee Camp create a terrifying atmosphere," says David Weaver, a Princeton Seminary student and leader of a Christian Peacemaker Team (CPT) in the Israeli-occupied Gaza Strip.

Weaver worries that the highly publicized new agreements for home rule in Jericho and Gaza might lead to even greater conflict in Gaza because of the desperate economic conditions brought on by border closures in recent months.

"Although the world welcomes a breakthrough in the peace talks, Gaza refugees are years away from economic self-sufficiency," he says. The team reports deep suspicions among Gazans that the agreement will not lead to peace with justice.

Four CPT members are currently monitoring the human rights situation in five refugee camps in the Gaza Strip. The team began the 2 1/2-month presence on July 4 in response to an invitation from Palestinians, who experienced a dramatic increase in violence at the hands of the Israeli Defense Force in the first half of 1993.

Team members stay with refugee families for several days at a time and rotate between the five camps. They have been present during a number of army raids.

"The destruction caused by troops in the nighttime raids in Rafah Refugee Camp is a chilling reminder of the cruelty of the occupation," reports Cliff Kindy, an organic farmer from North Manchester, Ind., "though it seems they are less violent when we are there" (see the Aug. 31 *Gospel Herald*).

The team is looking into the possibility of a larger scale international protection for the camps, and encourages nonviolent resistance to the occupation.

Of concern to CPT is the U.S. government's financial assistance—$3-4 billion annually—to the Israeli government. This money helps fund the occupation, CPT leaders say.

Sharing the terror of the night

From a report by Elayne King: The hysterical screams of children and their crying shook me from my slumber at 2:30 a.m. Then followed a succession of gunshots, the whelp of an animal, cries, and another round of gunfire.

The blood in my arms was cold with fear. A horn honked; a vehicle came to a halt. Then footsteps hurried by my window—three sets of runners. Would they toss a grenade through my window as they passed?

As a parent I realized with sorrow the helplessness of the parents who could not comfort their children—give them security. We were an entire village, on our mats, sharing the terror of the night.

Nazareth workers ask for prayer. *Nazareth, Israel (MBM)*—Mennonite Board of Missions workers Nancy and Robert Martin (right), staff at "the hospital on the hill," Nazareth Hospital, have requested prayer concerning the growing unrest in Israel as the result of radical, fundamentalist groups.

The intifada (Palestinian uprising), begun in December 1987, is increasingly more violent. Violence in the West Bank, some 20-25 miles away, also affects the daily lives of residents in Nazareth, Jesus' boyhood home. When the border is closed due to violence, workers from the West Bank cannot travel to their jobs at the hospital, Martins say. Work on the hospital's $5 million (U.S.) expansion project is also delayed.

"Pray for leadership development of believers, and that local people will catch the vision for service and grow in the Christian faith," they request.

Robert serves as the hospital's general superintendent. Nancy heads the nursing school.

South Africans villagers pledge to work for peace

Durban, South Africa (MCC)—Increasing violence in South Africa, fueled by ethnic and political differences and at times agitated by government forces, has killed thousands in recent years. On Aug. 1, however, rival factions in the black settlement of Malukazi took a historic step toward peace.

Leaders of the local African National Congress and Inkatha Freedom Party signed a peace pact, rejecting the violence that continues to tear apart other South African communities. Mennonite Central Committee (MCC) South Africa country representatives Leona and Peter Penner, serving with the Network of Independent Monitors, observed the event.

"We've come here today, to bury, not people, but rather the killing and the conflict that has torn this community apart," Steven Mnisi, of the Malukazi African National Congress, told those gathered.

"Let all of us join hands in peace," exhorted Sydney Mncwango, of the Malukazi Inkatha. He said that the international monitors' presence was "a challenge to us not to destroy this peace as we prepare to enter Canaan."

The peace pact signing was the product of months of negotiations, involving more than 250 meetings. Decades of suspicion and animosity, fostered by apartheid policies, have divided the African National Congress and the Inkatha Freedom Party.

MCC workers note the local leaders of these two parties risked their lives to work for peace. The leaders committed themselves and their supporters to bring peace to the community, including agreeing to free and open political activity, equal access to schools and other facilities, and to ensure that weapons are not carried with "unlawful intent."

The peace pact outlined ways to resolve disputes, and established a committee to investigate "transgressors of the letter and spirit" of the peace pact.

The crowd cheered as the leaders signed the pact. "It was clear that the 'ordinary' people of the Malukazi community were ready to celebrate this visible sign of peace," Leona noted. Elderly women pirouetted barefoot in the sand, while young boys raced their bikes through the crowds. Tiny children clanged empty coke cans in rhythm with their clapping parents. Budding entrepreneurs hawked fried chicken.

After the pact was signed, a "high spirited and good-natured" soccer match between members of the African National Congress and the Inkatha Freedom Party took place. The crowd swarmed onto the field each time a goal was scored, not really caring who won but celebrating each good play, Leona said.

Physicians and nurses discuss care access

Atchison, Kan.—"Money alone, or some new Hillary health proposal, will not solve the problems" of the current U.S. health care system, according to Mennonite theologian Willard Swartley.

In his keynote address to the Mennonite Medical Association and Mennonite Nurses Association annual meeting here June 24-27, Swartley said the roots of the health care crisis are moral and spiritual.

He suggested that those now underserved and those who lack access to health care will be served only as Christians reaffirm fundamental Christian values "now at risk in the health care crisis."

Noting both the laudatory record in service and mission among Mennonites and the current financial squeeze felt by church agencies, Swartley said, "The ultimate issue is not whether the agencies as such survive, but whether we maintain in our congregations a vision for mission and service."

He added, "If our commitment to mission and service collapses, then our thinking about health care will be held hostage to self-interest and self-protecting policies."

The annual convention, in addition to engagement in health care issues through speakers, business, and workshops, provided ample opportunity for renewal in worship and fellowship.

Mennonite Medical Association members approved a budget of $69,000 (U.S.), passed the presidential gavel from Joe Longacher, Jr., to Milton Claassen, accepted 15 new members, and affirmed the Student Elective Term program for medical students to serve overseas.

The association received an offering of $1,400 divided between support for a Nazareth hospital in Israel-Palestine where Robert Martin serves as general superintendent (see page 14), and for the MMA Mobilization for Mission project.

Also, the Medical Association posthumously named Roger Unzicker 1993 Doctor of the Year "in recognition and appreciation for his life of faithful and exemplary service as a Christian physician to his community, the church, and to Africa."

The Mennonite Nurses Association (MNA) recognized Dottie Kauffmann as 1993 Nurse of the Year. Kauffmann, of Goshen, Ind., was cited for her work as MNA treasurer, participation in the local MNA chapter, and service in related health organizations.

In other business, the MNA installed Mary Dyck, administrator of Maple Lawn Health Center, Eureka, Ill., as president.—*John Bender*

Study tour participants dismayed at lives of Central American women

Akron, Pa. (MCC)—In May, 12 North American women who participated in a Mennonite Central Committee (MCC) study tour got a firsthand view of women's lives in Honduras and Nicaragua.

"In Nicaragua, speakers told us that women bear the economic brunt of feeding, clothing, and educating their children," says Gwen Groff, of the MCC Peace Office.

"One third of the families are headed by women, mainly because of the many men killed during Nicaragua's lengthy civil war. Even when men are present, they do not necessarily feel social pressure to contribute to household expenses.

"Men feel free to spend their income on alcohol or on themselves and contribute only a third of their income to the family, whereas women spend 90 percent of their earnings on food, clothing, and their children's schooling," Groff adds.

"Women's work is three times that of men's," a Nicaraguan woman who directs a women's credit and training center told the MCC study group. They constantly juggle roles to maintain a household, care for their children, and earn some income.

Study group participants were appalled at women's health care facilities.

"My nursing background had not prepared me . . . to hear that most D&Cs are done without anesthesia and that treatment is often incomplete because the women cannot pay for it," says Elsie Goerzen, of Sardis, B.C.

Despite the women's suffering, tour participants were impressed by persistence and creativity in the face of great odds. Nicaraguan Mennonite women in Managua, for example, have started a used clothing store with clothing shipped from MCC's Material Resources Center.—*Emily Will*

Eastern Missions names president-elect

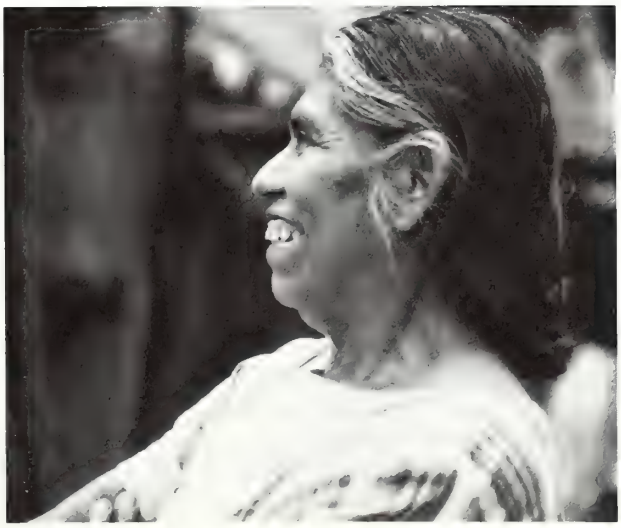
Salunga, Pa. (EMM)—Richard Showalter has been named president-elect of Eastern Mennonite Missions. He will become president July 1, 1994.

Showalter, his wife, Jewel, and three children are from Irwin, Ohio, where he has served as president of Rosedale Bible Institute since 1989. Prior to his service with RBI, Showalter and his family served six years with Rosedale Mennonite Missions in the Middle East.

He has also served on the faculties of Rosedale Bible Institute and Eastern Mennonite College, and is a former pastor of Mechanicsburg Christian Fellowship in Ohio.

"The historic commitment of the churches expressed through Eastern Mennonite Missions—to move to places around the world where the good news of salvation through faith in Jesus as Lord is either unknown or little known—continues undiminished," he says. "I rejoice in being a part of such a movement."

Showalter succeeds Paul G. Landis, whose 13-year tenure as EMM president ended earlier this year.



Participants of an MCC study group met Doña Josefa Mora López, 60, who gets up at 3:00 a.m. daily to make 240 tortillas that her daughters sell before school. She has been making tortillas for 52 years, since she was 8 years old.

- **Refugee sponsors needed.** Twenty churches in British Columbia's lower mainland are needed to sponsor refugees who have been accepted to come to Canada. According to Maryann Boschman of Mennonite Central Committee in B.C., the 20 individuals and families from such places as Ethiopia, Somalia, Bosnia, Iraq, and Iran have received approval to come to Canada, but are unable to do so until a church or group sponsors them. Sponsoring costs range between $8-10,000 (Canadian) for an individual, and $15-18,000 for a family of four. Information available from MCC B.C., Box 2038, Clearbrook, BC V2T 3T8; phone 604 850-6639.

- **Offices unified.** The Congregational Resources and Lancaster Conference headquarters are unifying their offices into one operation under the name Lancaster Conference Center. The biggest change will be noticed within Congregational Resources, which is now a committee under the Bishop Board, rather than a separate program board.

- **Historians honor three.** A banker, a pastor, and a seminary professor were recognized at a dinner meeting of the Mennonite Church Historical Association on July 29 in Philadelphia. Ernest R. Clemens, Christian J. Kurtz, and John C. Wenger were honored for their long service to the historical efforts of the Mennonite Church.

Mennonite Health Assembly

faces of healing

professional
congregational
and personal

April 7-10, 1994
Columbus, Ohio

Sponsored by:

MENNONITE HEALTH ASSOCIATION
Box 818
Goshen, IN 46527
219 533-9069

Thirst for the gospel. *Suna-Migori, Kenya (EMM)*—"Send someone to teach us how to follow Jesus," Magdelina (left) and several other Maasai Christians told Wes and Marian Newswanger before they left Suna-Migori, a small village in western Kenya. "We were expecting the believers to ask us for a church building, but they simply want the gospel," Wes Newswanger said.

When the Eastern Mennonite Missions workers arrived two years ago, only four or five women were meeting under a tree for worship on a regular basis. Now about 15 mothers and children meet under the same tree every Sunday.

- **Crusade draws thousands.** Over 80 churches joined together across denominational lines along with the Steve Wingfield Ministries evangelistic team for the Wayne County Encounter '93 Crusade held Aug. 8-15 in Wooster, Ohio. Some 2,000 people filled the stadium each night. One highlight was the youth emphasis evening with a concert by 4 HIM. Over 100 participants came to each day of the Spiritual Leadership Conference, a four- day concentrated training event for pastors and lay leaders.

- **Faculty appointed.** Five new faculty members are teaching this fall at Hesston (Kan.) College. They are: William Brenneman, mathematics; James Loewen, aviation; David Miller, Bible; Sandra Thies, education; and Dennis Wyse, physical education.

- **Missionary transitions:**

Betty Lou and Ron Collins, Mennonite Board of Missions workers, returned to Puerto Rico Aug. 16 following a two-month North American assignment. They serve at the Bible institute of the Puerto Rico Mennonite Church. Their address is Apartado 2106, Aibonito, PR 00920.

Susan and John Gehman, with Angela, Christopher, and Laura Beth, arrived in the U.S. July 28 after serving five years in Haiti. Their address is RR 1, Box 81, McAlisterville, PA 17049.

Crissie and John Graber, Mennonite Board of Missions workers in Brazil for three years, concluded their assignment in late July. They served as directors of a regional campground for the Brazil Mennonite Church. Their address is 118 S. 2nd St., Goshen, IN 46526.

Jerry and Ann King Grosh, with Kent, Hana, and Kate, left Aug. 24 for a three-year term as country representative for Eastern Mennonite Missions. Their address is 70367, Addis Ababa, Ethiopia.

Marian Hostetler arrived in North America from Djibouti July 10. She served five years teaching English. Her address is 1910 Morton St., Elkhart, IN 46514.

Kathryn Keeler left for Peru July 31 to serve three years teaching through Eastern Mennonite Missions. Her address is Apartado 708, Cusco, Peru.

Mary and Paul Leaman concluded a two-year Mennonite Board of Missions assignment in Kenya in June. Leamans served at Rosslyn Academy in Nairobi. Their address is Rt. 2, Box 310A, Harrisonburg, VA 22801.

Joe and Jeannie Lockinger, with Rosanne, Joseph, and Peter, returned to Peru July 31 to serve four years in church planting and community development. Their address is Apartado 708, Cusco, Peru.

- **Coming events:**

Benefit banquet, Eastern Pennsylvania Mediation Service, Marjeane Caterers, Lansdale, Pa., Sept. 23. International conciliation specialist John Paul Lederach will be the featured speaker.

VORP in prisons conference, Philadelphia, Pa., Oct. 1. Participants will study how to apply the Victim-Offender Reconciliation Program to a prison setting. Information from Julia Hall, Department of Psychology, Sociology, and Anthropology, Drexel University, 32nd and Chestnut Streets, Philadelphia, PA 19104; phone 215 590-8672.

Lecture on "The New Eastern Europe" by *Newsweek* reporter Andrew Nagorski, Goshen (Ind.) College, Oct. 12. Also in the 1993-94 Frank and Betty Jo Yoder Public Lecture series: psychologist James Garbarino on "Successful Families and Competent Children," Nov. 16; professor Darlene Clark Hine on "Black Women and the Transformation of History," Feb. 10.

Amish 300th conference, Mennonite Heritage Center, Metamora, Ill., Oct. 14-16. "Tradition and Transition: An Amish Mennonite Heritage of Obedience" includes addresses by John D. Roth, Steve M. Nolt, Leonard Gross, Neil Ann Stuckey Levine, Steven D. Reschly, others. Information from Steve Estes, 309 747-2702.

NEW MEMBERS

Carlsbad, N.M.: Samira P. Tschuor.
Central, Archbold, Ohio: Zendra Stamm and Justin Stamm.
Ephrata, Pa.: Helen Brintzenhoff.
First, Richmond, Va.: Muzet Felgar, Karen May, and Shawn Snider.
Franconia, Pa.: Jorge Araujo, Stephanie Araujo, Glenn Boll, Linda Boll, Gwendolyn Boll, Wendy Boll, Tammy Derstine, Eric Haman, JoAnn Moyer, Jim Schneider, Jenni Schneider, Troy Styer, Jody Styer, Ernie Ziegler, and Nellie Ziegler.
Kidron, Ohio: Sarah Huffman.
Mountain View, Kalispell, Mont.: Ruby van Astine and Jean Heindel.
Mt. Vernon, Grottoes, Va.: Larry Alger, Josh Gutshall, and Allen Gutshall.
Neffsville, Lancaster, Pa.: Harold, Sylvia, and J. Stuart Stoltzfus.
Oak Grove, West Liberty, Ohio: Hannah Hawke, Susan Hawke, Karen Hawke, Lisa Gascho, Timothy Conrad, Eric Conrad, Beverly DeVore, Jessica DeVore, Don Bradley, Alison Bradley, and Tyler Bradley.
Palo Alto, Pottsville, Pa.: Elizabeth Eifert, George Yarnell, and Jason Richter.
Perkasie, Pa.: Rebekah Clemens, Sonya Gahman, Joanna Hunsberger, Sarah Hunsberger, Chad Landis, and Trevor Meyers.
Pike, Elida, Ohio: Duane and Teresa Decker, and Ben Rodden.
Wellman, Iowa: Sanford and Lucy Hostetler, and Marcus and Beth Miller.
Whitestone, Hesston, Kan.: Sheldon Sharp.
Williamsburg, Va.: Richard and Agnes Ivy.

BIRTHS

Albrecht, Jay and Heidi Yoder, Middleport, N.Y., Andrew Evan (second child), Aug. 6.
Bontrager, Bob and Beth Gerig, Harrisonburg, Va., Kevin Robert (third child), March 29.
Cohrs, Chad and Robin Robenolt, Milton, Pa., Alyssa (second child), Aug. 7.
Conley, Jim and Sue Weber, Elmira, Ont., Benjamin James (second child), Aug. 10.
Detrow, David and Charmaine Weaver, Harrisonburg, Va., Matthew David (first child), born March 15, received for adoption March 28.
Durre, Ron and Deb Burkhart, Roanoke, Ill., Remington Burkhart (first child), Aug. 3.
Godshall, Glen and Cindy, Telford, Pa., Derek Kyle (second child), Aug. 16.
Graber, Rodney and Lela Faye Yoder, Charlottesville, Va., Patrick William (first child), Aug. 10.
Hall, Cathy, Goshen, Ind., Cathryn Michelle (second child), Aug. 9.
Hiers, John and Wendy Fisher, Bridgewater Corners, Vt., Taylor Adam (second child), July 26.
Jensen, Jim and Beth Yoder, Everest, Kan., Laura Elizabeth (third child), Aug. 10.
Johnson, Ed and Beth Moyer, Hatfield, Pa., Jacob Tyler (third child), Aug. 9.
Kuepfer, Paul and Norma Wagler, Newton, Ont., Trevor Andrew (second child), Aug. 5.
Kurnat, Frank and Deborah Hatter, Warminster, Pa., Andrea Lynne (first child), June 29.
Landes, David and Lisa Gallagher, Harrisonburg, Va., Patrick Gallagher (second child), May 8.
McCarty, David and Judith Potepan, Harrisonburg, Va., Olivia Grindal (third child), June 29.
Miller, Lee and Pam Brenneman, Iowa City, Iowa, Kyle Andrew (second child), Aug. 4.
Mininger, Bryce and Dottie Bangert, Souderton, Pa., Andrew Bryce (first child), March 15.
Mohler, David and Susan Salsbury, Dayton, Ohio, Julia Elizabeth (third child), July 23.
Nafziger, Gregory and Michele Stewart, Archbold, Ohio, Erin Michele (third child), Aug. 13.
Rayburn, Jeff and Susan Lintner, Rensselaer, Ind., Zachary Taylor (first child), June 20.
Schmidt, Murray and Donna Reesor, New Hamburg, Ont., Hayley Brooke (third child), July 11.
Schrock, Leon and Robin Schlabach, Kalona, Iowa, Levi Darin (first child), Aug. 7.
Swartley, Arden and Melissa, Perkasie, Pa., Lauren Rachelle (third child), Aug. 10.
Wilde, Chris and Kathy, Tucson, Ariz., Meredith Lewis (second child), June 5.
Yoder, Tony and Terri Johnson, Wellman, Iowa, Ryan Austin (second child), Aug. 9.

Buckwalters honored. *Sáenz Pena, Argentina (MBM)*—Albert and Lois Buckwalter, Mennonite Board of Missions workers in Argentina since 1950, were recognized on two separate occasions this spring. The first was at the Iglesia Evangélica Unida (United Evangelical Church conference), which the Buckwalters helped found, during its 35th annual convention May 1-2.

Local churches organized a "thanksgiving" service May 22 for Buckwalters in the town of Sáenz Pena, which has been their home for the past 37 years.

One woman, recalling conversations with Albert, said she had asked him what had most impressed him in his many years with the province's Native tribes. Albert replied that the greatest satisfaction he had was to have encountered in the Christian sisters and brothers persons who defend their church with their lives and souls.

In an emotional moment, Lois recalled the text that says those who leave houses, family, or lands will receive in return even more. That reward was evident in the final weeks of Buckwalters' sojourn in the Chaco with the steady stream of visitors who through the years had grown to appreciate Buckwalters and their work.—*Mike Wigginton*

MARRIAGES

Beck-Holst: Bradley Beck, Wakarusa, Ind. (Olive), and Susan Holst, Elkhart, Ind. (Manheim), Aug. 14, by Dale Shenk.
Beck-Troyer: Scott Beck, Brinkhaven, Ohio (Church of the Brethren), and Stacey Troyer, Millersburg, Ohio (Berlin), July 17, by Jerry Keegan.
Bender-Streutker: Todd Bender, Tavistock, Ont. (East Zorra), and Jeanette Streutker, Woodstock, Ont. (Christian Reformed), July 17, by Vernon Leis and Rudy Ouwehand.
Bontreger-Poling: Myron Bontreger, Goshen, Ind. (Clinton Frame), and Frances Poling, Wakarusa, Ind. (Big Spring), Aug. 7, by Vernon E. Bontreger (grandfather of groom) and Wesley J. Bontreger (uncle of groom).
Burdette-Miller: James Burdette, Jr., Great Falls, Mont. (St. Lukes), and Ulonda Miller, Goshen, Ind. (Clinton Frame), Aug. 21, by Bob Shreiner.
Cameron-Darlington: Don Cameron, Yellowknife, N.T. (Baptist), and Kristen Darlington, Yellowknife, N.T. (Riverdale), Jan. 2, by Glenn Zehr.
Clemens-VonGunten: Kent Clemens, Washington, D.C. (Souderton), and Amy Von Gunten, Baltimore, Md. (Pleasant Oaks), July 10, by Barry Schmell and Gerry Clemmer.
Diaz-Ackerman: Jun Diaz, Philadelphia, Pa., and Ilse Ackerman, Newport News, Va. (Warwick River), Aug. 2.
Engle-Zehr: Michael Engle, Harrisonburg, Va. (Lindale), and Marcia Zehr, (Lindale), Aug. 14, by Loren Horst.
Erb-Mast: Marion Erb, Berlin, Ohio (Grace), and Susie Mae Mast, Millersburg, Ohio (Grace), Aug. 21, by David R. Clemens.
Gehman-Kolb: Robert Gehman, Jr., Coopersburg, Pa. (Swamp), and Stephanie Kolb, Souderton, Pa. (Swamp), Aug. 21, by Noah Kolb, Martha Kolb-Wyckoff, and Randy Heacock.
Gwillim-Neuschwander: Mark Gwillim, Monroe, Ore., and Nicole Neuschwander, Harrisburg, Ore. (Fairview), Aug. 7, by Todd Neuschwander (brother of bride).
Hall-Stutzman: Steven Hall, Waukesha, Wis., and Kerry Stutzman, Christmas Valley, Ore. (Fairview), July 31, by Roy Hostetler.

Hiltbrunner-Goering: Stefan Hiltbrunner, Aeschau, Switzerland (AB-Bern), and Kristi Goering, Hudson, Mich. (Tedrow), Aug. 7, by Peter Dyck.

Hockman-Chupp: Cynthia Hockman, Hubbard, Ore. (Portland), and Kevin Chupp, Tigard, Ore. (Portland), Aug. 14, by Patty Friesen.

Hoffman-Barr: Jeff Hoffman, Harrisonburg, Va. (Community), and E'lisa Barr, Harrisonburg, Va. (Presbyterian), March 13, by William Harter.

Johnson-Treleaven: Steven Johnson, Williamsburg, Va. (Williamsburg), and Michelle Treleaven, Williamsburg, Va. (Williamsburg), July 24, Kenneth Stevanus.

Jungmeyer-Johnson: Doug Jungmeyer, Jefferson City, Mo. (Lutheran), and Joi Johnson, Jefferson City, Mo. (Huber), June 5, by Paul Conrad.

King-Haima: Lance King, Albany, Ore. (Fairview), and Stephanie Haima, Albany, Ore. (Assembly of God), Aug. 7, by Lewis R. Shelton.

Leis-Stewart: Marvin Leis, Tavistock, Ont. (East Zorra), and Susan Stewart, Brantford, Ont. (Catholic), Aug. 21, by Vernon Leis.

Longacre-Miller: Cory Longacre, Franconia, Pa. (Swamp), and Linda Miller, Harrisonburg, Va. (Park View), July 31, by David J. Miller.

Mast-Rinald: Harvey Mast, Harrisonburg, Va. (Community), and Karen Rinald, Harrisonburg, Va. (Community), March 6, by Phil Kniss.

Osborne-Lehman: Jeffrey Osborne, Hesston, Kan. (Hesston), and Maria Lehman, Archbold, Ohio (Zion), July 31, by Ellis Croyle.

SALT workers begin yearlong program. *Akron, Pa. (MCC)*—Some 20 workers participated in a SALT (Serving and Learning Together) International orientation held at Mennonite Central Committee headquarters here July 5-10. Mennonite Church members pictured here are: *front row, left to right*—Jodi Pankratz, Monument, Colo., to Taichung, Taiwan; Renee Schlabach, Millersburg, Ohio, to Bagé, Brazil; James Maust, Goshen, Ind., to Hualien City, Taiwan; *back row*—Joel Brubacher, St. Jacobs, Ont., to Burkina Faso; Kim Wideman, Wallenstein, Ont., to Moundou, Chad; Inga Mast, Chesapeake, Va., to Curitiba, Brazil.

Ramer-Hanger: Scott Ramer, Harrisonburg, Va. (Scottdale), and Deborah Hanger, Williamsburg, Va. (United Methodist), Aug. 15, by Shirley E. Yoder.

Regitz-Hoober: Craig Regitz, Cary, N.C. (Worship Center), and Alissa Hoober, New Holland, Pa. (Forest Hills), Aug. 7, by J. Lester Graybill and David Stoltzfus.

Rice-Alderfer: Philip Rice, Perkasie, Pa. (Deep Run East), and Renee Alderfer, Perkasie, Pa. (Morris Run), July 10, by Timothy Weaver.

Rishel-Stoltzfus: Darrell Rishel, Middletown, Pa. (Brethren), and Ladina Stoltzfus, Gordonville, Pa. (Sandy Hill), Aug. 14, by Roy Lauter.

Seiler-Zeedyk: Ralph Allen Seiler, Auburn, Ind. (North Leo), and Charlene Zeedyk, Auburn, Ind. (North Leo), Aug. 14, by Tim Atwood.

Sharp-Litwiller: Jay Sharp, Mishawaka, Ind. (Beth-El), and Amy Litwiller, Mishawaka, Ind. (Hopedale), Aug. 21, by Aden Yoder and H. James Smith.

Stahly-Siegrist: Jerold Stahly, Akron, Pa. (Akron), and Judith Siegrist, Paradise, Pa. (Mt. Joy), Aug. 2, by Donald Siegrist (father of bride).

Swartzendruber-LeFevre: Calvin Swartzendruber, Goshen, Ind. (College), and Karen LeFevre, Sterling, Ill. (Science Ridge), Aug. 6, by Russell Coats, Nancy Kauffman, and S. Roy Kaufman.

Thomas-Detrich: Jimmie Thomas, Grantsville, Md. (Springs), and Amy Jo Detrich, Springs, Pa. (Springs), Aug. 7, by Steven Heatwole.

Thompson-Miller: Todd Thompson, Muscatine, Iowa, and Sherri Miller, Kalona, Iowa (Wellman), Aug. 6, by Dan Johnston.

Tinsley-Miller: Ronald Tinsley, Lancaster, Pa. (South Christian Street), and Janelle R. Miller, Lancaster, Pa. (South Christian Street), May 29, by Freeman J. Miller (father of bride).

Troyer-Menuez: Keith Troyer, Sugarcreek, Ohio (Berlin), and Jennifer Menuez, Millersburg, Ohio (Lutheran), Aug. 7, by Paul O. King.

Zuercher-Yoder: Ed Zuercher, Phoenix, Ariz. (Whitestone), and Sheila Yoder, Hesston, Kan. (Whitestone), Aug. 7, Homer Yoder and Ronald Guengerich.

SALT group helps give disabled man a voice. *Winnipeg, Man. (MCC Canada)*—A disabled man was helped to find his "voice" through a July 17 fundraising event by members of Winnipeg's SALT (Service and Learning Together) unit.

The unit raised $1,600 (Canadian) at a spaghetti supper so that Adrian Denny can buy a computerized voice-box. Denny, who has cerebral palsy and uses a wheelchair, cannot speak and must communicate with use of a Bliss symbol board. "It's a frustrating process," says SALT unit leader Randy Hildebrand of the system, which finds Denny pointing to the words and phrases he wants to say.

Denny has saved around $1,500 toward the $8,000 cost. Through the computerized voice-box, called Voice Plus, he will be able to use a touch screen computer which then speaks the actual words he wants to say.

DEATHS

Blosser, Ollie Ruth Swartzendruber, 84. Born: Feb. 27, 1909, Iowa County, Iowa, to Joseph Lawrence and Eliza Ann Wertz Swartzendruber. Died: Aug. 1, 1993, Iowa City, Iowa, of heart failure. Survivors—children: Harold, Gladys Thomas; 3 grandchildren, one great-grandchild. Predeceased by: Dwight Blosser (husband). Funeral: Aug. 4, Kalona Mennonite Church, by David Groh, Scott Swartzendruber, and Eugene Blosser. Burial: Sharon Hill Cemetery.

Blough, Orvin F., 78, Hollsopple, Pa. Born: Jan. 10, 1915, Somerset County, Pa., to Harry and Lottie Thomas Blough. Died: Aug. 20, 1993, Johnstown, Pa., of a cerebral hemorrhage. Survivors—wife: Florence Eash Blough; children: Barbara Miller, Ruth Hostetler, Melvin, Eloise Plank, Richard Thomas; brother and sisters: Erma Holsopple, Edna Nafziger, Dorothy Eash, Harry Boyd, Catherine Schrock; 11 grandchildren, 6 great-grandchildren. Predeceased by: Mary Blough (first wife) and Rhoda Marie (daughter). Funeral: Aug. 23, Carpenter Park Mennonite Church, by Marvin L. Kaufman. Burial: Stahl Cemetery.

Detweiler, Chester Ray, 89, Fairview, Mich. Born: July 23, 1904, West Liberty, Ohio, to Samuel and Malinda Kauffman Detweiler. Died: Aug. 7, 1993, Fairview, Mich. Survivors—wife: Cevilla Steiner Detweiler; children: Edith Kauffman, Tilman; siblings: Oren, Mary Yoder, Stella Troyer; 3 grandchildren, 3 great-grandchildren. Funeral and burial: Aug. 9, Fairview Mennonite Church, by Virgil Hershberger.

Ebersole, Russell Philip, 63, Sterling, Ill. Born: Oct. 15, 1929, Sterling, Ill., to Roy and Ruth Nice Ebersole. Died: Aug. 6, 1993, Dixon, Ill. Survivors—wife: Joyce Van Horne Ebersole; children: Kenneth, Donna Beard, Christine Kuntz, Dorrine Evitt, Kathline Bilderback; siblings: Everett, Charles, Eugene, Willard, Robert, Catherine Johnson, Miriam Shank, Anita Oberg, Gertrude Campbell, Belva Robinson, Betty Sutter; 9 grandchildren; stepmother: Retha Ebersole; half brother and sisters: Roy, Jr., Suellen Ebersole, Verna Kauffman. Funeral and burial: Aug. 10, Science Ridge Mennonite Church, by S. Roy Kaufman.

Hersberger, Reaford Ezra "Hersh," 73, Harrisonburg, Va. Born: Aug. 23, 1919, Milford, Neb., to David and Anna Stauffer Hersberger. Died: Aug. 10, 1993, Harrisonburg, Va., of a heart attack. Survivors—wife: Vira G. Miller Hersberger; children: Larry, Keith, Donna Litchfield, Joann Henderson; brothers and sisters: Harlan, David, Roy, Mary Stutzman, Phyllis Philson, Kathryn Friesen; 7 grandchildren. Funeral: Aug. 13, Park View Mennonite Church, by Owen E. Burkholder. Burial: Lindale Mennonite Church Cemetery.

Isaias, Rebecca, 40. Born: May 13, 1953, Angola, Africa. Died: Aug. 17, 1993, Tucson, Ariz., of cancer. Survivors—husband: Anacleto Isaias; children: Arlinda Celeste, Agnela Teresa, Anacleto, Jr., Allen Joaquin. Funeral: Aug. 21, Shalom Mennonite Fellowship, by Henry P. Yoder. Burial: Evergreen Memorial Park.

Jantzi, Elizabeth Helmuth, 84, Alden, N.Y. Born: March 21, 1909, Oklahoma, to Daniel and Mattie Hochstetler Helmuth. Died: July 11, 1993, Florida, of cancer. Survivors—husband: Peter Jantzi; children: Margaret Foth, Aaron, Harold, Annamae Hostetler, Peter, Jr., C. Earl; 14 grandchildren, 9 great-grandchildren. Funeral: July 17, Clarence Center-Akron Mennonite Church, by Howard S. Bauman and W. Roy Walls, Jr. Burial: Good Cemetery.

Jarocki, Marie Elsie George, 36, Humboldt, Sask. Born: July 27, 1957, Watrous, Sask., to Abdo and Helen George. Died: July 27, 1993, Saskatoon, Sask. Survivors—husband: Ken Jarocki; children: Albert George, William, Jennifer; parents; sisters: Margaret, Myrtle. Funeral: July 30, Schuler-Lefebvre Funeral Chapel, by Jim Lloyd, Jim Mullet, and Lawrence DeMong. Burial: New Hope Community Church Cemetery.

Koch, Lester S., 87. Born: May 20, 1906, Woolwich Twp., Ont., to Charles and Minerva Swartz Koch. Died: Aug. 20, 1993, Tavistock, Ont., of cancer. Survivors—wife: Alice Nahrgang Koch; children: Earl, Harold, Florence Michelin, Evelyn Peterson, Eleanor Snyder, Russell, Norman, Shirley Thrasher, Kenneth, Allan; brothers and sisters: Orton, Mabel Kufske, Phares, Oliver, Roy, Gladys Martin; 25 grandchildren, 3 great-grandchildren. Funeral and burial: Aug. 23, Nith Valley Mennonite Church, by Harold Schilk.

Mann, Richard E., 58, Elkhart, Ind. Born: March 11, 1935, Elkhart, Ind., to William and Myrtis Mann. Died: July 7, 1993, Elkhart, Ind. Survivors—children: Terri Masters, Ritchie; brother and sister: Phyllis Weaver, Donald; 3 grandchildren. Funeral: July 10, College Mennonite Church, by James Waltner and Nancy Kauffmann. Burial: Prairie Street Cemetery.

Metzler, Raymond L., 76, Wakarusa, Ind. Born: June 8, 1917, Wakarusa, Ind., to Forest S. and Vera Holdeman Metzler. Died: Aug. 14, 1993, Wakarusa, Ind. Survivors—wife: Ruth B. Chambers Metzler; children: Vera L. Leinbach, Marie B., Barbara E. Ramer, Allen J., Stanley R., John F., Donald R., Robert W., Michael L.; brother and sister: James R., Vesta Lehman; 22 grandchildren, 9 great-grandchildren. Funeral: Aug. 17, Holdeman Mennonite Church, by John F. Murray and Russell Krabill. Burial: Olive West Cemetery.

Swartzendruber, Martha N., 86, Kalona, Iowa. Born: Oct. 17, 1906, Kalona, Iowa, to Daniel B. and Annie Guengerich Swartzendruber. Died: July 20, 1993, Kalona, Iowa. Survivors—brothers: A. Lloyd, Jacob F. Funeral: July 23, Kalona Mennonite Church, by David Groh and Scott Swartzendruber. Burial: East Union Cemetery.

Voth, Ruth Elaine Sommerfeld, 59, Hesston, Kan. Born: July 22, 1934, Hesston, Kan., to Menno and Tabitha Vogt Sommerfeld. Died: Aug. 23, 1993, Newton, Kan. Survivors—children: Tamera Davis, Michael, Patricia. Funeral: Aug. 26, Hesston Mennonite Church, by David Mann. Burial: First Mennonite Church Cemetery, Moundridge, Kan.

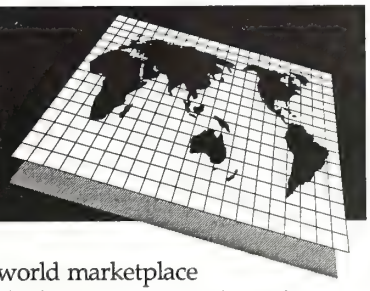
Zehr, Amos, 90. Born: July 14, 1903, East Zorra Twp., Ont., to Joseph and Catherine Roth Zehr. Died: Aug. 8, 1993, of pneumonia. Survivors—wife: Elizabeth Wagler Zehr; children: Mervin Joseph, Gloria Mae; stepdaughter: Elda Sauder. Predeceased by: Laura Ruby Zehr (first wife), Arnold Wayne (son), Ruby Helen, Velma, and Ruth (daughters). Funeral and burial: Aug. 11, East Zorra Mennonite Church, by Darrel Toews and Vernon Zehr.

Zehr, Roy Christian, 81, Stuart, Fla. Born: Sept. 27, 1911, Deer Creek, Ill., to Peter and Louisa Sutter Zehr. Died: July 21, 1993, Stuart, Fla. Survivors—wife: Mary Williams Zehr; sons: Roger, David; brother and sisters: Milton, Doris Yoder, Mary, Velma, Fannie; 9 grandchildren. Predeceased by: Bernice Emory Zehr (second wife), Opal Smith Zehr (first wife), Dean and Duane (sons). Memorial service: Aug. 8, First Mennonite Church of Morton, by Glen A. and Thelma Horner. Cremated.

Ziegler, Mary Bair, 98, North Lima, Ohio. Born: May 7, 1895, Boardman, Ohio, to Elias and Anna Musselman Bair. Died: July 26, 1993, North Lima, Ohio. Survivors—children: Nancy Weaver, Wilbur; brother: Leo Bair; 9 grandchildren, 11 great-grandchildren. Predeceased by: Jacob W. Ziegler (husband), Anna Mae Krabill and Miriam (daughters). Funeral and burial: July 29, North Lima Mennonite Church, by Richard Bartholomew.

Mennonite Economic Development Associates
invites you to attend our annual international convention

The New Global Balance Sheet



Convulsive shifts in the world marketplace have left few regions untouched. A new economic era is upon us. Can we hear the cry of the poor amid the din of crashing change?

The new balance sheet calls us to count the full human, environmental and spiritual cost of global inequity. How do we mobilize our business skills, financial resources and faith to be Good News in this world of urgent need?

Resource Persons Include:

- **Art DeFehr,** president, Palliser Furniture, Winnipeg, Manitoba
- **Samuel Escobar,** professor, Eastern Baptist Theological Seminary, Philadelphia, Pennsylvania
- **Carl Hiebert,** aerial photographer and inspirational speaker, Waterloo, Ontario

For further information and registration contact:
meda convention 93
2501 Oregon Pike, Suite 2
Lancaster, PA 17601
717-560-6546
800-723-7064

Registration received by September 30 will avoid late registration charge. Childcare is provided.

November 11 - 14
Holiday Inn, Toronto Downtown-City Hall
meda convention 1993

Newspaper

**********CAR-RT-SORT** CR-23
390200 51H S115 289
MENNONITE BIBLICAL SEMINARY
LIBRARY
3003 BENHAM AVE
ELKHART IN 46517-1947

THE LAST WORD

Head over wheels

They say an emergency that could mean life or death flashes one's entire life before one's eyes. They may be right. I don't know. I remember almost nothing of my bicycle accident on Sat., Aug. 14, at about 12:10 p.m.

It was in Holmes County, Ohio, on the road from Charm to Berlin. My friend, Richard Kauffman, and I had six miles to go to complete a three-day bicycling, post-Philadelphia 93 vacation. Apparently I hit a pothole wrong and flipped over the handlebars.

That's been the most frustrating part: not knowing for sure what happened. So how can I learn any lessons? I do know a broken clavicle, four broken ribs, and a severely bruised hip — all on my right-hand side—aren't things I want to experience again.

What kept it from being worse—perhaps even saved my life—was my helmet. It has a large crack. The bicycle? One bent brake lever. I took the brunt of this crash.

Ah, but I have much for which to be thankful. I wasn't hit by a car. I missed a metal sign post by a foot and a barbed-wire fence by two. I landed on grass, not on pavement.

They also say we're living in a tough world, where people are narcissistic and individualistic, lacking compassion and charity. You wouldn't know it from the treatment I received, even from complete strangers.

There was the paramedic who tried to make the ambulance ride to the hospital more bearable. "You look different now than in your *Gospel Herald* picture," he said.

And there was the surgeon at the hospital in Millersburg, Ohio, also a *Gospel Herald* reader, who dropped by with a mug filled with flowers. "We don't want you to remember us just through an accident," he said.

When I got home after a two-day hospital stay, that kind of caring continued with cards, gifts, visits, phone calls, and flowers. One friend loaned me his remote-controlled TV, so I could switch channels without getting out of the La-z-boy, a loan from other friends. For me it was a humbling, gracious experience of church and community.

It was the TV that got to me. After tiring of The Weather Channel, then the Comedy Network, and even Discovery, I'd end up with CNN Headline News. The news at the end of August had endless clips of Bosnian children in makeshift hospital beds—some comatose, others screaming from shrapnel wounds.

How was it children had to lie suffering without anesthetics or drugs, while I had more than adequate pain killers, good food, and great hospital care—all for a condition much less serious? Why will I be able to climb back on my bicycle in a month or two while many of those children may never walk again, if they survive at all?

Some would say it was the grace of God. For me that explanation cheapens grace and judges God. Why me, who has had 54 good years, while Bosnian children are only beginning theirs? If I can't attribute it to God, then to what? Luck, fate, a quirk of history?

I've had plenty of time to ponder those questions since the accident. So far I've come up with no satisfactory answers.

But I did find an ally for asking questions: Job. He too got no answers, at least none that I understand from the biblical account. But, like Job, I too come through this experience believing God is still in control. At this point I just don't understand how.

Some of Job's last words to God are also mine: "I am unworthy—how can I reply to you? I put my hand over my mouth. I spoke once, but I have no answer—twice, but I will say no more" (Job 40:4-5, NIV).—*jlp*

Close in and personal

Alert readers will note the respondents to the church's abortion statement in this week's issue are all women. That's deliberate.

Not because men shouldn't have opinions. But women have much more at stake. Theirs are the bodies affected in the sometimes difficult choices of pregnancy and birth.

Forming opinions and doing theology come easier the further removed one is from an issue. Often in the church we have been satisfied with answers from those least involved.

In the abortion discussion it's time to listen more closely to those who have the most at stake. What they have to say can point us in a redemptive, healing direction for a controversial, disruptive issue of our day.—*jlp*

ELKHART LIBRARY
ASSOCIATED MENNONITE BIBLICAL SEMINARIES

September 21, 1993

Gospel Herald

THE WEEKLY MAGAZINE OF THE MENNONITE CHURCH

The beatitudes are not for curious onlookers or casual spectators but for those who have already put their lives on line for the kingdom of heaven. Their governing idea is not sinlessness but commitment.

ALSO IN THIS ISSUE

You get to answer the questions where you are 6

Service condemns killings of Brazilian street children 9

Urban pastors share ways to support new Christians . . . 10

The beatitudes:

Words of challenge and promise for ordinary humans

Here is no hypothetical blueprint for a utopian society. Here are words of salvation for those who have risked everything for the kingdom of heaven.

by Dorothy Jean Weaver

John 3:16 aside, they might easily be the best-known verses anywhere in the New Testament, these words of Jesus which we call the beatitudes. Matthew and Luke each offer us their own distinctive version of these sayings (Matt. 5:3-12, Luke 6:20-26). Yet it is Matthew's text with which we are most familiar: "Blessed are the poor in spirit. . . ."

But how well do we actually "know" these beatitudes? In the coming weeks, nine authors will examine the beatitudes of the Sermon on the Mount and reflect on their meaning for Jesus' disciples both then and now.

But before we get specific, we should consider an overarching question: What is the purpose of these beatitudes?

Throughout the history of the church, people have offered two basic answers to this question. Some suggest that the beatitudes function above all as words of challenge, as the "entrance

Blessedness doesn't belong to those who admire the kingdom from a distance. It belongs to those who exhibit the character of this kingdom in their lives.

requirements" for the kingdom of heaven. Others emphasize the element of "promise" in these sayings and stress their character as words of divine blessing.

Where does this leave us? Do the beatitudes serve fundamentally as "demand" or "supply" within the economy of the kingdom of heaven?

Context. Perhaps the most helpful point of departure for this exploration of the beatitudes lies in their narrative context within Matthew's gospel. In 4:17, Jesus begins his public ministry: "From that time on Jesus began to proclaim, saying, 'Change your ways of thinking! The kingdom of heaven has come near.' " In the following verses, Jesus calls four Galilean fishermen—Simon, Andrew, James, and John—to be his first disciples. Then in 4:23-25 Matthew presents a wide-angle, panoramic view of Jesus' unfolding ministry: "And he went about throughout all Galilee teaching . . . and proclaiming . . . and healing. . . ."

And with this we arrive at the Sermon on the Mount, Jesus' "inaugural address" to his disciples: "And when he saw the crowds, he went up onto the mountain. And when he had sat down, his disciples came to him. And he opened his mouth and taught them, saying, 'Blessed. . .' (5:1-3a)."

The beatitudes represent a call to total engagement—from attitudes of the heart to the most tangible of actions.

Two observations come into focus here. First and most crucial, these sayings are the words of Jesus. It's the most obvious of observations. But it's also essential for understanding the beatitudes.

Very early in his Gospel, Matthew announces to his readers the ultimate identity of Jesus. In the language of the Hebrew Scriptures, Jesus is none other than "Emmanuel—God with us" (1:23). Later, the voice of God proclaims Jesus to be "my beloved Son" (3:17). As Matthew sees it, Jesus is that one in whose footsteps God walks among humankind and through whose voice God addresses the human community. So when Jesus speaks and acts, his observers encounter the words and works of God.

And there is more. If Matthew establishes Jesus as "God with us," he also identifies what God is doing among humankind through the words and the works of Jesus. As the angel of the Lord instructs Joseph, "You shall call his name Jesus, *for he will save his people from their sins*" (1:21). God's design for humankind is salvation—and the signal item on Jesus' earthly agenda as "God with us" is "to save his people from their sins."

The implications are clear. The beatitudes are, above all else, words of salvation. These sayings, like all the sayings and deeds of Jesus, are part and parcel of God's initiative to bring about salvation for humankind.

And, what is more, these words point to a salvation which God has already offered, a divine initiative which precedes and enables all human response. Regardless of their specific content, the beatitudes are words of salvation precisely because they are words of Jesus who has come to "save his people from their sins."

The second observation is equally vital. The beatitudes are directed to Jesus' disciples. As Matthew tells it, the crowds are present on the scene, but they are not the primary audience for Jesus' words. Instead, Jesus is teaching his disciples, the ones who got up "immediately," "left" their vocations and families, and "followed" without question when he called them. The beatitudes are not for curious onlookers or casual spectators but for those who have already put their lives on the line for the kingdom of heaven.

Not that these disciples are "super saints" on the fast track to sinlessness. By no means. Throughout the rest of his Gospel, all the way down to the bitter scene in the high priest's courtyard, Matthew will portray the disciples' humanity in vivid color and graphic detail. Yet the governing idea here is not *sinlessness* but *commitment*. Here is no hypothetical blueprint for building a utopian society. Here is a word of challenge and promise to those ordinary humans who have risked everything to follow Jesus down the road of discipleship.

Form. A second angle from which to examine Matthew's beatitudes is their form. Here the picture is clear. Each of the beatitudes is a "two-handed" saying containing a word of blessing on a specific group of people and a promise for these blessed ones.

The one "hand" has to do with the disciples, those who have just "signed on" to Jesus' kingdom initiative. Now Jesus paints for them a portrait of life within that kingdom. And if they didn't realize it before, they do now: Jesus' call

to follow is a call to total engagement. Discipleship is nothing less than a way of living and being. As Jesus would have it, "blessedness" belongs not to those who admire the kingdom of heaven from a safe distance but rather to those

Those who put everything on the line for the kingdom of God will find that God has put all on the line for them.

who exhibit the character of this kingdom in their own lives and actions.

But if the one "hand" of the beatitudes calls for total engagement by the disciples on behalf of God's kingdom, the other hand assures them of God's total engagement on their behalf. The passive verbs which identify the rewards of the blessed ones represent a common Jewish formula for naming the actions of God. It is God who will comfort the mourners, show mercy to the merciful, claim the peacemakers as sons and daughters.

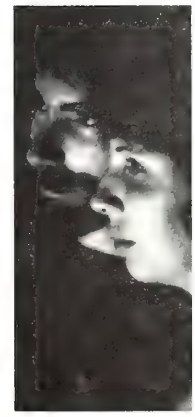
And even where there is no direct reference to the giver, God is still to be viewed as the source of the gift. It is God who grants the kingdom as an inheritance and God who hands out reward in heaven. Jesus cannot say it more clearly: Those disciples who have put everything on the line for the kingdom of God will find that God, in like fashion, has put everything on the line for them. This is the future certainty which gives meaning to present-day discipleship and substance to present-day "blessedness."

Substance. There is perhaps one single word that best describes the overall character of the challenges and the promises in the beatitudes: all-encompassing. Jesus' words to the disciples represent in every sense a call to total engagement. The life of the kingdom has to do not only with attitudes of the heart but also with the most physical of realities and the most tangible of actions. The beatitudes give shape to every aspect of life, from the most personal and hidden to the most outward and obvious.

The beatitudes represent both 'demand' and 'supply' within kingdom economics. And they are a call to both be and do.

But if the challenge to the disciples is all-encompassing in its scope, so too is the promise of reward to come. The reward which awaits the followers of Jesus answers to every need which they experience in the life of discipleship and reaches all the way into God's unending future. Jesus calls this reward "the kingdom of heaven."

There can be no question that the beatitudes of Matt. 5:3-12 represent both "demand" and "supply" within the economy of God's kingdom. There is a call here—a call to be and to do, a call to make the kingdom of God visible in life and in action. But surrounding that call is the certain promise that God has already acted on our behalf and God will act again. Truly these are words of "blessedness."



Dorothy Jean Weaver is associate professor of New Testament at Eastern Mennonite Seminary, Harrisonburg, Va. She is a member of Community Mennonite Church and has recently been appointed to the Faith and Life Commission of Virginia Mennonite Conference.

Perhaps the best-known of passages in the Bible is the one we have come to call the Sermon on the Mount (Matt. 5—7). And out of this passage, who of us hasn't memorized Matt. 5:3-11, "the beatitudes"?

But as familiar as the words is the difficulty of their meaning. Some Christians believe the beatitudes describe life in the kingdom of God when it will be realized in it fullness. Others find it a blueprint for kingdom citizens here and now.

Mennonites, for the most part, have tended toward the latter. Yet how to make the beatitudes a part of our lives and put them into practice continues to be a challenge for us.

During the next 10 weeks, Gospel Herald *will take an in-depth look at these beatitudes. We begin this week with an overview by Dorothy Jean Weaver. Nine different writers will follow, each working with a specific beatitude, outlining what this word from Jesus might mean for our everyday lives in the 1990s.*—Editor

"It is my eager expectation and hope that I will not be put to shame in any way, but that by speaking with all boldness, Christ will be exalted now as always in my body, whether by life or death."—**Phil. 1:20, NRSV**

Gospel Herald

Editor: J. Lorne Peachey

Assistant Editor: Cathleen Hockman

Editorial consultants: George R. Brunk III, Richard A. Kauffman, Martha Kolb-Wyckoff, Stuart Showalter, Diane Zaerr

Gospel Herald (ISSN 0017-2340) is published weekly, except for the third week of August and the first week of December, for the Mennonite Church by the Mennonite Publishing House. Subscription rate (in U.S. dollars): $27.50 per year; outside U.S. and Canada (air mail delivery): $47.50 per year. Group and bulk rates available. Call 1 800 245-7894.

Editorial and subscription address: *Gospel Herald,* 616 Walnut Avenue, Scottdale, PA 15683-1999. Telephone: 412 887-8500. FAX: 412 887-3111.

Second-class postage paid at Scottdale, PA 15683-1999. Lithographed in the United States.

Copyright © 1993 by Mennonite Publishing House.
Canadian subscriptions: second-class postage paid at Kitchener, Ont., publication mail registration no. 128562.

Gospel Herald is a member of the Associated Church Press and of Meetinghouse, an association of Mennonite and Brethren in Christ editors.

Postmaster: send form 3576 to 616 Walnut Ave., Scottdale, PA 15683-1999.

Vol. 86, No. 37: Sept. 21, 1993

Printed on recycled paper

Credits: cover and p. 3 by Renaud Thomas, pp. 5 and 8 by Dynamic Graphics, p. 9 by Bruce Hildebrand, p. 10 by Jim Bishop, p. 12 by Gwen Stamm, p. 13 by Dale D. Gehman.

READERS SAY

Ad 'Muscles' into Magazine (July 27). I feel different from Kenneth Weaver, who stated that the July 26 Mennonite Church ad in *Newsweek* emphasizes "service and getting rather than giving."

To me, the ad equates the Mennonite Church with a health club. It buys into popular print and TV ads for clubs. This is true of the picture as well as words like "muscular," "challenge you to sweat," "to work out."

Are these reasons we want people to seek out the Mennonite Church?

Janice Nafziger
Chicago, Ill.

I was disturbed by the letter of "Name withheld" (Aug. 3) who says that to classify lesbians and gays with other sinful people is a faulty interpretation of 1 Cor. 6:9-10. Other Scriptures also speak out against this, such as Rom. 1:26-32, Eph. 5:3, and more. What Scripture can anyone give to support a homosexual lifestyle?

Yes, we must love the homosexual just as we are to love the drunkard, thief, or idolater but at the same time we try to help them overcome their evil practice.

I have heard too many testimonies of deliverance from a homosexual lifestyle to believe that people can be locked into it because of inherited genes. Read Titus 2:11-12. They can be delivered! Please quit justifying the behavior. If we use the Bible as our standard we have to call it sin.

Virginia Krabill
Smithville, Ohio

Michael King's article ***How Will the Church Survive Its Diversity?*** (Aug. 3), is an excellent contribution to the various conversations that have been going on in *Gospel Herald* about male violence, women in ministry, homosexuality, pastoral misconduct, and so on. King's point, that we must celebrate diversity as a manifestation of the Spirit of God and that each member of the body of Christ must value the work of the Spirit in each other member, whether or not we understand or even agree with them, is profoundly simple, and yet so difficult to hear and to practice. Perhaps if we as a church can learn this simple, difficult lesson we will move beyond merely surviving our diversity, and will begin to value it and use it as a means to becoming mature Christians.

King's article brought a spirit of gentleness and peace to the discussions of many difficult issues. We as a church are facing many difficult matters, and bravely facing them head-on. But the bravery doesn't take away the pain of having to think about and talk about and make decisions about sexual misconduct by pastors, women in pastoral leadership, the place of gay and lesbian Mennonites in the church, the reality of male violence, and so on.

The idea that God's Spirit might speak to each of us differently about these matters, and that there might be more than one way to be faithful to God's Spirit, gives me great comfort. Perhaps I don't have to beat everyone into thinking and believing as I do—perhaps we can agree to disagree, and perhaps we can learn something about the elephant by listening to each other's description. Thank you for having the courage to print this article.

Sharon K. Heath
San Francisco, Calif.

Menno Would Be in for Three Surprises (Mar. 2). The statement, "He sought to build a church around Christ, not himself," shows what insight Menno had into the purposes of God. What a dreadful blow it would be for him to see how his followers defeated that purpose. Menno was simply pointing people to the Scripture. He didn't at all originate a new message or anything different than the one Christ and the apostles taught. So why should the church be known any differently than the one Jesus started? Menno was simply perpetrating the church of the New Testament, and we should do likewise.

But those who followed Menno soon turned their fellowship into a man-made organization, naming it for Menno instead of their true leader, Jesus Christ. Now instead of just brothers, sisters, children of God, elect, saints, Christians, they also became Mennonites. How sad!

If those taught by Menno Simons could so easily set aside the Scriptures, it shouldn't be any wonder that their children 400 years later can set aside teachings on long hair and prayer covering (1 Cor. 11:1-16), on women keeping silent in the church (1 Cor. 14:34-37), and in jewelry and modest dress (1 Tim. 2:9-11; 1 Pet. 3:1-6).

When scriptural authority is under-

mined, everything and everyone is thrown into confusion. There is nothing solid to build on for faith and practice. Truly Paul's words are true of the church today when he said the time will come when they will not endure sound doctrine.

Mr. Peachey, I hope you will give careful consideration to these things. You are in a position where you can influence a lot of people. I hope you will be like Menno Simons and direct people to the Scripture and let that be the last word. I hope you will not twist Scriptures all around and make it say something different from its plain sense. I hope your constant realization of your accountability to God at the judgment will give you the courage to stand up for truth no matter what the cost.

Naomi Yoder
Boyertown, Pa.

I hear many attempts to justify certain behavior because of genetic or experiential orientation. Now I have an orientation to lust, to commit adultery, and to lie (to name a few). You've guessed it: I'm a sinner; I was born that way. But thanks to the Lord above, I've been delivered and walk daily in a growing victory over this orientation.

Let's stop making excuses for living the way we were born and get born again.

Glenn Steiner
Smithville, Ohio

People today are concerned about the failures of the church leaders that continue to be headlines in church and secular news media. If we aren't concerned, we should be.

Is it time for us as pastors and church leaders to ask ourselves some questions? For example, are we preaching a salvation which calls for a *mere transformation of personality*—a transformation in which we content ourselves with techniques of human and public relations and positive ways of thinking and feel-good experiences? Or are we preaching a salvation that calls for a *real transformation of character*—one in which we turn from sin, become new persons in Christ Jesus, put off the old person, and put on the new person made in the image of Christ?

Are we preaching a salvation that produces in our lives the fruit of the Spirit: love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control? Are we preaching a salvation that makes us follow the golden rule?

John F. Murray
Wakarusa, Ind.

At times I wonder if we Mennonites are reading the same Bible. How we could understand it so differently?

On the issue of homosexuality, please read Romans 1:23-31. Then explain to me where I am wrong when I say that a gay lifestyle is an abomination to God and that any person living such a lifestyle cannot be a part of the body of Christ—the church. Only after homosexuals have repented from their sinful life and committed themselves to God-fearing lifestyles can they be accepted into the church.

Every human needs repentance before being acceptable before God. And God makes no mistakes.

Paul Lapp
New Holland, Pa.

Thanks to you and your staff of reporters and writers for the hard work in preparing the Philadelphia 93 issue of *Gospel Herald* (Aug. 10). The articles were concise and informative. The photographs brought the Assembly to my home. Your efforts were much appreciated.

Shelby Echard
Scottdale, Pa.

Congratulations on a masterful job of condensing what happened at Assembly 93 into 24 pages of *Gospel Herald* (Aug. 10)! The pictures and titles made for a very attractive issue.

Maxine S. Miller
Wakarusa, Ind.

Pines

The pines,
Planted long ago,
By a man who loved God,
loved nature, loved church.
The meetinghouse,
The building
dwarfed beneath
By the immense size
of the stark greenish-blue trees.
They had grown too tall,
Reached too high,
Bore cones, in huge clusters,
Dropping them in diverse places,
In rain gutters, in the flower beds,
Across the road in farm fields.
They had grown too high.
Got too close to heaven.

They were chopped down
by a man skilled in the craft.
Long after they'd been planted
by the man who loved God.
They came down.
The meetinghouse no longer dwarfed by them.

—Stephen Kriss

All of us carry a bit of weight for the church:

You get to answer the ??

Our habits (however peculiar) are perceived as being representative of the church. Our answers (however inadequate) must suffice for those questions about what it means to be Mennonite.

by Shirley Kurtz

Jennifer's diary (Feb. 11, 1993, adapted): *I read my book report on* Our Star-Spangled Faith *in government class today. Everyone else just reads their report, Mr. LaRue makes a few comments, and then they sit down. Well, I was up there for about 20 minutes. I had a meeting at 2:50, but I was having so much fun that I couldn't leave.*

Donald B. Kraybill, author of *Our Star-Spangled Faith*, may or may not be gratified to know about this. At least his 1976 book is still circulating. Jennifer had borrowed Grandpa Baer's copy for her 12th grade Advanced Placement Government assignment: read and report on any book on U.S. government, just so it isn't too short.

In her report Jennifer referred to the wrongful intertwining of church and state as viewed by Kraybill: the blending of Christian and militaristic values, the collaboration between religious and political leaders. "America," Jennifer quoted from the back cover of the book, "wraps the good news of salvation through Jesus Christ in the stars and stripes, leading her citizens into a kind of national idolatry."

Jennifer figured nobody was listening because on book report days she didn't listen much herself. But here she was, not getting to sit down at all.

LaRue: Who is this person who wrote this book?

Jennifer: Well, he was young when he wrote it, had two little girls. *("Does this discredit him?" she wondered.)* He's a writer, a Mennonite.

LaRue: Oh, that explains some things. What does he say about the individual's role in government? *(LaRue must have asked this about five different ways. What did he mean? Jennifer felt confused, didn't know how to answer. But then he got sidetracked.)* Does Kraybill believe in going to Memorial Day parades and Fourth of July fireworks? Does he pledge allegiance to the flag?

Jennifer: I imagine he doesn't think the parades are good; he did go to one, in the book. He probably doesn't agree with celebrating the Fourth of July because when we gained our independence it was through military means. I think he thinks that fireworks—well, celebrating our country—is okay. He does love his country. It's just not *the best.*

Dollie (in the second row): What is the main thing that the Mennonites believe?

Jennifer: Pacifism . . .

LaRue: By that you mean not fighting back.

Jennifer: Yes. Also believer's baptism, but lots of other religions believe that, not just Mennonites.

LaRue: Mennonites are very nonresistant. They believe that if you go up and hit them they're supposed to turn the other cheek. All military involvement is wrong. No bloodshed. They don't believe in going to school past the eighth grade . . .

Jennifer: Oh yes, Mennonites do. It's the Amish who don't go to school past the eighth grade. *(LaRue was staring at her through his smoky lenses.)* I'm a Mennonite. *(She was kind of smiling. LaRue kept staring, and her classmates were grinning, the ones who'd known.)*

All of us carry the truth as it comes to us. All of us bear the responsibility for our choices and for those of our church.

LaRue: Oh. Then I guess you can answer Dollie's question.

Dollie: You don't believe in fighting back at all, even if your country is invaded?

Jennifer: Well, I can't ever see us not having a military; I can't imagine everyone becoming Mennonites. I don't think it'll happen that fast. *(Everyone laughed, but she hadn't been trying to be funny.)* Even if our country was taken over, they couldn't stop you from believing what you believe.

Dollie: But what if we were taken over by an oppressive country, and they took away our right to religious freedom, and we were forced to be . . .

Jason (third row): Buddhists.

Dollie: Yeah, Buddhists.

Jennifer: They could take all the Bibles and burn them and not let people get together in groups, but they couldn't take away what's inside of you. It's not like it hasn't happened before. The Anabaptists—that's our original

questions where you are

name—were persecuted for their beliefs; they were all burned. In the book Kraybill was criticizing the Pledge of Allegiance, the part that says "under God." Our country isn't "under God." We're not following Jesus. "In God We Trust." We don't trust in God.

LaRue: I want to know, since you're a Mennonite—do you have electricity? *(The class was giggling.)*

Jennifer: Yes.

LaRue: You have a vehicle.

Jennifer: Yes.

LaRue: I know you don't have a TV, but that's just your family. A washing machine?

Jennifer: Yes.

LaRue: A dryer?

Jennifer: No, we just don't want one.

LaRue: Oh, you don't want one. Does your church restrict what you can have?

Jennifer: No. But there are all kinds of Mennonites. Some extremely rich, some not well off. My grandmother's a plain Mennonite.

Dollie: My grandmother's uncle was a Mennonite, and he wouldn't sit in a rocking chair. I guess it was too worldly.

LaRue: I know the Amish up in Lancaster County, Pa., are very wealthy. You don't see many caps anymore; the people are a lot more ordinary. They're into making quilts. There were some up there selling for $4,000, $5,000, $9,000, with the star shapes and everything. There's a town up there called Paradise.

LaRue and Jennifer (together): And there's a town called Intercourse.

Jennifer: You have to go through Intercourse to get to Paradise.

(The class was roaring. LaRue leaned over in his chair, trying to keep his mouth straight, but finally he had to laugh along with the rest of them.)

When she got home, Jennifer was nearly bursting with excitement. Her eyes bright, her long hair pulled back in a shiny red ponytail holder, she regaled me with her story.

Of course that classroom interchange, Jennifer's defense, does not necessarily entrench her in the Anabaptist Christian tradition. She has a number of years to go before she gets to be as old as I am. And I'm still wondering about the things of faith that seemed so clear when I was maybe six or eight.

I wonder if it is better for our children that we're in this lonely place, so far from the old home community in Pennsylvania where school and church and extended family were closely linked—where our identity, belonging, was more easily assumed, maybe even disregarded. Here where there is hardly a measurable percentage of Mennonites per square mile, we treasure our few connections. We practically wallow in them, given the opportunity. The encounters with other traditions make us grateful for our heritage.

It may not seem fair that such a piddling few of us—in any number of remote settings—get to answer for the entire Mennonite church when there are questions. We haven't been officially delegated by some mission board, after an orientation at headquarters, and our pictures don't get printed in *Gospel Herald*.

Yet our habits (however peculiar) are perceived as representative. Our answers (however inadequate) must suffice. Perhaps Jennifer's encounter somewhat dismays those who don't wear their hair in ponytails—as well as those who have a dryer and at least two or three automobiles and probably a television in the bedroom, even.

But of course you get to answer the questions where you are. So I guess it is fair. Kraybill as well as you and me and even my Jennifer—all of us carry a bit of weight for the church. We're carrying the truth as it's come to us; we're bearing responsibility for our choices.

Fair enough. And sobering as well as funny.

Jennifer's diary: *I love making teachers laugh. It was a very good time. I was able to share my beliefs and I think I made sense. After school Kelly and I were talking about my report, and I told her how I'd been drilled. Paula was standing there too, and she asked what it was about. And Kelly said, "The separation of church and state." Pause. "They are for it." Paula continued to give me a dead stare. I tried to make some sort of consoling comment, and then I had to leave. It is a different idea for them, and I'm not going to talk about it anymore because it's touchy and I should be humble.*

Shirley Kurtz, her daughter, Jennifer, and their family live in Keyser, W.Va. They attend Pinto (Md.) Mennonite Church.

Author describes cult of the late 'king of rock 'n' roll'—Elvis Presley

Has the late king of rock 'n' roll become a god? Not yet, but "what is now the Elvis cult could be nothing less than a religion in embryo," says Ted Harrison, former religion correspondent for the British Broadcasting Corp. In *Elvis People: The Cult of the King*, published by Harper Collins, Harrison documents the spiritual elements said to surround Presley's birth, life, death, and afterlife.

Die-hard followers compare Presley to Christ, and some cite proofs of his divinity. Others who recognize his personal faith in Christ say Elvis was a messenger from God.

According to Elvis' father, a mysterious blue light appeared around the place where his tiny son lay, a newborn struggling for life. Elvis is said to have used words and prayer to heal a friend's son of a burning fever. According to one legend, an angel appeared in the sky over Graceland when he expired.

Thousands claim to have seen Elvis alive, or resurrected, since his death in 1977. Elvis impersonators are said to consider themselves part of a priesthood. Anything the entertainer touched, wore, or threw into a crowd serves as a relic, and Graceland is a shrine. On Aug. 16, the 16th anniversary of Presley's death, about 14,000 trekked to the Memphis mansion to honor Elvis. (NIRR/RNS)

Fewer long-term mission workers being sent overseas

The number of career U.S. missionaries abroad is shrinking for the first time in 50 years. The latest edition of the *Mission Handbook* reports that in 1988 50,500 long-term missionaries worked in other lands; by 1992, the number had dropped to 41,142.

Despite the drop, North American missions agencies are just as active in overseas evangelism as before, said John Siewert, editor of the handbook. Their involvement, he said, may be through cooperative partnerships to provide resources, financial support, or short-term missions rather than longer, more permanent commitments. (NIRR)

Move over buggies—Amish get around on rollerblades

Some of Lancaster County's Amish are on a roll.

According to the *Pittsburgh Post-Gazette*, rollerblades have become the latest way to get from Bird in Hand to Blue Ball and other Lancaster County Amish communities.

Both children and adults are using the single-bladed skates for transportation, play, and exercise. One Amish woman in her late 20s is often seen rollerblading from home to the restaurant where she works.

"I'm not sure there's a logical explanation for it," says Stephen Scott, who researches the county's plain sects for The People's Place, Intercourse, Pa. He says it's often difficult to explain why some modern items are accepted by the Amish while others are considered worldly and therefore forbidden.

—The Pittsburgh Post-Gazette

Eastern
Mennonite
Missions

We've changed our name... but not our mission!

Eastern Mennonite Board of Missions and Charities
is pleased to introduce our new name and logo.

The shortened name, Eastern Mennonite Missions, focuses on ministries, and the logo symbolizes vision for global outreach.

For nearly 100 years Eastern Mennonite Missions has helped congregations expand the frontiers of faith at home and around the world.

We will continue to proclaim the good news by:

- making disciples
- training leaders
- forming churches
- meeting human need

Together we grow in Christ's mission!

Eastern Mennonite Missions • Oak Lane & Brandt Blvd • PO Box 628 • Salunga, PA 17538-0628

Service condemns killings of Brazilian street children

Recife, Brazil (MCC)—Some 200 people, including six Mennonite Central Committee (MCC) workers, gathered at a downtown riverside park here on Sept. 3 to condemn the ongoing killings of Brazilian street children, as well as other recent massacres involving Yanomami people and residents of a squatter settlement in Rio de Janeiro.

"Every day we see little blips in the paper about youth who have been killed, allegedly because they are drug dealers or thieves," says Bert Enns, MCC co-country representative for Brazil.

Brazil is home to an estimated 7 to 12 million street children; some 20,000 live in Recife's streets. A Brazilian organization, the National Movement of Street Children, reports an average of two killings per day in 1993. Newspapers paint the street children as criminals to explain their deaths.

"Yet it's well known that policemen are killing the children," Enns relates; the children are seen as undesirable. Enns is a member of South Calgary (Alta.) Inter-Mennonite Church.

From impoverished, often abusive homes, street children survive through odd jobs, petty thievery, or begging. Merchants or residents are hiring gunmen, often off-duty policemen, to "clean" the neighborhood of street children.

A wide cross-section of religious groups—from Catholic to Protestant to African Spiritist—participated in the recent gathering. For these groups to work cooperatively is rare, Enns reports, and indicates church people have strong feelings about the level of violence in Brazil.

The event was held at the foot of a recently inaugurated monument, Tortura Nunca Mais (Torture Never Again). Beneath the monument, organizers placed a photo of a young street child killed in Recife the previous week.

Enns suspects severe drought in northeast Brazil may be contributing to higher levels of violence against street children and other poor people in that region. The drought, thought to be the worst of the century, has been so prolonged that many farm families harvested nothing at all (see the July 27 *Gospel Herald*).

"Many who have any resources at all are leaving the rural areas," Enns says. They are migrating to Recife or large cities in southern Brazil in the hope of finding work. Jobs are scarce, however, and many families cannot support their children. The children may end up on the streets, stealing for food or to buy glue to sniff. The glue "highs" numb hunger pangs and fears.

"Wealthier people are threatened by these large numbers of street children, so rather than standing on the side of the children they almost feel a sense of relief when the kids they fear will rob them are killed or disappeared," Enns says.

Brazil's distribution of wealth is grossly unequal. In 1989, the richest 10 percent of the population controlled 53 percent of the income.—*Emily Will*

Roots of violence grow 500 years deep

Recife, Brazil (MCC)—Massacres of street children naturally provoke the question, "Why?" No simple answers exist; the violence is the result of conditions that have festered for 500 years.

From its earliest history, Brazil has been marked by the interplay between wealth and violence. In order to acquire wealth, violence was used first against Brazil's indigenous peoples and later against Africans, who were enslaved. In order to retain that wealth, violence has been used to prevent poor Brazilians from gaining access to the resources monopolized by the few.

The government—whether democratic or authoritarian—has been the best means by which the rich violently maintain the status quo. Neither the police nor the Brazilian people view the government as a source of justice.

This is especially true after 21 years of rule by a military that took power by force, followed by the impeachment for massive corruption of the first democratically elected president in almost 30 years.

Because the government is not a source of justice, the police either take matters into their own hands by torturing and executing those they suspect of crimes—but only the poor, because the rich are untouchable—or by cynically turning to crime themselves.

The poor Brazilian majority fear the police and believe that if "justice" is to occur, it must come from their own hands.

A brutal example of this popular justice occurred here this month.

A neighbor saw three men attacking a woman in her house. The neighbor called out to other neighbors to stop the attack. By the time they entered the house, the woman was dead; the crowd reacted by stoning and beating the three men to death.

Such acts of popular justice are common in Brazil. After 500 years of violence, most Brazilians—rich and poor—view violence as the most natural and effective means of resolving conflict. Violence is embedded both in the economic inequalities that plague Brazilian society and in the cultural rules for human interaction.

Only by addressing both spheres is there any hope for reducing the violence that has become the image Brazil sees when it looks in the mirror of world opinion.—*Kevin Neuhouser is conducting research on women's role in organizing for social change in the urban squatter settlement where he worked as an MCC volunteer (1980-83)*

A street child in Recife with a bottle of glue. Organizers of the Sept. 3 gathering used the following as a reading:

"No one has only a little because he wants it.

"No one stays unemployed because he wants to.

"No one lives on the street because he wants to.

"No one eats food from the garbage because he wants to."

Urban pastors share ideas for supporting new Christians

Elkhart, Ind. (AMBS)—Young adults, international students, people with no religious background, people who attended church in the past but not recently—how do these people learn to become disciples of Jesus?

That question is the heart of a year-long project of 13 urban pastors.

Mennonite churches, particularly in urban areas, are reaching out to adults who are not believers—and may need direction and affirmation as they develop faith in God, explains Marlene Kropf of Mennonite Board of Congregational Ministries, one of the project coordinators.

The Adult Christian Initiation Project is examining how to make the process for becoming a Christian more visible and how to support people as they take the first steps of coming to faith.

Participants gathered here at Associated Mennonite Biblical Seminaries (AMBS) June 10-12 to report what they had learned in the past year of work with their congregations. They developed a three-stage model for supporting adults as they enter into faith.

- In the first stage, "evangelism gifts are called forth within the community of faith and members are equipped for the ministry of evangelism." When people respond, the congregation celebrates with a service of welcome, publicly acknowledging their intent to explore commitment to God and the church.
- Next, those who are curious about Christian faith explore through study and worship what it means to be Christian in the Mennonite family of faith. A service of decision marks the transition from this stage to preparation for baptism.
- After a period of intense preparation, the third stage is celebrated with the service of baptism. Ongoing teaching and mentoring of new believers can become part of a congregation's adult education program. In some churches, additional counseling may occur to prepare new believers for full participation in the life of the church.

Examples of what worked well in the 13 test congregations will be published as a resource for other congregations.

"The primary purpose is to recognize the steps a person is taking in making a decision about Christian faith and to bless the person at each stage," Kropf says.

Project cosponsors include AMBS, MBCM, Mennonite Publishing House, and Commission on Education of the General Conference Mennonite Church.
—*Mary E. Klassen*

Equipped with donated machinery, Elvis jokes, and 700 tons of asphalt, a group of business executives paved the parking lot of the new Eastern Mennonite Seminary building on Aug. 27.

Business executives take turn at spreading asphalt

Harrisonburg, Va. (EMC&S)—A group of businessmen from southeastern Pennsylvania assembled here on Aug. 27. But instead of meeting behind closed doors, they gathered on a parking lot.

Actually, the group *paved* a large parking lot and the road in front of the new Eastern Mennonite Seminary building, and then paved the Roselawn dormitory parking lot for good measure. In all, the workers laid about 700 tons of asphalt.

Six employees of Mast Contracting, Inc., of Harleysville, Pa., and executives of other firms in the Franconia area of Montgomery County spent the hot, humid day donating their time, equipment, Elvis jokes, and materials to the paving project.

The volunteers, led by John Mast, Jr., president of Mast Contracting, included members of "Time Out"—a group of businessmen who meet twice a month to help each other become more effective managers as well as to integrate their personal faith in the marketplace.

Henry D. Landes, who has a private consulting practice and is facilitator of the seven-member group, explained that in addition to their regular meetings, the "Time Out" group does an annual service project.

Last year, they repaired the roof and floor of a rural Mennonite church in Tioga Co., Pa., Landes said, but quickly added that the paving work at EMS is their "most ambitious project to date."

Mast said that his company and EMS have a special affinity through the late Richard C. Detweiler, who was president of EMC&S from 1980-87. Detweiler's son, John R. Detweiler, is vice-president of operations at Mast Contracting. One reason the company decided to donate its services, according to Mast, was "in appreciation for Richard's life and service" to the college and seminary and to the larger Mennonite Church.

In addition to Landes and Mast, other "Time Out" participants on the project were Sandy Alderfer of Sanford Alderfer Co., Hatfield; Gene Kropf of Kropf Construction, Harleysville; and Ken Clemmer of Moyer & Son, Souderton. Other members, Ron Hostetter and Gary Turner, were unable to come.

"It's fun to do something like this," Mast said of the paving effort. "The employees are enjoying themselves, and it's a way for the church to get things done, by using volunteers with skilled trades in this manner."—*Jim Bishop*

New Age moves into mainstream, prompts church's response

Elkhart, Ind.—A major insurance provider agrees to cover the $3,500 cost of a New Age meditation program, whose founder claims will make heart bypass surgery "completely preventable" for 90-95 percent of North Americans.

Therapists offer to channel the souls of unborn or aborted fetuses to ease the guilt of women who are considering or have had an abortion.

Maharishi Mahesh Yogi, father of Transcendental Meditation, offers to rid Grand Rapids, Mich., of crime by offering TM seminars for only a dime per day for every resident—which would add up to millions of dollars.

"Seminars are catching on all over the country, and often paid for with our tax dollars," said Ruth A. Tucker, author of *Another Gospel: Alternative Religions and*

the New Age Movement. "This kind of thing is being mainstreamed. . . . With the 1990s, we see New Age medicine coming of age."

Tucker was one of three dozen theologians, pastors, and health-care professionals who attended a conference on "New Age Healing: A Christian Response" Aug. 6-7 at the Associated Mennonite Biblical Seminaries (AMBS).

"New Age medicine can be very simplistically defined as an alternative to traditional medicine, typically using a method that has not been clinically tested and for which there is no scientific explanation for the alleged cure," Tucker said.

"If there is one common denominator in New Age medicine in all its various forms, it would be the mind-over-matter factor that involves some sort of physical, bodily energy force."

The conference sought to bring together Christians with a variety of experiences in and approaches to alternative healing.

"What we are dealing with is discernment in our contemporary spirituality and a call for the church to take healing very seriously," said Willard M. Swartley, AMBS professor of New Testament. "The problem is the church has abdicated its role. We have left a vacuum, and we don't know what is going on. That is what we need to look at."

Conference participants critiqued what they viewed as an overreliance on medical technology. Others described instances of healing they experienced or witnessed.

Evelyn Bertsche, associate pastor of Normal (Ill.) Mennonite Church, said prayer led to the end of her longtime symptoms associated with lupus, an ulcerating skin disease.

"The experience for me was a spiritual reawakening. I realized there were other things in my life that needed healing," she said. "I truly believe Jesus has called us to a new age. It is unfortunate the New Age movement uses this terminology. The new age is the age of the Spirit."

Although the conference reached no joint conclusions, several participants suggested that the ultimate source of healing take priority over the actual method.

"If a healing occurs that moves one away from Jesus Christ, I would question its source," Swartley said. "Health is a spiritual issue. When we fail to live in harmony with God's design for human community, we aid and abet the powers of illness in our bodies and minds."

—*Tom Price*

THE

Miracle OF A Dollar

Did you know your money is your talent and energy in portable form?

It goes where you can't go
Speaks languages you can't speak
Saves the lives of people you'll never know
Keeps working after you go to bed
(H. E. FOSDICK)

Put your love in action through your regular church offerings:

GIVE TO MENNONITE CHURCH MINISTRIES

PARTNERS IN MINISTRY
Extending Ourselves Through Churchwide Support

Sponsored by the Mennonite Church General Board, Board of Congregational Ministries, Board of Missions, Board of Education, Mennonite Colleges and Seminaries, the Associate Groups (AAMA, HMC, UNM, WMSC), Publication Board and Mutual Aid Association. (Publication Board and MMA do not receive offering plate contributions.)

MDS Midwest flood response slowed by rains, complications

Des Moines, Iowa (MCC U.S.)—Numerous complications are slowing the Mennonite Disaster Service (MDS) response to Midwest flooding. Initial cleanup is completed in many areas; renovating homes is the next agenda item.

MDS leaders now believe large groups of volunteers cannot be utilized at any given time or place. But because the reconstruction timetable is stretching out, smaller groups or individuals will be needed over a longer period of time. Just how long that span will be is still an open question.

Contributing to these uncertainties are the following factors:

• Rain has continued sporadically and flood waters have not yet receded in several places. Some 80 percent of affected homeowners in Des Moines, Iowa, have not yet returned to their homes, reports Marlin Gingerich, MDS program coordinator in Des Moines.

• Local authorities—city and county—have been slow to establish what new flood plain levels will be, says Wilmer Leichty, MDS local project director in Hannibal, Mo. Homeowners need to know this information to decide whether to raise their existing home so the foundation is above the established flood plain or move elsewhere.

• Some people have not yet received insurance monies or grants from the Federal Emergency Management Agency (FEMA); even if they know what they want to do, they do not have the economic means to carry it out.

FEMA is promoting buyouts of houses in the flood plain area. The terms are generous, Gingerich says, but because an entire community must work with FEMA to prepare a buyout plan, the process to obtain the funds is lengthy.

Homeowners in communities who decide to sell their flooded homes to FEMA and move to higher ground may encounter problems finding affordable housing elsewhere. "Housing appears to be short in this area—especially low-income housing—and low-income homeowners were most affected," relates Leichty, who is from Albany, Ore.

The mayor of Hannibal would like to have people fix up older, vacant homes in the city, Leichty says. MDS volunteers may be needed with such renovations.

Recognizing these uncertainties, persons are still encouraged to volunteer in the Midwest reconstruction by contacting the MDS central office in Hannibal at 314 248-1717. MDS is actively working at seven locations and, particularly during the fall harvest season, will need some outside volunteers to supplement local unit efforts.

Soldiers embrace in symbol of hope

Chicago (MBM)—"Arms are indeed for hugging" reads the caption for a photograph of two soldiers from warring factions in Liberia embracing. Elizabeth Sele Mulbah witnessed the scene in rural Liberia Aug. 10, an event she calls a "symbol of the end of terror."

Mulbah is executive secretary of the Christian Health Association of Liberia (CHAL), a group of hospitals and clinics across the West African country. Mennonite Board of Missions (MBM) workers Phil and Christine Lindell Detweiler and Barry Hart serve with CHAL.

Mulbah and Henry Konowa, medical director of Curran Hospital in northern Liberia, met in Chicago Sept. 2 with the CHAL Support Group, established three years ago in the United States to help CHAL get back on its feet during and after Liberia's 3 1/2 year civil war. MBM is a CHAL Support Group member.

As Mulbah told the story, the word shortly after the Aug. 1 cease-fire was that the main rebel group—forces fighting for Charles Taylor—wanted peaceful contact with the West African (ECOMOG) peacekeeping troops as the disarmament process began.

"The soldiers were hugging each other and sharing gifts," Mulbah said of the scene she witnessed Aug. 10 near Kakata, 40 miles north of Monrovia.

"The Taylor commander started with prayer," Mulbah recalled. "In his prayer he said, 'The Lord knows the hearts of all of us.' He also asked forgiveness for the atrocities that occurred. And he said that the children must go back to school.

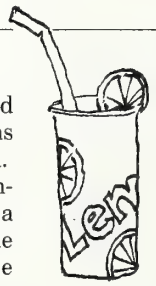
"Pray that peace is finally here," she requested.

A cease-fire signed in Cotonou, Benin, in late July called for disarmament, establishment of a transitional government, and elections next year.

But fighting was reported during the weekend of Sept. 3 in eastern Liberia, with reports that the fighting spilled across the border into Côte d'Ivoire.

—Phil Richard

Ohio relief sale raises $228,000



Kidron, Ohio—The 28th annual Ohio Mennonite Relief Sale at Central Christian High School attracted the biggest crowd ever, according to organizers of the Aug. 6-7 event.

People seemed to have their mind on the floods in the Midwest, said Eli "Small" Hochstetler, "for they want to share. The crowd showed genuine interest in helping others."

Among the facts and figures of the fundraising event:

• It takes 80-100 hands to raise or lower a tent—and "it always takes five more than we have," said organizer Roy Steiner.

• Between 450 and 600 yards of thread are used to make one quilt. A skilled quilter can finish a quilt in four to six weeks if she stays with it. About 90 large quilts were sold; the top seller, a floral bouquet by Laurel Horst and Pat Falb, brought an all-time high of $5,100.

• Some 125 gallons of milk and 120 dozen eggs were required to pump out 300 gallons of homemade ice cream.

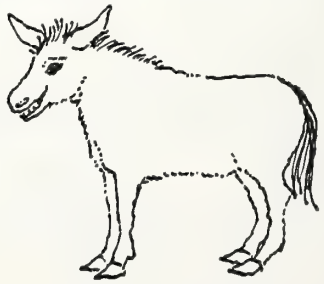
• More than 150 runners and walkers had a chance to burn off the calories from that ice cream during the 5K run.

• The Norm Gerber family "fresh squeezed" 450 lemons using 55 pounds of sugar to make 835 cups of lemonade.

• The House Against Hunger in Kidron was bought prior to the relief sale, grossing $160,000.

• The Silician donkey brayed loudly, the llamas contentedly chewed their food, but the Mediterranean "Fainting Goat" never passed out once all day.

—Celia Lehman



• **Franz attends signing.** "The city of Washington had an electric air about it of history unfolding before our eyes," said Delton W. Franz as he described events of Sept. 13—the day Israeli Prime Minister Yitzhak Rabin and Yasser Arafat, chair of the Palestine Liberation Organization, shook hands to seal the signing of their landmark peace accord.

Franz, executive director of the Mennonite Central Committee (MCC) Washington Office, was one of at least two Mennonites invited to the signing. Leroy Friesen, who served previously with MCC in occupied West Bank, was also an invited observer.

MCC is among 15 members of Churches for Middle East Peace (CMEP)—a group that has been meeting monthly for more than nine years. Following the signing of the agreement, a group of CMEP members met briefly in a hotel—with none other than Arafat himself, who seated himself next to Franz and responded to questions.

Hopeful and optimistic. Franz said Arafat seemed "surprisingly hopeful and optimistic" that as long as major conflict does not explode again, crucial tasks in agriculture, well-digging, and education might begin very soon.

Can the peace hold together long enough to gain momentum? "I think at least those 3,000 or so of us who were on the lawn of the White House were quite hopeful," Franz said. "We were so moved to see, finally, Arab and Jewish leaders willing to speak to each other."

He described a celebration that evening in which 500 people, approximately half Jewish and half Arab, ate together and shared Jewish and Arabic songs.

Children go back to the Bible days. *Lancaster, Pa.*—"This Bible school is awesome," said Jonathan Brubaker. "I liked the matzoh [Jewish bread]," said 6-year-old Andrew Ranck, "and the gummie bears from the tax collector."

Christ the King Community Church held its first Bible school Aug. 16-20, in which the children went back to the Bible days. During craft time they made belts, head bands, and bracelets for their Bible-days costumes. They were visited by tax collectors, carpenters, and brick makers.

In this photo, Christof Sun (left) and Kendall Stoltzfus drive nails into a board in a relay race at recess.—*Dale D. Gehman*

• **New appointments:**

Gregory T. Becker, director of student programs and new student orientation, Eastern Mennonite College, Harrisonburg, Va. Becker, formerly of Colorado Springs, Colo., succeeds *Terry Burkhalter*, who has become executive director of Laurelville Mennonite Church Center in Westmoreland Co., Pa.

Dorothy Brenneman, director, Mennonite Information Center, Berlin, Ohio. She has worked for 19 years as nursing director of Brenn-Field Nursing Center in Orrville.

Treva Greaser, vice-president, Hesston (Kan.) Alumni Association. She is director of nursing for Halstead Hospital's Home Health Agency and a member of Whitestone Mennonite Church in Hesston.

Elmer H. Maust, board of trustees, Eastern Mennonite College & Seminary, Harrisonburg, Va. He is a retired teacher and has pastored Cherry Glade Mennonite Church, Accident, Md., since 1967.

Dwight McFadden, Jr., director, Mennonite Central Committee Personnel Services, Akron, Pa. He replaces *Bill Loewen* who served in that position since 1989. Most recently, McFadden, of New Holland, Pa., has worked in human resource and marketing positions.

• **Pastor transitions:**

Al Burkey was installed as senior pastor at Fairview Mennonite Church, Albany, Ore., Aug. 1. He had served as pastor at Logsden (Ore.) Neighborhood Church for 19 years.

Lester T. Hershey retired from more than 30 years of service in Puerto Rico June 31. His address is PO Box 1160, Fort Ashby, WV 26719; 304 298-4452.

Ritch Hochstetler was installed as associate pastor of Hesston (Kan.) Mennonite Church Aug. 29.

Dean Swartzendruber, of Sugar Creek Mennonite Church, Wayland, Iowa, is serving one year as interim pastor at Lower Deer Creek Mennonite Church in Kalona. His address is 831 3rd Place, Kalona, IA 52247.

• **Job openings:**

Director, Dallas (Tex.) Peace Center. Should be committed to peace, a self-starter, administrator, leader, fund raiser. Apply by Oct. 31 to 4301 Bryan St. 202, Dallas, TX 75204; phone 214 823-7793.

Discipline coordinator, Academia Menonita, Puerto Rico. Experience in education and bachelor's degree required, administrative experience preferred. Contact Bryan J. Stauffer at 1751 Asomante St., Summit Hills, Caparra Heights, PR 00920; phone 809 783-1295.

Secretary/receptionist, Laurelville Mennonite Church Center, Mt. Pleasant, Pa. Full-time, year-round, salaried position. Office procedure and computer skills required. Contact Bob Brenneman at LMCC, Rt. 5, Box 145, Mt. Pleasant, PA 15666; phone 412 423-2056.

• **Change of address:**

Isaac H. Thomas, Willow Street, Pa., to 2109 New Danville Pike, Lancaster, PA 17603.

NEW MEMBERS

Bahia Vista, Sarasota, Fla.: Jeff and Lauri Jones.

Bally, Pa.: Carol Gehman.

Bethel, Rittman, Ohio: Matt Christian.

Bossler, Elizabethtown, Pa.: Douglas and Noreen Bell, Fikir Tilahun, Jill Simmers, and Susan Hess.

Deep Run East, Perkasie, Pa.: Richard Myers, Jon Swartley, and Jonathan Schmidt.

Fairview, Albany, Ore.: Al Burkey and Carolyn Burkey.

First, Canton, Ohio: Amy Burkholder, Jeffrey Mast, and Rhonda Kimble.

Hernley, Manheim, Pa.: Jody L. Martin, Eric L. Martin, Jason L. Snavely, and Charlene R. White.

Howard-Miami, Kokomo, Ind.: Lester Beachy, Lori Beachy, Philip Kendall, Lee Ann Mast, Lynelle Miller, Ryan Mullet, Crystal Otto, and Andrea Yoder.

Maple Grove, Hartville, Ohio: Kim Miller, Joey Shrock, Amy Sommers, Paul Sommers, Maria Yoder, Amy Raber, and Dave and Delilah Wagler.

Parkesburg, Pa.: Sarah Ann Gehman.

Ridgeway, Harrisonburg, Va.: Kayla Ressler.

Rocky Ford, Colo.: Rebecca Schlegel.

BIRTHS

Bennett, Ronald and Susan, Harleysville, Pa., Shonally Elizabeth (second child), Aug. 9.
Birky, Hal and Dawn, Columbia Falls, Mont., Hal Cody (third child), July 21.
Carr, Scott and Shelly Yoder, Friendsville, Md., Samantha Elaine (first child), Aug. 16.
Cripe, Loren and Sheila Wise, Wakarusa, Ind., Kelsey Marie (second child), Aug. 7.
Eichelberger, Doyle and Lee Ann Meyer, Shickley, Neb., Lindsay Ann (second child), Aug. 14.
Garber, Joel and Cheri Hostetler, Mount Joy, Pa., Chantelle Briana (fourth child), Aug. 21.
Gochenaur, Robert and Karen Rheinheimer, Lancaster, Pa., Sawyer McKenzie (second child), July 11.
Gould, Jon and Brenda Sommers, Sarasota, Fla., Jordan Jon (second child), Aug. 22.
Harms, Don and Susan Newton, Bigfork, Mont., Val Peter (second child), Aug. 9.
Jantzi, Charles and Twila Stoltzfus, Lake Odessa, Mich., Adrian Wesley (second child), Aug. 3.
Jones, Glyn and Susan Allison-Jones, New Hamburg, Ont., Maeyken Leona Allison (first child), Aug. 16.
King, James and Connie Schantz, Zionsville, Pa., Chelsie Lyn (second child), Aug. 17.
Kostanciak, Jerome and Heidi Federspiel, Akron, N.Y., Emily Lin (third child), Aug. 19.
Lantz, Scott and Kelly Short, Archbold, Ohio, Drew McRae (third child), Aug. 14.
Linhart, Barry and Tina White, Advance, N.C., Jacob Luke (second child), July 1.
Mann, Mitch and Wendy, Todd Anderson (second child), July 7.
Miller, John and Karen Darling, Sarasota, Fla., Cameron Blake (first child), Aug. 26.
Miller, Lewis and Norma Sommers, Uniontown, Ohio, Alexander Scott (fourth child), May 16.
Miller, Mose and Mary Jo Byler, Hartville, Ohio, Tyler Scott (second child), May 20.
Moyer, Tim and Vicki Ziegler, Telford, Pa., Jason Merrill, born May 14, 1992, and Jonathan Eric, born May 20, 1992 (first and second children), received for adoption Aug. 12, 1993.
Nafziger, Ken and Judy Reimer, Champaign, Ill., Matthew Ryan (third child), Aug. 17.
Ruth, Dwight and Margi Longacre, Boyertown, Pa., Dwight Alexander (first child), Aug. 1.

Teachers arrive in China. *Shenyang, China (CEE)*—Some 25 English teachers sponsored by Mennonite agencies are now teaching in the People's Republic of China. Begun in 1981, the China Educational Exchange program provides opportunities for North Americans to be a Christian presence on Chinese campuses. CEE teachers also relate to local Chinese churches. Pictured are: *front row, left to right*—Lia Brenneman, Liana Toews, Avonne Trainor, Hannah Holby, Duncan Holby, Esther Yoder Stenson, David Stenson; *middle row*—Bettie Bergen, Dennette Alwine, Jeanette Hanson, Alice Andrews, Margaret Metzler, Dawn Zook, Mike Wiggs, Lyn Schwartz, Jonathan Toews; *back row*—Henry Bergen, Todd Friesen, Michael Volz, Laird Holby, Pete Krause, Larry Zook, Everett Metzler, Carrie Schwartz, Todd Hanson (not pictured: Suzanne Scruggs, Nancy Lee).

Sauder, Kevin and Sandra Schoepf, Archbold, Ohio, Mary Lee (second child), Aug. 24.
Snider, Craig and Jill Landis, Meridian, Miss., Rebecca Karis (first child), Aug. 16.

MARRIAGES

Byler-Moyer: Matthew Byler, Belleville, Pa. (Allensville), and Michelle Moyer, Thompsontown, Pa. (Delaware), Aug. 7, by Norman Moyer (grandfather of bride).
Ebersole-Graber: Lee Eugene Ebersole, Chambersburg, Pa. (Pleasant View), and Connie Joy Graber, Harrisonburg, Va. (Ridgeway), Aug. 14, by J. Allen Lehman and John Kiblinger.
Fervida-Cripe: Heath Fervida, Milford, Ind. (Church of the Brethren), and Jody Cripe, Elkhart, Ind. (Yellow Creek), Aug. 14, by Eldon Kreider and Wes Bontreger.
Godshall-Anders: Michael Godshall, Harleysville, Pa. (Franconia), and Teresa Anders, Alburtis, Pa. (Living Word), Aug. 14, by John M. Ehst.
Horning-Steiner: David Horning, Honey Brook, Pa. (Rockville), and Tracy Steiner, Honey Brook, Pa. (Rockville), Aug. 28, by Amos K. Stoltzfus.
Hummel-Glick: Brian Hummel, Wernersville, Pa., and Teresa Glick, Lancaster, Pa. (Forest Hills), Aug. 28, by J. Lester Graybill.
Kanagy-Deel: Larry Kanagy, Chesterville, Ohio (Gilead), and Tammy Deel, Cardington, Ohio (Gilead), Aug. 14, by Glenn Martin and Murray Krabill.
Kemling-Kauffman: Troy Kemling, Grant, Neb. (New Life Fellowship), and Jonette Kauffman, Iowa City, Iowa (East Union), Aug. 7, by Michael Loss.
Kuepfer-Schill: Norm Kuepfer, Listowel, Ont. (Riverdale), and Tari Schill, Listowel, Ont. (Riverdale), July 17, Glenn Zehr.
Pierce-Bontrager: Mark Pierce, Indianapolis, Ind. (Presbyterian), and Charlene Bontrager, Indianapolis, Ind. (Clinton Frame), Aug. 14, by Bob Shreiner.
Resler-Lengacher: Kraig Resler, Goshen, Ind. (Yellow Creek), and Nicki Lengacher, Wakarusa, Ind. (Yellow Creek), Aug. 7, by Wes Bontreger.
Riegsecker-Lantz: Alan Riegsecker, Archbold, Ohio (Central), and Tammy Lantz, Stryker, Ohio (Central), Aug. 28, by Wilmer and Lois Hartman.
Salter-Moser: Fred Salter, Kalispell, Mont. (Mountain View), and Sis Moser, Martin City, Mont. (Catholic), Aug. 21, by Father O'Donnel and Dwight Hooley.
Serino-Lappin: Richard Serino, Venice, Fla., and Tricia Lappin, Nokomis, Fla. (Bahia Vista), Aug. 14, by A. Don Augsburger.
Shrock-Raber: James Shrock, Hartville, Ohio (Maple Grove), and Amy Raber, Hartville, Ohio (Maple Grove), July 17, by Herman Weaver, Jr., and Joe Yoder.
Sommers-Bartlett: Mike Sommers, Hartville, Ohio (Maple Grove), and Andrea Bartlett, July 9, by Andrew Troyer.
VanPelt-Logan: Rick VanPelt, Mechanicsburg, Pa. (Midway), and Marie Logan, Mechanicsburg, Pa. (Church of the Savior), Aug. 14, by Eldon Fry.
Wagler-Love: Nathan Wagler, Kokomo, Ind. (Howard-Miami), and Tina Love, Greentown, Ind. (Morning Star), Aug. 21, by Lee Miller.

DEATHS

Beachy, Eli M., 82, Greentown, Ind. Born: Oct. 11, 1910, Howard County, Ind., to Menno and Mary Troyer Beachy. Died: Aug. 11, 1993, Greentown, Ind. Survivors—daughter: Doris Marner; brother: Henry; 2 grandchildren, 4 great-grandchildren. Predeceased by: Verba Bontrager Beachy (wife). Funeral: Aug. 14, Howard-Miami Mennonite Church, by Mick Sommers and Lee Miller. Burial: Christner Cemetery.

Boll, Edith S. Widders, 74, Lititz, Pa. Born: May 13, 1919, Clay Twp., Pa., to Reuben and Bertha Stauffer Widders. Died: July 18, 1993, Lititz, Pa. Survivors—husband: John H. Boll; children: J. Nevin, Jay H., E. Lorraine Shirk, Mabel Jean Baum, Lois M. Stauffer; brothers and sisters: Isaac S. and Irwin S. Widders, Verna Noll, Mabel Neff, Kathryn Harnish; 7 grandchildren, 2 great-grandchildren. Funeral and burial: July 22, Hernley Mennonite Church, by George Hurst and Jay Peters.

Bridge, Eliza Mae Campbell, 94, Harrisonburg, Va. Born: July 20, 1898, Nelson County, Va., to William and Lula Campbell. Died: July 4, 1993, Harrisonburg, Va. Survivors—sister: Eva Murray; 3 grandchildren. Predeceased by: George T. Bridge (husband). Congregational membership: Lynside Mennonite Church. Funeral: July 8, Waynesboro Chapel, Etter Funeral Home, by Alvin Graber and Francis Funk. Burial: Calvary United Methodist Church Cemetery.

Cressman, Cora, 84, Cambridge, Ont. Born: Sept. 7, 1908, Kitchener, Ont., to Isaiah H. and Magdalena Shirk Cressman. Died: Aug. 23, 1993, Cambridge, Ont. Survivors—brothers and sisters: Vera Weaver, Una, Olive High, Mabel, Clifford, Harold, Edith Woolner. Funeral: Aug. 25, Fairview Centre, Cambridge, Ont., by Brice Balmer and Marilyn Rudy-Froese. Burial: First Mennonite Church Cemetery.

Erb, Elizabeth Coblentz, 86, Hartville, Ohio. Born: April 30, 1907, Sugarcreek, Ohio, to Andy and Mary Ann Coblentz. Died: May 16, 1993, Hartville, Ohio. Survivors—children: Betty, Martha Sturgill, Edna Mast, Erma Raber, Sara Doster, Calvin, Aden; 20 grandchildren, 36 great-grandchildren. Predeceased by: Abe S. Erb (husband). Funeral: May 19, Maple Grove Mennonite Church, by Joseph Yoder and Andrew Troyer, Jr. Burial: Walnut Grove Cemetery.

Good, Katherine Gehman, 1, Harleysville, Pa. Born: June 24, 1992, Philadelphia, Pa., to Philip and Deborah Gehman Good. Died: Aug. 13, 1993, Lancaster, Pa., of respiratory failure. Survivors—parents; brother and sister: Jordon, Karissa. Predeceased by: Sarah (sister). Funeral and burial: Aug. 16, Bally Mennonite Church, by Roy K. Yoder.

Mills, Stephanie, 5, Walkerton, Ont. Born: July 15, 1988, Markham, Ont., to Adrian and Janet Smith Mills. Died: July 25, 1993, Barrie, Ont., in a car accident. Survivors—parents; sister: Suzie. Funeral and burial: July 29, Wideman Mennonite Church, by Wayne Nafziger and Arthur Byer.

Musser, Maria Z., 77, Reinholds, Pa. Born: Oct. 18, 1915, New Holland, Pa., to Barton and Emma Martin. Died: May 6, 1993, of cancer. Survivors—husband: Mark Muser; children: Robert, James, Lillian Worley, Mary Ellen, Miriam, Grace, Sylvia Eberly; brothers and sister: Luke, Paul, Nora Martin. Funeral and burial: Gehman Mennonite Church, by Irvin Martin, Carl Martin, Glen Martin, and Luke L. Horst.

Nauman, Brent D., 20, Manheim, Pa. Born: May 3, 1973, Lancaster, Pa., to Donald O. and Erla Zimmerman Nauman. Died: July 17, 1993, Hershey, Pa., of injuries from a motorcycle accident. Survivors—parents; brother and sister: Brian D., Teresa J. Nolt. Funeral: July 21, Erb Mennonite Church, by George Hurst, Jay Peters, and Howard Witmer. Burial: Hernley Mennonite Church Cemetery.

Schultz, Julius W., 84, Hubbard, Ore. Born: July 4, 1909, Molalla, Ore., to Frank and Elizabeth Schultz. Died: Aug. 2, 1993, Hubbard, Ore. Survivors—wife: Elsie Shrock Schultz; children: Esther Schrock, Irene Bitikofer, June Walch, Donna Springer, Carol Shank, Reuben Schultz; brother: Milo; 13 grandchildren, 4 great-grandchildren. Funeral: Aug. 5, Zion Mennonite Church, by Del Hershberger and Edward Kenagy. Burial: Belle Passi Mausoleum.

Smith, Dorothy Byer, 71, Hanover, Ont. Born: Feb. 20, 1922, Markham, Ont., to Edwin and Ruth Meyer Byer. Died: July 25, 1993, Barrie, Ont., in a car accident. Roy H. Smith (husband) died in the same accident. Survivors—children: Janet Mills, Richard, Linda Hewlett, Miriam Zettler; brothers and sisters: Evelyn Burkholder, Edith Hunsberger, Helen Hostetler, Erle and Arthur Byer; 4 grandchildren. Predeceased by: Carolyn (daughter). Funeral and burial: July 29, Wideman Mennonite Church, by Wayne Nafziger and Arthur Byer.

Smith, Roy H., 79, Hanover, Ont. Born: Sept. 15, 1913, Markham, Ont., to William and Frances Hoover Smith. Died: July 25, 1993, Barrie, Ont., in a car accident. Dorothy Byer Smith (wife) died in the same accident. Survivors—children: Janet Mills, Richard, Linda Hewlett, Miriam Zettler; 4 grandchildren. Predeceased by: Carolyn (daughter). Funeral and burial: July 29, Wideman Mennonite Church, by Wayne Nafziger and Arthur Byer.

Stoltzfus, Irma Hess, 78, Coatesville, Pa. Born: Oct. 26, 1914, West Caln Twp., Pa., to Clyde and Grace Mast Hess. Died: Aug. 13, 1993, Coatesville, Pa. Survivors—children: Ruth Ann Glick, Karl, Kenneth, Linda Reed; brother and sister: Ralph, Nina Durham; 10 grandchildren, 14 great-grandchildren. Predeceased by: Christian Stoltzfus (husband). Funeral: Aug. 17, Octorara Presbyterian Church, by David Gehman. Burial: Pequea Baptist Cemetery.

Wittrig, James Edward, 50. Born: Jan. 5, 1943, Beemer, Neb., to Lyle and Rose Grieser Wittrig. Died: June 19, 1993, Kansas City, Mo., of cancer. Survivors—wife: Kyoko Ito Wittrig; children: Rhonda Hedges, Sandra Cole, Terry, Cristy, Cherry, Timothy; brothers and sisters: Edith Miller, Dean, Joan Campbell; three grandchildren. Funeral: June 22, Clearfork Cemetery, Garden City, Mo., by Dennis Ernest. Burial: Sycamore Grove Mennonite Church Cemetery.

Exploring Ministry Studies Seminar

...a campus experience at EMS

October 28-30, 1993

- Be our guests
- Free meals and lodging
- Check us out
- Attend classes
- Talk with faculty and students

Call (703) 432-4260

EASTERN MENNONITE SEMINARY

Harrisonburg, VA 22801

Newspaper

**********CAR-RT-SORT** CR-23
390200 SIH $115 289
MENNONITE BIBLICAL SEMINARY
LIBRARY
3003 BENHAM AVE
ELKHART IN 46517-1947

THE LAST WORD

The way God is

This week *Gospel Herald* begins a series of 10 articles on the beatitudes. A most familiar Scripture, Matt. 5:3-12 is also one of the more difficult to understand—and to practice.

How do you become poor in spirit? Meek? For what do we mourn? How are we to be merciful? Pure in heart? How do you put peacemaking into practice?

That's not the point of the beatitudes, Stanley Hauerwas suggests in his book, *Resident Aliens* (Abingdon, 1989). The beatitudes are not commands of what we should do. They are descriptions of the kingdom of God. They are pictures of what the church should look like.

Further, the beatitudes—and their context, the Sermon on the Mount—are a picture of what God is like, Hauerwas says. "The basis for the ethics of the Sermon on the Mount is not what works but rather the way God is."

Poor in spirit, mournful, meek—that's not the way we're accustomed to seeing God. Today we're much more comfortable with a God of power, strength, might. We want a God in control, one who stamps out evil, defeats the oppressor, and brings to ruin the evildoer. We want a God who gives our enemies what they have coming to them.

That was the God of the psalmist. "You strike all my enemies on the cheek; you break the teeth of the wicked," he wrote (3:7b), addressing God. "You exalted me above my adversaries; you delivered me from the violent" (18:48b).

One can also find that kind of God in Revelation. God comes out "conquering and to conquer" (6:2). God releases deadly horses (chp. 6), angels with trumpets (8 & 9), and grotesque beasts (13), all of which wreck havoc on the earth with the enemies of God.

(I think it's just the enemies; it's not quite clear where Christians are during this time. You can still get a debate going in some quarters over the timetable of this rather obscure book.)

What is not obscure about Revelation is that God will triumph over sin and evil and death. We're not sure how, though we've come to expect it to be dramatic, forceful, maybe even violent.

That was the God the religious community of Jesus' day was expecting. One who would trample the enemy, get rid of oppression, throw off the Roman yoke. When God's Son came as a baby, a servant, one who loved rather than ruled, most people missed him.

Not that they hadn't been warned. "Here is my servant, whom I uphold," the prophet Isaiah wrote for God. "A bruised reed he will not break, and a dimly burning wick he will not quench" (42:1a, 3a). "For a child has been born for us, a son given to us. . . . His authority shall grow continually, and there shall be endless peace" (9:6a, 7a).

Israel missed the Messiah because Isaiah's picture of the way God is was not their picture. Like Israel, that could be our downfall today.

We could miss the God of the beatitudes and the Sermon on the Mount. Our danger as Mennonites seems not to be that we do not take these verses seriously. In fact, we are sometimes proud that, unlike some other Christians, we believe these words are literal for our day.

But are we convinced the beatitudes describe God's kingdom as it will always be? Or are we willing to attempt to live by them now because we believe that eventually God will overthrow our enemies, destroy sin and evil, and make the proud, the oppressors, and the wicked conform to the ways of the kingdom, whether they want to or not? Do we allow ourselves to be poor in Spirit, meek, even persecuted now because God will vindicate us—and then we can celebrate when we see our enemies in defeat?

Is that God's way? Is it possible, just possible, as Hauerwas hints, that God may triumph in the end with the stance of the servant, the poor in spirit, the meek, the merciful? Could it be that good will ultimately overcome evil just as we believe it does today: by turning the other cheek, by love, by going the second mile?

That's not the way we're used to thinking of the way that God will triumph. Or rule through eternity. But I find it something to ponder during the next ten weeks as *Gospel Herald* takes an in-depth look at Jesus' words we have come to call "the beatitudes."—*jlp*

ASSOCIATED MENNONITE BIBLICAL SEMINARIES
ELKHART
LIBRARY
93

September 28, 1993

Gospel Herald

THE WEEKLY MAGAZINE OF THE MENNONITE CHURCH

After a Sunday morning service, members of the Obwolo Mennonite Church near Kisumu, Kenya, greet a line of those who have come out of the church before, then join the line to greet those who follow.

ALSO IN THIS ISSUE

Beatitude 1: 'What a person is before God, that he is and nothing more' 6

Becoming the church as God already sees us 8

Delegates note tensions with Muslim neighbors 9

Players have a ball at annual tournament 10

What does it mean to be a Mennonite today?

It means being part of a branch of the Christian family that has spread to more than 100 cultures on five continents speaking 75 different languages.

by Larry Miller

From early 16th-century roots in several small Germanic groups, the Anabaptist-Mennonite branch of the Christian family has spread into over 100 cultures on five continents. Today global membership of Mennonite and related churches approaches 925,000 baptized believers. We constitute at least 175 national and transnational churches and speak more than 75 languages.

Two primary factors explain this worldwide development in the Mennonite church: migration and mission.

Persecution of early Anabaptists fostered a pilgrim consciousness, which led to many migrations "for conscience' sake." These migrations within Europe of Swiss and south German Mennonites continued from the 16th century into the 18th century while those to North America began in the late 17th century. Dispersion of Dutch and north German Mennonites along the Baltic coast began in 1530 and continued from Prussia to Russia between 1789 and 1870. Numerous other migrations followed, notably within the former USSR and from there to both Americas and back to Germany.

During the second half of the 20th century,

If migration extended the Mennonite family in Europe and in the Americas, mission was the primary reason for the spread of the movement worldwide.

Mennonites have been among the millions uprooted in the southern hemisphere by war, poverty, and natural disasters. This too has spread the Mennonite family. For example, refugees from Angola settled in Zaire during the 1960s and '70s; while there they joined Mennonite Brethren churches. In the 1980s, many of these people returned to Angola and built Mennonite Brethren churches there.

One of the most significant recent movements of the Mennonite family is the migration from country to city. While earliest Anabaptism was an urban phenomenon, under the pressure of persecution the Mennonite family soon became predominantly rural. But the global process of urbanization in the second half of the 20th century is transforming the Mennonite church. As Mennonites in most countries around the world move from country to city to find jobs and pursue professions, the church spreads their too.

Mission. If migration extended the Mennonite family in Europe and the Americas, mission was the primary reason for the spread of the movement worldwide. Half of all Mennonites now are found in Africa, Asia, and Latin America—continents where there had been no Mennonite congregations before 1850. Except for migrations by Mennonites from Europe and the former USSR to Latin America from the1920s onward, this growth is the result of Mennonite missions.

In the 16th century vigorous witnessing had spread earliest Anabaptism across Germanic Europe. The "Martyrs Synod" of 1527 had laid plans for evangelizing the region and commissioned many of those present for particular mission. Within several years, most of these Christians had been killed for their witnessing; and, for the next 250 years, mission lay dormant among their descendants as they migrated from place to place.

But the late 19th century saw something of the original missionary spirit return. In the decades of 1890-1910, a flurry of missionaries entered India, Zimbabwe, China, Nigeria, and Zambia. By 1975 Mennonite or Brethren in Christ churches were organized in 44 countries around the world.

Today the total has grown to about 60. The latest country hosting a Mennonite church is Singapore, the result of cooperative Indonesia and North American Mennonite missions.

It is in these younger churches that the most significant Mennonite growth is taking place today. Some are growing three to four times than older churches. In several cases, the younger church is now larger than its parent churches.

The Mennonite Brethren Church in India, for example, now numbers 62,250 members; the North American mother church has 45,200. The Meserete Kristos Church in Ethiopia has more than 60,000 members while the sending church, Lancaster Mennonite Conference (USA), numbers less than 20,000 members.

Diversity. The spread of the Mennonite church around the world and into the city has modified the Mennonite mosaic. From a global perspective, the relative cultural and theological homogeneity of the early years has been replaced by significant contemporary diversity. Today we live in many cultures and contextualize the Christian faith in a variety of ways.

Mennonite identity characterized as a Germanic ethnic subculture still remains in some areas. But the day when Mennonites around the world could converse only in German ended a century ago. Today nearly as many Mennonites speak Amharic or Telegu as German. And while English is the language most commonly used in the contemporary Mennonite world, we think and discuss in about 80 languages, including Bengali, Hopi, Santali, and Swahili.

Accompanying increased cultural diversity is growing variety in faith and practice. A recent study of Mennonite worship patterns on five continents identified four styles of worship: traditional, liturgical, charismatic, and contemporary. Representatives of 91 national churches were asked which of the styles best describe their congregations' services.

Today most of the significant Mennonite growth is in the younger churches. Several of these are now larger than the churches which started them.

The responses for the five continents are as follows: traditional, 61 percent; charismatic, 30 percent; contemporary, 21 percent; liturgical, 16 percent. Most Asians, Europeans, and North Americans reported traditional worship patterns. African responses were the most widely spread among the four types.

And African churches seem to have the lon-

Author Larry Miller (right) fields a question at the July 1993 meeting of the General Council of Mennonite World Conference. At left is Raul Garcia, Pehuajo, Argentina, president of MWC.

gest services: 75 percent reported worship services of two hours or more! None of the North Americans claimed services of longer than 90 minutes and only one European congregation did so.

Diversity extends to other areas of Mennonite life, including those most typical of our theological identity. All Mennonites practice believers baptism—yet the mode differs from church to church. Some sprinkle, some pour, and others baptize by immersion.

Mennonites are one of the historic peace churches, and most members view peace as a fundamental dimension of the gospel. Indeed, several major migrations from Europe were directly related to our reluctance to participate in war. Yet a significant number of Mennonites on several continents have accepted various forms of military service.

Similarly, Mennonites have consistently advocated freedom of the church from the political powers. Yet there has been some difference in practice. Many view direct participation in the political order with skepticism, while others hold public office or engage in political action in favor of justice and peace.

Unity. In spite of our diversity, Mennonites around the world continue to sense that we form one family of faith.

We have been influenced by our history—a history of suffering, of struggle for freedom of religion and conscience, of teaching the importance of following Jesus Christ in daily life. We have been shaped by our study of the Scriptures.

We want our congregations to be like the church of the Bible: communities of faith and worship, communities of love and mutual aid, communities recognizing and utilizing the gifts of each member. We want to be inspired by God's Spirit and coming kingdom of peace and justice on earth as in heaven.

In spite of our diversity, Mennonites continue to sense we form one family of faith intent on following Jesus Christ.

This sense of solidarity across history and in Christ takes shape today primarily in inter-Mennonite cooperation:

- The Mennonite Christian Service Fellowship of India unites six conferences in mission, service, and peace action.
- Churches from eight nations of Central America conjointly sponsor the Seminary for Anabaptist Ministerial Leadership.
- Mennonites from four European countries join efforts in the Europaisches Mennonitisches Evangelisationskomitee and the European Mennonite Peace Committee.
- North American churches—Mennonite, Mennonite Brethren, Brethren in Christ, and Amish—form the Mennonite Central Committee, a relief and development organization which sends 1,000 volunteers around the world to serve "in the name of Christ."
- The African Mennonite Brethren in Christ

The task today—in a world of resurgent ethnic and nationalistic loyalties—is to develop a web of interdependent churches that go beyond national boundaries.

Fellowship and African Mennonite Women gather occasionally. Last July in Zimbabwe they hosted Mennonite representatives from around the world.

All of these churches together—African, Asian, European, Latin American, North American—form the Mennonite World Conference, whose mandate is to promote community, communication, and cooperation in the worldwide family of faith.

Mennonites also know they are part of a larger family, the universal Christian church. Most feel unity with all believers who confess Jesus Christ and who seek to live as Jesus' disciples. Many Mennonites cooperate with other Christian churches, especially in witness to peace and nonviolence or in mission. Occasionally there have been theological conversations with other Christian groups.

The challenge for the future. How will the next chapter of the Mennonite story read? Chapter one is about origins and migrations in Europe and North America. Chapter two tells of mission from North to South and around the globe. Today is the day—in a world of resurgent ethnic and nationalistic loyalties—for chapter three: the development of a web of interdependent churches and Christians across national boundaries.

A Zulu proverb says that when a thorn pierces the foot, the whole body must bend over to draw it out. In New Testament perspective, this kind of interdependence is a basic characteristic of the church, whether local or global. The growth of the family of faith worldwide reminds us that the church is universal, not European or North American.

We see more clearly than we did 50 years ago that God's people are multicultural and transnational. We sense more fully now than before that a church composed of just one or two ethnic groups cannot be an adequate sign of the coming kingdom. A church which speaks only one or two languages cannot communicate the gospel of peace in a multilingual world.

Today, the challenge for the worldwide faith family is to live according to the biblical counsel: from each according to their gifts, to each according to their needs. Our challenge is to live as part of the larger household of God, recognizing that we need other Christians around the world as much as they need us.

Larry Miller, Strasbourg, France, is general secretary of Mennonite World Conference.

"Mighty King, lover of justice, you have established equity; you have executed justice and righteousness in Jacob. Extol the Lord our God; worship at his footstool. Holy is he!"
—Psalm 99:4-5, NRSV

Gospel Herald

Editor: J. Lorne Peachey

Assistant Editor: Cathleen Hockman

Editorial consultants: George R. Brunk III, Richard A. Kauffman, Martha Kolb-Wyckoff, Stuart Showalter, Diane Zaerr

Gospel Herald (ISSN 0017-2340) is published weekly, except for the third week of August and the first week of December, for the Mennonite Church by the Mennonite Publishing House. Subscription rate (in U.S. dollars): $27.50 per year; outside U.S. and Canada (air mail delivery): $47.50 per year. Group and bulk rates available. Call 1 800 245-7894.

Editorial and subscription address: *Gospel Herald,* 616 Walnut Avenue, Scottdale, PA 15683-1999. Telephone: 412 887-8500. FAX: 412 887-3111.

Second-class postage paid at Scottdale, PA 15683-1999. Lithographed in the United States. Copyright © 1993 by Mennonite Publishing House. Canadian subscriptions: second-class postage paid at Kitchener, Ont., publication mail registration no. 128562.

Gospel Herald is a member of the Associated Church Press and of Meetinghouse, an association of Mennonite and Brethren in Christ editors.

Postmaster: send form 3576 to 616 Walnut Ave., Scottdale, PA 15683-1999.

Vol. 86, No. 38: Sept. 28, 1993

Printed on recycled paper

Credits: cover and p. 3 by Paul Schrag, p. 9 by John Leckie, p. 10 by the **Goshen News**, p. 12 by Lorin Beidler, p. 14 by Dale D. Gehman, p. 15 by Terry L. Way.

The letter by "Name Withheld" (Aug. 3) implies that God does not condemn people for being. That may be true, but God does condemn people for *becoming*. And Scripture does condemn homosexual acts.

The writer mentions pederasty and sexual exploitation in an attempt to deflect the meaning of Scriptures that condemn homosexuality. The pederasty excuse clearly does not apply to lesbians in Rom. 1:26, for "even their women did change the natural use into that which is against nature."

Lev. 20:13: "If a man also lie with mankind, as he lieth with a woman . . . they shall surely be put to death." Clearly this is homosexuality, not pederasty. God would not condemn to death a victim.

God is long-suffering. God did not punish Sodom for a single transgression. Gen. 18:20 indicates it was not for sexual exploitation but for living in such grievous immorality that other people raised an exceeding great outcry to God against them. This wickedness then culminated in an attempt at exploitation and subsequent punishment.

Samuel B. Nafziger
Buffalo Head Prairie, Alta.

Member by Baptism, Victim by Ordination (Aug. 31). The author is right on with his comments about the relationships between pastors and congregations. The sad fact is that more and more pastors are falling victim, burning out, or just plain becoming disillusioned with the ministry and leaving. And, while the dynamics involved here are clearly complex, the issue needs to be raised at both the seminary and the denominational level. All too often, denominational officials find themselves trying to minister to both the congregation *and* the pastor, and they end up doing an inadequate job for either.

One of the best things any seminary professor said to me was: "Don't be surprised, when you get to your first parish, that the people there don't act like you think Christians ought to act." I have also discovered people don't have any relationship with Jesus Christ, nor do they want their lives to bear any resemblance to his.

In my own situation, I try to raise the question about what it means to *be* a Christian in this age and culture. I emphasize the fact that the New Testament writers took it for granted that Christians would be countercultural. And, I rely on the power of the Holy Spirit, not on my own. The gospel really does challenge us out of our complacency, and I always find myself taking comfort in Jesus' words: "Blessed are you when people revile you and persecute you . . . for in the same way they persecuted the prophets who were before you" (Matt. 5:11-12).

We who are called to be pastors must never forsake the gospel because it hurts. We must continue to embody the love of Jesus, even in the face of evil (wherever we find it).

Stan Wheeler
Waterville, Maine

Member by Baptism, Victim by Ordination (Aug. 31). My husband is a pastor, and he too has been through the wringer. Yes, he will admit that he has made mistakes, but so have other members of the congregation.

This situation has been painful for our whole family. While there are many who support my husband, they do so quietly so that the few who have unrealistic or too high expectations end up calling the shots.

As I write, we face the most agonizing decision of whether to continue in pastoral ministry or to find some other work. We are deeply troubled as we seek to be led by God, see God's grace, and hang on to our hope in Christ.

Our conferences are ill-equipped to handle conflict resolution. A solution to pastor-congregation conflict (as well as conflict within congregations) would be to encourage more people to train as mediators. Conferences could hire these people to help congregations and pastors when conflict arises. As we stand now, far too many men and women are becoming "bone weary" because of unrealistically high expectations placed on them. Our congregations may lose some very fine people.

Name withheld by request

In response to Jerry Stanaway's letter (Aug. 31) on the news story, ***Mennonites Encouraged to Prepare 'Living Wills'*** (June 29). I have served "in the trenches" with a dedicated Christian nursing staff and administration for six years helping our residents and their families follow and interpret the development of "living wills." Our ethics committee has responded to state requirement that such documents be made available and explained to all our nursing home residents. I feel Stanaway's position may be skewed by misinformation and theory without the hard work of firsthand involvement.

Stanaway says he would prefer the "will to live" alternative of Right to Life because it ensures that "food, water, and life support systems *will* be used to keep incapacitated people alive if necessary." He is evidently not aware that most living wills provide such comfort measures—with the exception of life support systems, unless the person negotiating the document includes support systems. The basic question is not hastening death by deliberately moving the process on prematurely. It is rather a question of when we are resisting the God-willed natural death process with our sophisticated medical technology.

Another statement reads: "Removing life support systems from vulnerable, incapacitated people is not only immoral, it should be illegal." I reject the suggestion that Stanaway's is the only biblical position and should be imposed on all. He seems to label all euthanasia as murder. I agree that active euthanasia—the intentional hastening of death, mercy killing, and Dr. Jack Kavorkrian—falls into this category: they are unacceptable to conscientious Christians.

Passive euthanasia simply asks that a person who wishes to be allowed to die naturally without intervention be allowed to do so. Such are dedicated Christians who pray with longing sincerity to be released and be with the Lord.

Jonathan Kanagy
Chambersburg, Pa.

Gospel Herald did a good job of reporting the events at General Assembly in Philadelphia. A very good issue overall (Aug. 10).

I didn't go to Philadelphia. I don't go to events like that, and after reading the accounts in *Gospel Herald*, it makes me doubly glad that I didn't go!

Robert Erck
Lombard, Ill.

The beatitudes of Jesus (1):

'What a person is before God,

No other beatitude confronts North American Mennonites so profoundly as: 'Blessed are the poor in spirit, for theirs is the kingdom of heaven.'

by Ryan Ahlgrim

When I was about 12 years old my Sunday school teacher gave me a bookmark with the beatitudes printed on it. I knew these words were special because only special words were put on religious bookmarks (especially bookmarks depicting Jesus in the clouds of heaven).

But I must admit I was unable to understand what was so unique about Jesus' beatitudes. Most of them made no sense. So ever since then, I have spent a great deal of time and meditation studying the beatitudes in order to figure out why everyone else seems to think they're so wonderful. Finally, today, I'm beginning to understand.

A good example of the challenges involved is the very first beatitude: "Blessed are the poor in spirit, for theirs is the kingdom of heaven." This statement is not altogether clear, since the subject, "poor in spirit," is ambiguous and capable of several meanings. So in order to understand what Jesus is blessing, we need to explore each possible meaning of "poor in spirit."

One possibility is that "poor in spirit" means lacking in spirit or being *fainthearted.* Thus, this beatitude would be honoring those who are without courage, energy, enthusiasm, or drive. But why would such people become owners of God's kingdom? It may be a comforting thought for the fainthearted, but it doesn't make much sense.

A second meaning of "poor in spirit" is *spiritually impoverished.* In other words, Jesus is blessing those who are lacking in spiritual maturity or in God's presence and power. But that would be absurd.

Earlier this year, Steve Dintaman wrote an article in *Gospel Herald* titled "The Spiritual Poverty of the Anabaptist Vision" (Feb. 23). Far from blessing the "spiritual poverty" of some Anabaptist theology, he was criticizing it. Spiritual impoverishment is the opposite of what we want or of what Jesus intended to bless.

A third possibility is that "poor in spirit" refers to *the Essenes.* Research on the Dead Sea Scrolls has confirmed that the community which produced the scrolls (probably the Essenes living at Qumran), called themselves "the poor in spirit." This fact has led some scholars to speculate that in the first beatitude Jesus was referring to the Essenes; in effect, he was saying, "Blessed are those who live with strict spiritual discipline and renunciation, like the Essenes."

This is an interesting possibility. But the Essenes weren't the only ones who considered themselves "poor in spirit"—so did the Pharisees. And I think it unlikely that Jesus would have lifted up as praiseworthy a group which was fanatical about ritual purity and which physically isolated itself from "sinners."

I would suggest another possible meaning. To be "poor in spirit" is *to have nothing when approaching God.* A person who is poor in spirit is a person who comes before God with no illusions of self-sufficiency, moral achievement, or self-righteousness. This is a person who approaches God, not with accomplishments and pride, but with emptiness and humility. In other words, "the poor in spirit" are those who come before God as poor people, having nothing, utterly dependent on God for grace, mercy, and strength.

The word "poor" in Matt. 5:3 literally means "destitute." It does not refer to the working poor who can make ends meet, but to those who do not even have the essentials to survive. The destitute can only survive through the grace and help of others. To be poor in spirit is to have this attitude of poverty, to be aware that one is destitute, unable to save oneself, without per-

With this issue we begin a series on the section of Jesus' Sermon on the Mount known as "the beatitudes" (Matt. 5:3-12). This series, to appear consecutively for the next nine weeks, will attempt to look at what the beatitudes may mean for the Christian life today and how they can be put into practice.—Editor

that he is and nothing more'

sonal resources, relying solely on one who is stronger.

People who are physically poor are not always poor in spirit—they do not always have an attitude of poverty when approaching God. But much of the time they do. Through long economic and social distress, the poor can be driven to put their confidence in God as the only one who can save them. Because of this, the poor become a symbol in the Psalms and in Isaiah for what is spiritually needed in our relationship to God: a realization of our total poverty and our utter dependence on God.

If this is the correct understanding of "poor in spirit," perhaps we can paraphrase the first beatitude this way: "How fortunate are those who realize they have nothing, because they possess God's kingdom!" This rendering helps bring out the irony of the beatitude: those who possess nothing of their own possess everything that belongs to God.

Jesus' promise of the kingdom is not strictly in the future. It begins now. The poor in spirit are already participating in God's blessings; they are already in the midst of God's activity and reign here on earth. Conversely, those who do not come to God as poor people are incapable of receiving God's kingdom. As D. L. Moody put it, "God sends no one away empty except those who are full of themselves."

Lest we simply spiritualize this beatitude, making it entirely figurative, we must keep in mind that for Jesus hardly anyone who was well-off could be, at the same time, "poor in spirit." Living in comfort, with minimal needs, makes it nearly impossible to trust only in God and live humbly before him (Mark 10:23-25). Jesus' first beatitude certainly does not bless us North Americans. Since the vast majority of us live in relative wealth and ease, we are quite unable to see just how impoverished our spiritual condition is. For us, the kingdom of God is not near.

So what does this beatitude say to us as Mennonites? I have pondered this question for many months. Last winter an article in *Gospel Herald* suggested that humility is a basic Mennonite virtue ("Walk Humbly with Your God" by Walter Sawatsky, Jan. 12). I would have to disagree.

My observation is that we Mennonites are meek, but not humble. I understand "meek" to mean powerless or restrained in the use of power. I find such meekness frequently among Mennonites. And in a power-hungry, power-abusing world, it is quite refreshing to see a faith community that is distinctly different in its approach to power.

But humbleness is another matter. I know from personal experience that many Mennonites consider themselves better Christians or more faithful Christians than those of other denominations. Simply put, this is self-righteousness. We are not humble when comparing ourselves to other Christians.

Because our faith is expressed largely through ethics (which I do not seek to change), we run the constant risk of works-righteousness and self-righteousness. One of our greatest failings as a faith community is spiritual pride. No, we are not poor in spirit. We do not approach God and others with humility.

Every beatitude brings confrontation with its comfort. Those described in the beatitude are blessed with God's kingdom, but the clear implication is that those who do not fit the description are outsiders to the kingdom. Because of its emphasis on both physical poverty and spiritual humility, I can think of no other beatitude that so profoundly confronts North American Mennonites as, "Blessed are the poor in spirit, for theirs is the kingdom of heaven."

Francis of Assisi imitated Jesus more closely than perhaps anyone else in history. He once wrote a beatitude that may help us out of our pride: "Blessed is the servant who esteems himself no better when he is praised and exalted by people than when he is considered worthless, simple, and despicable; for what a person is before God, that he is and nothing more."

Imagine the freedom and healing we would experience if we valued ourselves simply by God's grace, letting go of all human judgments, achievements, and failures. We would then come to God—and our neighbor—not with self-pride, but with an emptiness that awaits filling. We would experience the joy, the release, the salvation of poverty and humility.

The great early church leader, Augustine (not exactly a favorite theologian among Mennonites), clearly understood the lesson of Jesus' first beatitude when he said, "If you should ask me what are the ways to God, I would tell you that the first is humility, the second is humility, and the third is still humility. Not that there are no other precepts to give, but if humility does not precede all that we do, our efforts are fruitless."

The one who is poor in spirit comes to God with no illusions of self-sufficiency, self-achievement, or self-righteousness.

Ryan Ahlgrim, Peoria, Ill., is pastor of Peoria-North Mennonite Church. He is currently in a Doctor of Ministry in Preaching program at McCormick Theological Seminary.

Becoming the church as God already sees us

by Paul Schrag

During Zimbabwe's severe drought last year, a few drops of rain began to fall one day. Doris Dube, African regional editor for Mennonite World Conference communications, tells of her 3-year-old son running to his father when he felt the drops. "Daddy, Daddy," he shouted, "come quickly! Some water is spilling!" The boy had never seen rain.

Thankfully, Zimbabwe's drought has ended. Brethren in Christ members there praised God for that at the Mennonite World Conference General Council meeting they hosted this past July. Mennonite Central Committee contributed to the international aid effort that enabled the country to survive the crisis.

The fact that you've heard about Zimbabwe's recent drought puts you a step ahead of most North Americans. Other than reports about racial conflict in South Africa, news about Africa in the mainstream media is about as rare as raindrops were in Zimbabwe last year.

We all need regular doses of information about the world beyond our North American borders. Without it, our view of life is narrow and provincial. Glimpses into the lives of people and churches around the world can contribute to a broader understanding in our day.

Mennonites have good reason to be interested in Africa. Only Asia has a faster-growing Mennonite membership. African membership increased 21 percent from 1988 to 1990; it now stands at 176,500. A new world membership survey due out this year is expected to show another big jump in Mennonite membership on this continent.

The most inspiring Mennonite story in recent years comes from Africa: the Ethiopian church's deliverance from persecution. For eight years during the 1980s, Ethiopian Mennonites worshiped secretly in homes because the Marxist government declared the church illegal. Several church leaders were imprisoned.

Like the early Anabaptists, the Ethiopian church thrived in adversity. Mennonite membership multiplied several times. The latest report from Ethiopia is that the church has gained 10,000 members in one year—for a new total of 60,000.

We have much to learn from the strength of suffering Christians in Africa: Ethiopians overcoming persecution, Zimbabweans surviving drought, Zaireans persevering as political turmoil destroys their country. How would we fare against such hardships?

Spending two weeks with Mennonites and Brethren in Christ in Africa this summer reinforced my knowledge that in our global fellowship, resources are not distributed equally. North American material wealth is an obvious part of that. What we may know less about is the spiritual wealth of African believers. No one could doubt the vitality of the Lobengula BIC congregation in Bulawayo, Zimbabwe, where 1,500 worshipers overflowed the church on a Sunday morning in July.

We need more exchanges with African churches, each sharing from our abundance, whether material or spiritual. Then the body of Christ will grow closer to being a church of equals—which is how God already sees us.

Paul Schrag, Newton, Kan., is the assistant editor of Mennonite Weekly Review. *He wrote this perspective for Meetinghouse, a Mennonite and Brethren in Christ editors' association, after traveling in Africa this past summer.*

The Bible in the Congregation

School for Leadership Training (Ministers Week)

January 17-20, 1994

- Hear William Willimon, widely known writer, teacher, pastor
- Sign up for a special Monday workshop on preaching led by Willimon
- Choose from a dozen classes taught by a variety of instructors
- Attend dedication of new seminary building

Call (703) 432-4260

EASTERN MENNONITE SEMINARY

Harrisonburg, VA 22801

MWC delegates note tensions between Christians and Muslims

Bulawayo, Zimbabwe (Meetinghouse)—The spread of Islam is Christianity's greatest challenge today, Bedru Hussein believes.

It's a belief supported by experience. He and other Mennonites from countries dominated by Muslims know the danger and intolerance Christians sometimes face in Islamic societies.

Hussein, an Ethiopian, spoke on "Christians and Islam" at the July 13-21 Mennonite World Conference General Council meeting here, and others told their experiences of Christian-Muslim tension.

Paulus Widjaja of Indonesia said that last year Muslims burned a Mennonite church on the island of Sumatra. It has been rebuilt with financial help from other Muria Synod Mennonite congregations.

"[Muslims] just don't like Christians to be there," Widjaja said. "I don't know why. We still show them our faith and spirit of forgiveness." Indonesia is 87 percent Muslim and 10 percent Christian.

Abdi Duale, a young Somali Mennonite, is part of an even smaller minority. His homeland is almost purely Muslim. For the past year and a half he has lived in Nairobi, Kenya. When one of his cousins learned Duale was a Mennonite, his cousin wrote to him, "If you come back to Somalia, I will be the first one to shoot you."

Duale puts it simply: "It is difficult to be a Christian in Somalia." But he plans to go back, even if the war there does not stop.

In Africa, Muslims outnumber Christians 175 million to 150 million, and their numbers are growing. "Islam is a missionary religion, just like Christianity," Hussein said. "Many Muslims are evangelical about their faith. They are wiser in their witness than many of us."

Muslims dream of a worldwide empire, he said. They do not separate the sacred from the secular. Therefore they believe everyone in a nation with a Muslim majority should be governed by Islamic law.

Wealthy Islamic countries are aiding Muslim expansion by using oil money to strengthen developing Islamic states. An alliance called the Organization of the Islamic Conference has 46 member nations.

Christian evangelization of Muslims can build on common elements in the faiths, Hussein said. Muslims worship the one God but do not believe in the Trinity nor in Jesus' divinity.

"When a Muslim becomes a Christian his God remains the same, though his understanding and approach to that same God changes," he said. "Our witness can include teachings such as the God of creation, revelation, and the judgment to come. They believe in all of these."

Talking about the commonalities and making friendships can build the foundation for witnessing to Muslims that salvation comes only through faith in Christ.

The fundamental principal of witness, Hussein said, is to "let them see the love of Christ in us."—*Paul Schrag*

Crisis eases for most colony debtors in Bolivia

Santa Cruz, Bolivia (MCC)—A recent review of the Mennonite debt situation in Bolivia has revealed that the colonies have, for the most part, coped with a crisis that at one point saw more than 300 colony Mennonites owing $3.5 million (U.S.) to creditors.

The crisis arose in 1987 when some private lenders convinced some Mennonite farmers to take out short-term, high-interest loans until government funds arrived. The funds never arrived, and crops were also poor in 1987 and 1988.

According to Mennonite Central Committee's (MCC) Centro Menno coordinator David Winter, no colony Mennonites have been imprisoned for their debt during the past year. Many of the large individual debts have been renegotiated and most colonies have helped members to deal with debts that caused great suffering to many families.

At a recent MCC colony advisory meeting in Santa Cruz, those present determined several hundred debtors still carry smaller loans of several thousand dollars each. These loans are with banks and private lenders who are charging high interest rates.

Some banks involved have now gone bankrupt but are still trying to collect outstanding loans.

For the most part, the situations that led to debt crisis remain. It underlines the need for a Mennonite credit union and for colonists to learn Spanish, money management, and banking procedures.

Colony leaders are discouraging members from taking out bank loans after the recent experience. Loans from wealthier Mennonites in the colonies are also problematic, since rates can also run to more than 3 percent per month.

Some 23,000 Mennonites live in about 20 colonies in Bolivia today. Most are Old Colony Mennonites from Mexico, though some are from northern Alberta and a few smaller colonies have roots in the Chaco, Paraguay. Only six colonies, all of them Old Colony people who came to Bolivia from Mexico in the 1960s, are involved in debt problems. The advisory group also heard that Colonia Remeco, in Argentina, is also struggling with land payments.
—*Abe Warkentin*

The Grand Mufti Kuftaro (head of Muslims in Syria), center, talks with His Beatitude Hazim IV, right, as he brings special Easter greetings to the members of the Greek Orthodox Church. The Grand Mufti's son sits left. Talking about commonalities and making friendships can build the foundation for witnessing to Muslims, said delegates at the Mennonite World Conference meeting in Zimbabwe this July.

Marriage addendum draws discussion at Iowa-Nebraska assembly

Kalona, Iowa—The most controversial item to come before the delegates of the Iowa-Nebraska Conference, meeting at Kalona Mennonite Church Aug. 13-15, was a statement on marriage presented by the Congregational Ministries Board.

An addendum to the original 1981 statement, suggesting guidelines for the remarriage of individuals who have been divorced, was the point of disagreement.

The statement called on congregations to provide resources for pastoral care—along with other professional counseling and support groups—for persons whose marriages are disintegrating and those who contemplate marriage after divorce. The statement calls the church to continue "to affirm that divorce is not in line with God's highest ideals."

Those opposing the statement felt that suggesting the possibility of remarriage of divorced people would "undercut the unconditional nature of marriage." The statement was passed by ballot vote by approximately 80 percent majority.

In four worship services, Ron Kennel, former pastor at Wellman (Iowa) Mennonite Church and now pastor at Clinton Brick Church, Goshen, Ind., spoke on the conference theme, "Living Toward God's Wholeness."

"God is the only means to restoring wholeness in the family," Kennel said Sunday morning. "Family members must put Christ first, practice Jesus' ethics in family relationships, and participate in the life of the people of God."

In the business sessions, treasurer Phil Marner reported total receipts to the conference of $531,000 (U.S.), up slightly from the previous year.

The 1993-94 budget was based on a projected increase of 5 percent over contributions for the past year. This comes to $171,000 ($38 per member), which is $18,000 less than the previous budget. Moderator Firman Gingerich commented on the difficulty involved in cutting the budget, saying, "It's painful that we couldn't completely fund our vision."

Conference minister Ivan Troyer was commissioned for another three-year term. Jewel Gingerich Longenecker was installed as conference youth secretary. Duane Richards was affirmed as president of the Mission Board.—*David Groh with a report by Lois Gugel*

Who's on first? We don't know, but it's Larry Miller of Mt. Joy Conservative Mennonite Church, Goshen, Ind., at bat, with Roger Summers, Howard-Miami Mennonite Church of Kokomo, playing catcher.

Players have a ball at annual slo-pitch tournament

Fort Wayne, Ind.—It's not quite as significant as a General Assembly, but to many Mennonite jocks, the "Mennonite World Series" is one of the highlights of the summer.

However you view the Indiana Mennonite Slo-Pitch Tourney, there are few events in the Mennonite church, save for conference meetings, that draw so many of the denomination's members to one area for a single purpose.

This was the 16th year for the tournament, which now involves 64 men's teams from Florida to Iowa, along with 13 women's teams from four states. A total of 92 churches were represented. It is now the largest annual tournament in Fort Wayne and one of the largest church sporting events anywhere.

What began with 16 men's teams from Indiana has grown to the present number, with the tournament being played on seven diamonds every Labor Day weekend at Fort Wayne's McMillen Park.

This year, 122 men's games and 24 women's games were played over the three days.

It all started with Roger Miller, who got the idea to start a church tournament from the Catholic Workers Organization. The longtime softball player and umpire from Huntertown never has had trouble filling the tournament spots. This year, he turned away six teams who wished to play.

Pleasant View Mennonite, of Berlin, Ohio, captured this year's men's title by defeating Grace Mennonite, also of Berlin, by a score of 4-0. Pleasant View was undefeated at 7-0 over the three days.

Berea Mennonite, of Cannelburg, Ind., was third and United Dayspring, of Berlin, was fourth.

In the women's tournament, Mennonite Christian Assembly, Fredericksburg, Ohio, defeated defending champion Bayshore Mennonite, of Sarasota, Fla., for the title.

Collecting the most hits in this year's women's tournament were Heather Reber (Crown Hill Mennonite, Rittman, Ohio) and Janie Hall (Central Mennonite, Fort Wayne, Ind.), who both had 12. For the men, Randy Detweiler (Grace Mennonite, Berlin, Ohio) led all hitters with 18.

The Labor Day gathering is not only about playing softball, but is a grand social event. In addition to the more than 1,000 players involved, families and church members come to cheer and become reacquainted with old friends.

Two other aspects of the tournament set it apart from other competitions and establish it as a church event. All the proceeds, after expenses, go to Mennonite Central Committee. Last year that total was nearly $2,000.

Two church services are held each Sunday on the tournament's main diamond. A hymn sing also takes place every Sunday evening. These may be the only times the players can go to church in uniform. —*Marshall V. King*

'We left groundhogs behind and trained our eyes for armadillos.' *Manheim, Pa.*—Six youth, one sponsor, a mini-van, and a 2,800-mile round trip. Sounds like craziness? Sounds like service.

Equipped with cameras, pillows, tools, maps, and cassettes, the youth group of Hernley Mennonite Church here loaded into and onto a mini-van to drive 24 hours to a Mennonite Disaster Service (MDS) project in Franklin, La.—an area which was hit by Hurricane Andrew in August of 1992.

"The work we did—painting, sanding, drywall, siding, and trim work—seemed much appreciated by those on the receiving end," says youth pastor Jay Peters of the July 31-Aug. 8 trip. "But the work became a small part to give in exchange for opportunity to learn about a new culture, to learn to know persons different from us, to taste their favorite and ethnic foods, to listen to their stories of loss by hurricane, and to look at their pictures."

Some 350 youth were involved in MDS work in Louisiana this summer. Another 275 spent a week in Homestead, Fla., doing similar work.

Service, a Frisbee, and a boy named Davey

Portland, Ore.—On June 29, nine high school students and three leaders from across North America gathered here for a week of service with homeless people, Bible studies, discussions going past midnight, Frisbee football games—and a few minutes with an 11-year-old boy named Davey.

The experience? Mennonite Service Venture—a program operated by Mennonite Board of Missions and the Commission on Home Ministries of the General Conference Mennonite Church. Through Service Venture, youth get an opportunity to serve and relate with people of different communities and cultures.

In the course of the week, participants staffed soup kitchens, cleaned homeless shelters, packaged food, and worked on various other projects.

I was part of a group that spent a day weatherizing the run-down home of a man who had lost his right arm and right leg. While working on this house, we became acquainted with the man's two nephews who had been kicked out of their houses and now lived with their uncle.

One of them, Davey, always had a smile on his face. But we could sense his loneliness and longing for companionship.

We finished working and began throwing a Frisbee around. Suddenly somebody yelled out, "Davey, do you want to come play with us?" Before you could blink, a boy beaming from ear to ear burst out of the front door, saying, "That would be great!"

For 15 minutes we played with Davey, traded Frisbee tips, laughed, and joked around. When our ride came and we pulled out of the driveway, Davey watched us leave with a look on his face of happiness and sadness mixed together.

That night we talked about Davey a lot. We wondered if he would have a chance to make it in life or if he would end up on the streets. We noted his upbeat attitude even though he seemed to have nothing. And we observed that by taking 15 minutes out of our lives, we had made the day of another's.

As I write this, I think and pray about a boy named Davey, whose last name I don't even know. I pray that sometime in his life he will get the chance to know Jesus.—*Randy Grieser*

Sweat, sunburn, SWAP: 450 youth share with Appalachian people

Harlan, Ky. (MCC U.S.)—For 450 youth from eight states and two provinces, the summer of '93 translated into words like "dry-walling" and "roof shingles" through a Mennonite Central Committee U.S. program called SWAP.

SWAP—Sharing With Appalachian People—participants fix leaky roofs, patch holes, replace doors, paint, construct additions onto rooms, or whatever else needs to be done to improve a home in Kentucky's Harlan and Letcher counties. Most volunteers stay one week.

When homeowners begin to feel they have some power over their lives, they're more willing and eager to do what they can to improve their situation, contends Peter Thiessen, who serves as SWAP program coordinator with his wife, Susan.

Forming friendships is emphasized. Staff encourage volunteers to strike up conversations with homeowners.

"People were so appreciative," recalls Tom Oberholtzer, who served as 1993 SWAP summer staff with Thomas Topper. "They were interested in what we were doing. They cooked us dinner, they asked us to write to them, they wanted us to come back and visit."

—*Jill Stoltzfus*

We're closer than you think!

From Portland to Pandora, from Sarasota to Shipshewana ... caring, professional help with MMA plans and services is usually just around the corner, and never more than a phone call away.

In Kansas, contact these MMA counselors:

Steve Perry & Associates
Family of Financial Services
125 N. Main
Hesston
(316) 327-2999
(800) 324-4611

Gary Rediger & Rich Parsons
Rediger-Parsons Financial Services
414 N. Main, Suite 150
Newton
(316) 283-3800
(800) 324-8066

Gordon Schrag & Associates
Family of Financial Services
117 N. Main
Buhler
(316) 543-6877
(800) 658-3793

Retirement Plans, Life Insurance, Health Insurance, Group Health and Employee Benefits, Financial Planning, Long-Term Care Insurance, Annuities

MMA

• **CO stories sought.** Individuals who participated in the Canadian alternative service program during World War II are invited to submit their stories for inclusion in a book. According to Jake Krueger of Altona, Man., and John Klassen of Morden, Man., anyone who worked in bush camps, mines, hospitals, in agriculture, or any other kind of work is welcome to share memories of their experience for the book. Send responses to Box 665, Morden, MB R0G 1J0.

• **Budget basically balanced.** Associated Mennonite Biblical Seminaries (AMBS) ended its 1992-93 fiscal year in a better position than expected, reports president Marlin E. Miller. According to pre-audited figures, the combined AMBS budgets will show a deficit or a surplus of less than $100, depending on April through June earnings on endowment funds. To reach this near balanced result, AMBS needed to use $150,000 from reserve funds and cut expenses by $82,500, which is 3.25 percent of the budget. A significant part of the savings came through a new health care plan which Mennonite Mutual Aid established for several Mennonite educational institutions. Another important factor, Miller says, was "extraordinary contributions from supporters."

• **Fundraising record set.** When the Hesston (Kan.) College board of overseers met at the Souderton (Pa.) Mennonite Church July 24-26, director of finance Nelson Kilmer announced that the college completed its fiscal year with a balanced budget. Gift income ran slightly behind the $965,000 Annual Fund goal, coming in at $923,800. Nevertheless, this set a record, surpassing last year's high mark by $11,500. Careful spending and monitoring of budgets allowed administrators to add more than $100,000 to the operating fund balance.

• **Workers oriented.** Forty workers participated in orientation held at Mennonite Central Committee headquarters in Akron, Pa., June 22-July 2. Mennonite Church workers serving three-year assignments are: Lia Brenneman, Wellman, Iowa, to China; Aphiwan and Scott Coats, Chiangrai, Thailand, to Vientiane, Laos; Maren Tyedmers Hange, Minden, Germany, to Damascus, Syria; Karl and Kathy Koop, Vineland, Ont., to Salzwedel, Germany; Karoline and Scott Lecrone, Homestead, Fla., to Irian Jaya, Indonesia; Kristina B. Peachey, Goshen, Ind., to Hanoi, Vietnam; Paul L. Regehr, Hesston, Kan., to Belo Jardim, Brazil; Joy and Nelson Scheifele, Waterloo, Ont., to Labrador and Newfoundland. Beginning two-year assignments are: Betty and J. B. Shenk, Goshen, Ind., to Akron and Lancaster, Pa.; Regina Shands Stoltzfus, Cleveland Heights, Ohio, to Cleveland.

• **Scholarships available.** Mennonite Health Services (MHS) and the Mennonite Central Committee Canada Mental Health and Disabilities Program invite U.S. and Canadian graduate students pursuing careers in mental health fields to apply for scholarships. Three to five $1,000-1,200 (U.S.) scholarships, to be awarded for the 1994-95 academic year, will be awarded from the Elmer Ediger Memorial Scholarship Fund. Applications are due Feb. 1, 1994. Information from Amy Herr, MHS, PO Box 500, Akron, PA 17501-0500; or Travis Reimer, MCC Canada, 134 Plaza Drive, Winnipeg, MB R3T 5K9.

• **Conference minister dies.** Ivan Troyer, 61, conference minister of Iowa-Nebraska Mennonite Conference, died Sept. 20 following a sudden illness. Funeral services were held Sept. 23 at Beemer (Neb.) Mennonite Church.

• **Coming events:**

Abuse symposium for pastors, caregivers, and survivors, Harleysville, Pa., Oct. 14-16. Includes presentations by Carolyn Holderread Heggen and 20 workshops for equipping church leaders to deal with the various issues of abuse. Information from the Franconia Mennonite Conference Center, 215 723-4413.

Farmers retreat, Camp Hebron, Halifax, Pa., Oct. 15-17. Topics at this 12th annual event include: farming and the environment, safety, interior decorating. Devotionals by Bruce Krieder. Information from the camp at 717 896-3441.

1993 church leaders conference, Bluffton (Ohio) College, Oct. 18-19. This year's theme is "AIDS in the Congregation." Information available from Randy Keeler, 419 358-3219.

Benefit for the Seminary Consortium for Urban Pastoral Education (SCUPE), Fairmont Hotel, Chicago, Oct. 19. Andrew Young will be the featured speaker at this fundraising dinner. Associated Mennonite Biblical Seminaries is a member school of SCUPE. Information from 312 944-2153.

Abuse seminar, Manheim (Pa.) Christian Day School, Oct. 22-23. Includes presentations by Ruth Lesher and Roger Steffy, 16 workshops, and an evening program of worship. Information available from Faye Stauffer at 717 665-3570.

Conference on aging, "Aging and Disabilities: Everyone's Challenge," Portage Ave. Mennonite Brethren Church, Winnipeg, Man., Oct. 22-23. Workshop topics include mental health issues, euthanasia and suicide prevention, and "Turning Disabilities into Abilities." Information from Inter-Mennonite Conference on Aging, 204 661-1889.

Retreat for the Association of Mennonite Credit Unions, Evanston, Ill., Oct. 22-24. Persons interested in starting a credit union in their Mennonite community are encouraged to attend. Information from Rick Martin, Illinois Mennonite Credit Union, PO Box 6056, Evanston, IL 60204; phone 708 492-1458.

MCC volunteers begin assignments. *Akron, Pa. (MCC)*—Some 29 workers participated in orientation at Mennonite Central Committee (MCC) headquarters here Aug. 3-13. Fifteen are beginning overseas assignments, 10 are beginning assignments in North America, and four are beginning short-term assignments with Selfhelp Crafts of the World. Mennonite Church members pictured are *(left to right):*

Front row: Lisa and Kevin Schloneger, Indianapolis, Ind., to Zambia; Sue and Arne Kennell (with Scott and Sarah), Baden, Ont., to Akron, Pa.; Andrea and Thomas Unzicker (behind), Goshen, Ind., to Botswana.

Back row: Francesca Schwing, Haddam, Conn., to Winnipeg, Man.; Joyce Weaver, Reinholds, Pa., to Akron, Pa.; Mary and John Costley, Mt. Pleasant, Iowa, to Pikangikum, Ont.; Ruth Anne and Richard Friesen, Evanston, Ill., to Guatemala.

Foresingers present early music. *Leola, Pa.*—What were Mennonites singing before the Civil War? Ten singers have recovered material from the 1804 *Unpartheyisches Gesangbuch* hymnal—which was published by Mennonites in the Lancaster, Pa., area during the presidency of Thomas Jefferson—and are now presenting it in an arrangement called "Menno Heirs."

The "Foresingers" are: *left to right, front row*—Dennis Kauffman, Gretchen Thomas, Lynn Sommer, Sandi Harnish, Nancy Hess, David Sauder; *back row*—Glenn Lehman, David Smucker, Henry Derstine, Joel Alderfer.

"This breaks new folk music ground," Lehman says. "We have preserved architecture, genealogy, and theology. But when it comes to music, people who sang by oral tradition have left behind little besides the words. A whole lost treasure was lost from our sight. 'Menno Heirs' gives us glimpses of a practically extinct music."

The Foresingers have presented the musical at the 1719 Herr House, the 1853 Allegheny Meetinghouse, and at the Lancaster Mennonite Historical Society. Programs are planned for the Franconia Meetinghouse Oct. 31 and Elizabethtown College Nov. 7.

• New books:

Cherish the Earth by Janice E. Kirk and Donald R. Kirk shows how the Bible calls Christians to care for the land and use resources wisely. May be used as a resource for leaders and study groups. Available from Herald Press, 800 245-7894.

Doors to Lock and Doors to Open by Leland Harder offers guidance for congregations making decisions about doctrinal and ethical issues. May be adapted to Sunday school study. Available from Herald Press, 800 245-7894.

God at Work in our Midst records the history of Zion Mennonite Church, Hubbard, Ore., which celebrated its 100th anniversary this year. A centennial *cookbook* is also available from the church at 6124 S. Whiskey Hill Rd., Hubbard, OR 97032.

Letters of the Amish Division newly translated by John D. Roth includes communication between church leaders whose disagreements led to the birth of the Amish 300 years ago. Available from the Mennonite Historical Society, Goshen College, Goshen, IN 46526.

A Life of Wholeness by Ann Raber. This revised edition explores ways of living abundantly—which means right relating to our bodies, each other, the environment, and God. Available from Herald Press, 800 245-7894.

Untold Stories of Advent by Mark Vincent includes five stories which bring readers face-to-face with God's true purpose of Advent—hope in the midst of death. Available from Faith & Life Press, 316 283-5100.

• New resources:

Beyond the News: Racism, a new 25-minute video from Mennonite Board of Missions Media Ministries. African-American leaders from U.S. cities tell how racism impacts education, employment, the economy, justice, and the church. Designed for discussion groups. Information from 800 999-3534.

Booklet on unemployment, "Towards a New 'Worth' Ethic," is designed to help churches be involved in creating jobs and finding new ways of doing work. Available from MCC Manitoba, phone 204 261-6381.

Conchies: An American Story of Commitment and Courage, a 25-minute video by Sisters & Brothers, tells of the impact Civilian Public Service participants had on the mental health system in the U.S. Available from Mennonite Board of Missions Media Ministries at 800 999-3534.

For All Who Minister, a worship manual for pastors and other worship leaders, from the Church of the Brethren denomination. The resource includes: a discussion on children in worship; special services for those experiencing divorce or other brokenness; a service of farewell. Selections in Spanish, Korean, and other languages also included. Available from faithQuest at 800 441-3712.

In the Workplace was designed to help people who are unemployed to find work. The 40-page booklet provides information about how to create a résumé, do a self-assessment, and prepare for a job interview. Available from Mennonite Central Committee Maritime, Box 540 Petitcodiac, NB E0A 2H0.

Newspaper ads inviting newcomers to church focus on the theme, "Life is too short. . . ." Available from Mennonite Board of Missions Media Ministries at 800 999-3534.

World Food Day resources from Mennonite Central Committee include videos, the "HungerFest" packet, a packet on hunger, the "Domestic Needs Packet," bulletin inserts, information on CROP walks, a drama titled "Discovering the Causes and Cures of World Hunger," and more. Available from 717 859-1151.

• Change of address:

Kenneth R. Horst, Harrisonburg, Va., to 1 Sara Ann Ave., Edinburg, VA 22824-9102.

NEW MEMBERS

Akron, Pa.: Dave Wise, Sally Wise, Omer Brubaker, and Charmayne Brubaker.

Barrville, Reedsville, Pa.: Preston and Jenny Yoder.

Bay Shore, Sarasota, Fla.: John and Martha Kurtz, Ian and Mary Schmucker, Ruth Stoltzfus, and Wilbert Smoker.

Covenant Community Fellowship, Lansdale, Pa.: Linda and William Curtis, Debbie and Jay Delp, Wendy and Kevin Hange, and Barb and Ray Moyer.

South Hutchinson, Kan.: Stan and Lucy Brown, Larry and Joyce Dick, Jan Dyck, Fred Finfrock, Bud and Evelyn Martin, Harold and Jan Mauck, and David and Lucille Troyer.

Singing Sunday brings Christians together. *Jefferson, N.C.*—Local Christians of different denominations are coming together to sing, reports Elam S. Kurtz of Jefferson Mennonite Fellowship. The fellowship participates with several other nearby churches in offering a fifth Sunday hymn sing, with leadership rotated among the different churches.

The first hymn sing sponsored by the Mennonite fellowship was so packed chairs were moved into the aisles. "The Seventh-Day Adventist pastor of the church which we rent for Sunday services said he had never seen his church so well filled," Kurtz says.

Jeff Parsons, a Church of the Brethren pastor, led the latest fifth Sunday singing based on *Hymnal—A Worship Book*. It was well attended by Methodists, Baptists, Mennonites, Brethren, and others.

BIRTHS

Blank, Bryan and Carolyn Beiler, Christiana, Pa., Quintin Glen (second child), Aug. 23.

Boshart, Rodney and Mary Drummond, West Desmoines, Iowa, Christian Hirschy (fourth child), May 22.

Byler, Harold and Karen Peachey, Mill Creek, Pa., Cassandra Joy (second child), Aug. 6.

Carl, David and Jennifer Beiler, Cochranville, Pa., Michael David (second child), April 16.

Cowan, Alan and Julia Zehr, Salem, Ore., Briana Joy (second child), Aug. 22.

Detweiler, Philip and Christine Lindell, Monrovia, Liberia, Nathan Galadu (first child), Aug. 4.

Ernst, Steve and Debbie Kramer, Colorado Springs, Colo., Cody Lee (fourth child), Aug. 27.

Graber, Rodney and Lela Faye, Charlottesville, Va., Patrick William (first child), Aug. 10.

Heinrich, Don and Penny Hadden, Sarasota, Fla., Loren Matthew (third child), Sept. 1.

Helmuth, Tim and Jo Stauffer, Goshen, Ind., Micah Alexander (second child), Aug. 27.

Hershberger, James and Kathy Mast, Hartville, Ohio, Alajah Aaron (second child), July 13.

Hershey, Brad and Sandy Mowrer, Smyrna, Del., Johnathan Dean (first child), July 13.

Horst, Bob and Jeanne Good, Harrisonburg, Va., Daniel Aaron (second child), Aug. 20.

Kurfman, David and Cindy Hines, Denver, Pa., Eliot David (third child), Aug. 7.

Landis, Daniel and Janella Schnupp, Manheim, Pa., Derick Scott (second child), Aug. 13.

Leaman, Kenneth and Kathy Rohrer, Lancaster, Pa., Kyle David (second child), July 29.

Lehman, Dan and Krista Shultz, Lancaster, Pa., Micah Daniel (third child), July 20.

Mann, Mitch and Wendy Schrock, Ravenna, Ohio, Todd Anderson (second child), July 7.

Mertz, Thomas and Lola Seymour, Millersville, Pa., Michael Edward Seymour (third child), March 7.

Miller, John and Karen Darling, Sarasota, Fla., Cameron Blake (first child), Aug. 26.

Miller, Larry and Julie Widmer, Wellman, Iowa, Hope Rebecca (first child), Aug. 12.

Nafziger, Eric and Karen Bachman, Hopedale, Ill., Dean Willis (second child), Aug. 26.

Peachey, Lowell and Savilla King, Mill Creek, Pa., Micah John (third child), March 19.

Ramer, Brian and Jan Albrecht, Elkhart, Ind., Alyssa Lauren (second child), Aug. 26.

Rands, Barry and Janine Kennel, Niamey, Niger, Timothy John (second child), Aug. 5.

Schrock, Stan and Rita Evers, Jefferson, Ore., Natalya Rose (fifth child), June 28.

Schrock, Von and Rita Schrock, Kidron, Ohio, Aubrey Kaylin (first child), July 17.

Shank, John and Cynthia Harman, Mt. Solon, Va., Weston Jared (second child), June 15.

Smith, Christopher and Janette Godshall, Perkiomenville, Pa., Monica Lynn (second child), Aug. 27.

Young, Erik and Tracy Miller, Pennsburg, Pa., Jocelyn Briana (first child), Sept. 1.

MARRIAGES

Bender-Gingerich: Rodney Bender, Iowa City, Iowa (Kalona), and Heather Gingerich, Iowa City, Iowa (West Union), Aug. 21, by Scott Swartzendruber.

Buschert-Dreher: Darwin Buschert, Salem, Ore. (Western), and Suzanne Dreher, Nanaimo, B.C. (Alliance), Aug. 22, by Ernie Gray.

Chaves-Thomas: Julián Chaves, San Jose, Costa Rica (Fátima Bible), and Debra Thomas, Hollsopple, Pa. (Kaufman), April 3 in U.S., by Donald Sharp, and Aug. 30 in Costa Rica.

Erb-Schoolcraft: Erik Erb, Kidron, Ohio (Kidron), and Patti Schoolcraft, Dalton, Ohio, Sept. 4, by Ross MacDonald.

Lady-Snow: James Lady, Seattle, Wash. (Seattle), and Lisa Snow, Seattle, Wash. (Seattle), Aug. 21, by Mary Berkshire Stueben.

Lehman-Luangraj: Jeremy Lehman, Kidron, Ohio (Kidron), and Seo Luangraj, Orrville, Ohio (United Church of Christ), Sept. 4, by Bill Detweiler and Milton Ellis.

Leonard-Hochstetler: Tony Leonard, Keota, Iowa (United Methodist), and Jeannine Hochstetler, Wellman, Iowa (East Union), Aug. 21, by Michael Loss and Joan Erbe.

Murray-Slaubaugh: Don Murray, Iowa City, Iowa, and Cathy Slaubaugh, Iowa City, Iowa (West Union), Aug. 14.

Ruby-Friesen: Eric Ruby, Tavistock, Ont. (East Zorra), and Agatha Friesen, Aylmer, Ont. (Pentecostal), Sept. 4, by Richard Hamm.

Voluntary service workers commissioned. *Lancaster, Pa. (EMM)*—Some 26 voluntary service workers were commissioned at Lancaster Mennonite High School Sept. 13 following three weeks of discipleship training at Eastern Mennonite Missions headquarters in Salunga, Pa. They are *(left to right):*

Front row: Crystal Good, Lititz, Pa., to Bronx, N.Y.; Doug Stoltzfus, Gordonville, Pa., to Birmingham, Ala.; Gerry Pfleegor, Jr., to Aflex, Ky.; Donna Harnish, Leola, Pa., to Boston, Mass.; Connie Fox, East Earl, Pa., to Immokalee, Fla.

Second row: Mary Wazeter, Wilkes-Barre, Pa., to Americus, Ga.; Brian Weaver, Harrisonburg, Va., to Bronx, N.Y.; Monica Leaman, Chambersburg, Pa., to Washington, D.C.; Kristine DeCristoforo, Spokane, Wash., to Washington, D.C.; Millie Metzler, Readfield, Maine, to Boston, Mass.; Jenny Thomas, Johnstown, Pa., to Philadelphia; Michelle Engle, West Chester, Pa., to Aflex, Ky.

Third row: Maria Nice, Goshen, Ind., to Johns Island, S.C.; Karen Bowman, Harrisonburg, Va., to Americus, Ga.; Judy and Murray Bender, Wellesley, Ont., to Aflex, Ky.; Leon and Lynda Miller, Belleville, Pa., to Birmingham, Ala.; Rebecca Weber, Columbia, Md., to Philadelphia; Marianne Coots, Gilbertsville, Pa., to Boston, Mass.

Back row: Lisa Johnson, Templeton, Mass., to Aflex, Ky.; Wes Ebersole, Myerstown, Pa., to Johns Island, S.C.; Daniel Haile, Elizabethtown, Pa., to Americus, Ga.; Richard Sauder, Manheim, Pa., to Aflex, Ky.; Burkhard Thies, Germany, to Corning, N.Y.; Brad Hershey, Landisville, Pa., to Americus, Ga.; Amy Martin, East Petersburg, Pa., to Corning, N.Y.

Shenk-Charles: Duane Shenk, Harrisonburg, Va. (Park View), and Tanya Charles, Biglerville, Pa. (Bethel), Aug. 21, by Donald Sharp (uncle of bride) and Calvin Shenk (father of groom).

Shultz-Moyer: Ronald Shultz, Lancaster, Pa. (Sunnyside), and Regina Moyer, Powhatan, Va. (Powhatan), Aug. 28, by Preston Nowlin and Ira and Evie Kurtz.

Sturgill-Schrock: Karl Sturgill, Lincoln, Del. (Tressler), and Shiela Schrock, Harrington, Del. (Tressler), Sept. 4, by Jim Mullett.

Yoder-Armbrust: Jeremiah Yoder, Dalton, Ohio (Summit), and Teri Ann Armbrust, Wooster, Ohio (Baptist), July 24, by Mark Davenport.

DEATHS

Amstutz, Lina Steiner, 74, Kidron, Ohio. Born: Aug. 1, 1919, Kidron, Ohio, to Amos and Katie Neuenschwander Steiner. Died: Aug. 28, 1993, Kidron, Ohio, of a heart attack. Survivors—husband: Milton Amstutz; sons: Charles, Eugene; brother and sisters: Elmer Steiner, Lydia Gerber, Edna Falb, Elda Neuenschwander; 2 grandchildren. Predeceased by: Michael (son). Funeral and burial: Aug. 31, Kidron Mennonite Church, by Bill Detweiler and Richard Ross.

Coakley, Ethel Virginia Swartz, 75, Dayton, Va. Born: Jan. 9, 1918, Rockingham County, Va., to Claude C. and Ressie Gassman Swartz. Died: Aug. 6, 1993, Harrisonburg, Va., of a stroke. Survivors—husband: Marion L. Coakley; children: Lois Jane, Cline, Linwood; siblings: Carroll Swartz, Geneva Tusing; 3 grandchildren. Funeral and burial: Aug. 9, Bank Mennonite Church, by Herman Reitz and Nate Yoder.

Gunden, Naomi Grieser, 89, Goshen, Ind. Born: Dec. 31, 1903, Archbold, Ohio, to Samuel D. and Emma Stutzman Grieser. Died: Sept. 3, 1993, Goshen, Ind. Survivors—children: Donna Belle Holdeman, Darlene Ropp, Treva Rhitthaler, William, Jr.; siblings: Bertha Zuercher, Ira Grieser; 16 grandchildren, 26 great-grandchildren. Predeceased by: William Gunden (husband) and Marlin (son). Funeral: Sept. 4, Belmont Mennonite Church, by Dean Ropp and Duane Beck. Burial: Prairie St. Cemetery.

Amish tricentennial celebrated. *Elizabethtown, Pa.*—More than 300 people registered for the International Conference on Amish Society 1693-1993, "Three Hundred Years of Persistence and Change," hosted by the Young Center for the Study of Anabaptist Groups of Elizabethtown College July 22-25. Scholars from eight countries and 20 states attended sessions led by more than 60 individuals.

A banquet highlighted the scholarship of John A. Hostetler (left) and featured the release of the fourth edition of *Amish Society*. A new volume of essays edited by Donald B. Kraybill (right), *The Amish and the State*, was dedicated to Hostetler and presented to him at the banquet. Also pictured is Gerhard Spiegler, president of Elizabethtown College.

Kraemer, Florence Yoder Rensberger, 73. Born: Dec. 12, 1919, Johnson County, Iowa, to Noah G. and Emma Showalter Yoder. Died: Sept. 2, 1993, Iowa City, Iowa, of a stroke. Survivors—husband: William Kraemer; children: Cheryl Massey, Louis and James Rensberger; foster daughter: Wilmeta Foege; brother: George G. Yoder; 5 grandchildren. Predeceased by: Myron Rensberger (first husband). Congregational membership: First Mennonite Church of Iowa City. Funeral: Sept. 6, Yoder-Powell Funeral Home, by Firman Gingerich, Wilbur Nachtigall, and Diane Zaerr. Burial: West Union Mennonite Cemetery.

Landis, Sallie Kulp, 67. Born: Dec. 22, 1925, Skippack Twp., Pa., to Francis L. and Sallie Blank Kulp. Died: Aug. 19, 1993. Survivors—husband: Linford F. Landis; children: Lorraine Witmer, Christine Weiss, Dale, Ernest; siblings: Francis and Clarence Kulp, Katie Landis; 9 grandchildren. Funeral: Aug. 23, Towamencin Mennonite Church, by Ray Yoder and Charles Ness. Burial: Upper Skippack Mennonite Church Cemetery.

Martin, Stephanie Leanne, Mount Salon, Va. Born: Aug. 12, 1993, Harrisonburg, Va., to Elmer W. and Joyce Vrolijk Martin. Died: Aug. 12, 1993, Harrisonburg, Va. Survivors—parents; grandparents: Dirk and Mary Lou Vrolijk, and Abram and Rosella Martin; brother: Brendan Jay. Graveside service and burial: Aug. 16, Dayton Mennonite Church Cemetery, by Nate Yoder.

Myers, Dennis, 45, Kokomo, Ind. Born: April 20, 1948, Goshen, Ind., to D. C. and Pauline Troyer Myers. Died: July 14, 1993, Indianapolis. Survivors—wife: Elsie Miller Myers; children: Karla, Hannah, Eric; sisters: Vada Saffer, Susan Newton, Carolyn. Funeral: July 18, Howard-Miami Mennonite Church, by Mick Sommers and Lee Miller. Burial: Mast Cemetery.

Phillips, Amos H., 80, Camdenton, Mo. Born: Oct. 23, 1912, Philadelphia, Mo., to Henry and Polly A. Crum Phillips. Died: July 9, 1993, Osage Beach, Mo. Survivors—children: Marvin H., Amos R., Joyce M. Stephenson, Clara A. Iliff, Marilyn H. Hammond, Jackqueline R. Kendall, N. Marcia Jimeniz, MaDonna R. Leinbach; sister: Ruth Sieg; 21 grandchildren, 6 great-grandchildren. Predeceased by: Clara Snyder Phillips (wife). Funeral and burial: July 12, Mt. Zion Mennonite Church, by Joe Diener and Leroy Gingerich.

Stoltzfus, Irma Hess, 78. Born: Oct. 26, 1914, Chester County, Pa., to J. Clyde and Grace Mast Hess. Died: Aug. 13, 1993, Coatesville, Pa. Survivors—children: Ruth Ann Glick, Karl, Ken, Linda Reed; brother and sister: Ralph Hess, Nina Durham; 10 grandchildren, 14 great-grandchildren. Predeceased by: Chris D. Stoltzfus (husband). Congregational membership: Parkesburg Mennonite Church. Funeral: Aug. 17, Upper Octorara Presbyterian Church, by David L. Gehman and Amos Yoder. Burial: First Baptist Church of Pequea Cemetery.

Stutzman, Lloyd William, 84, Glendale, Ariz. Born: March 12, 1909, Milford, Neb., to Perry and Lena Eigsti Stutzman. Died: July 31, 1993, Glendale, Ariz., of cardiac arrest. Survivors—wife: Gladys Schweitzer Stutzman; children: Ronald Lee, Jane Lile, Janet Unzicker; siblings: Berdean Oswald, Meriel Stauffer, Vada Stutzman; 11 grandchildren, 10 great-grandchildren. Funeral: Aug. 4, Trinity Mennonite Church, by Peter B. Wiebe. Burial: Resthaven Park Cemetery.

Yoder, Philip E., 79, West Liberty, Ohio. Born: Dec. 2, 1913, West Liberty, Ohio, to Eli D. and Elizabeth Troyer Yoder. Died: Aug. 28, 1993, West Liberty, Ohio. Survivors—wife: Edythe Anderson Yoder; children: Myron K., Ramona, Lowell, Ken Anderson, Susan Weaver; sister: Dorcas Kauffman; 8 grandchildren. Predeceased by: Eldora Kauffman Yoder (first wife). Congregational membership: Bethel Mennonite Church. Funeral: Sept. 1, Kauffman Funeral Home, by Ben Eberly. Burial: Fairview Cemetery.

Zehr, Lovina C. Ropp, 95, Eureka, Ill. Born: Nov. 15, 1897, Tremont, Ill., to Asa and Mary Sears Ropp. Died: Aug. 29, 1993, Eureka, Ill. Predeceased by: Jacob W. Zehr (husband). Funeral: Sept. 1, East Bend Mennonite Church, by Robert Harnish. Burial: East Bend Memorial Gardens.

Correction: Craig Neff (Aug. 31 *Gospel Herald*) was born and died in LaGrange, Ind.

**********CAR-RT-SORT** CR-23
390200 51H S115 292
MENNONITE BIBLICAL SEMINARY
LIBRARY
3003 BENHAM AVE
ELKHART IN 46517-1947

THE LAST WORD

Gladly giving up our favorite hats

"Society is set up so the rich get richer and the poor get poorer. I don't know who started that. It wasn't God." —Philip Okeyo, senior pastor, Nairobi Mennonite Church

Separated by a week, by about a third of the world, and by a chasm in perspectives, two groups of Mennonites met in July: the Mennonite Church General Assembly in Philadelphia and the General Council meeting of Mennonite World Conference in Bulawayo, Zimbabwe.

A remark by Nkumbi Shambuyi, MWC delegate from Zaire, shows the contrast in perspectives. He said he was glad to be at the MWC meeting because he got three meals a day there; many Zairians can afford only one.

"I'm afraid we're losing the battle," Philadelphia 93 speaker Ron Sider told his audience of North American Mennonites. "We're going down the path of ever-increasing idolatrous materialism. Frankly," he said, "I don't see much hope . . . unless the Holy Spirit sweeps across our churches—touching person by person by person . . . [helping us] surrender ourselves in worship and obedience."

In this issue, Ryan Ahlgrim studies the meaning of "poor in spirit" and concludes that we North American Mennonites don't qualify. Basically, there's a certain link between material resources and spiritual humility. And for most of us middle- to upper-class North Americans, our bank accounts are too big for us to live in a day-by-day dependence on God.

Pastor Okeyo observes correctly that in our global village, the poor are getting poorer while the rich increase their wealth. And North America, the North American church, myself—we are on the rich side.

I can't help but identify us with the rich young ruler who turned away sad. *Sell and give to the poor—it's not that simple,* we say. *It's all so complicated*, we sigh. And it is. But for Jesus, that response isn't good enough.

According to Mark, Jesus looked at the young man and loved him. Gently, Jesus asked him the easy questions—the commandments about murder, adultery, loving your neighbor—all of which the man had kept. It's the first commandment—love the Lord your God—that Jesus omitted.

And here, Ron Sider suggested, lies the crux of the problem. "One reason why we persist in the worship of things is that we don't love Jesus very much," he said. "Jesus has to have the first place in everything we do. Is that true of you and me? Is that true of our people?"

I ache for the rich young ruler. He was so close—to eternal life, to the kingdom of God—and he missed it.

The story of another rich man, a merchant, is retold in a children's book by Nick Butterworth and Mick Inkpen. The merchant has a fabulous house, a fine fur coat, a floppy hat with a feather, and more money under his mattress than one could ever imagine.

Then one day, the merchant sees this wonderful white pearl—and he wants it more than anything else in the world. So he sells everything. (Well, everything except the hat. It's his favorite.) And off he goes in his boxer shorts to buy the pearl. But he's six pounds short.

This is the key part. " 'Sell me your hat for six pounds,' says the man in the shop. The merchant laughs. He hands the man his hat and takes the pearl."

He *laughs*. He doesn't hesitate or agonize, he doesn't give it a second thought. He gives up the last thing he owns, his favorite possession in the world, and laughs in doing so.

This is what the kingdom of God is like: joyful! What are our favorite hats? Could we discover a vision so wonderful we too could give them up not just willingly but gladly?

For years we North American Mennonites have stressed "living simply so others can simply live." I'm wondering about scaling down our lifestyles so that we simply might have life more abundant ourselves.

And we're lucky—we have sisters and brothers around the world who can help us (see cover story). Perhaps our addiction to material things is serious enough that we shouldn't even try to tackle it on our own. This is what the interdependent church body is for.

Feelings about materialism often center on guilt. In the dictionary of our life together, it's time to flip past "g" for *guilt* and turn to "j" for *joy*, to seek *kingdom of God* and find *pearl*.

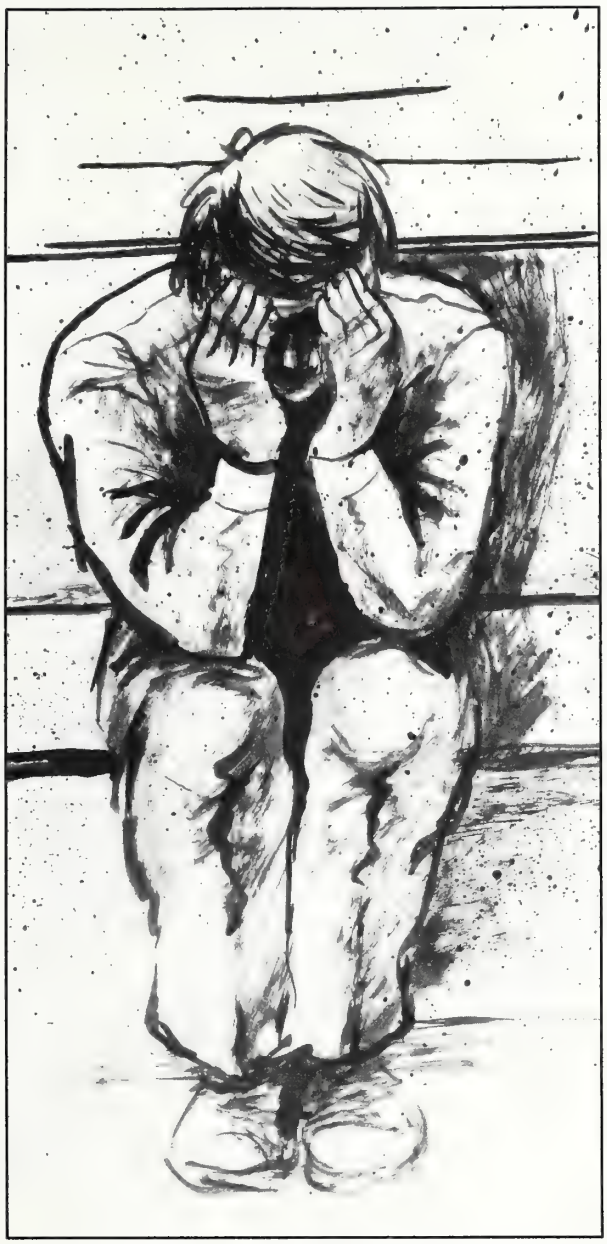
—*cmh*

ASSOCIATED MENNONITE BIBLICAL SEMINARIES
ELKHART LIBRARY
OCT 1993

October 5, 1993

Gospel Herald

THE WEEKLY MAGAZINE OF THE MENNONITE CHURCH



Mourning (p. 6) has to do with being aware of and accepting one's loss while maintaining the sense it is still loss. That loss today for more and more may come through AIDS (p. 1). Art by Leo Hartshorn.

ALSO IN THIS ISSUE

AIDS: opportunity and challenge 3

Beatitude 2: Mourning is about relinquishing a quest for control 6

Education board CEO to step down in 1995 9

Morality saves lives, says AIDS educator 10

The church's response to AIDS:

Are we taking a stand or just standing by?

Regardless of our beliefs, the word AIDS stirs up a multitude of emotions. We search for a reason and place blame. Too often we also run the other way.

by Ann M. Garber

Jessie" has a painful secret that is making her face the possibility of death within months. Yet, she may live for years, knowing she could become deathly ill any day. Jessie and her family feel helpless and alone—even though millions share the same secret.

Jessie regrets her past actions that have forced her now to deal with this secret, and she questions God's love for her at times. She fears "everyday" illnesses, like the flu, that could kill her. Telling others, even in the comfort of her church, could result in harsh judgments, rejection, extreme fear, isolation, and ridicule. Jessie and her family are forced to walk this difficult path alone. Jessie has tested positive for HIV, the virus that causes AIDS—acquired immune deficiency disease.

"Jessie" is representative of a growing number of persons in the Mennonite church. We aren't

As Christians, we are called to follow the example of Jesus and his ministry to the rejected of society, including those who are affected by the HIV/AIDS virus.

aware of their "secret" because many have yet to see the church open its arms to embrace them and their struggle. These are people who have grown up and based their faith in the Mennonite church. They have received unconditional support when going through other difficult times—such as illness, loss, or one of life's many struggles. But this struggle seems to have proven too difficult, even for God's people.

The word AIDS stirs up a multitude of emotions, regardless of our professed beliefs. We feel emotions from all ranges of the spectrum: fear, anger, pain, confusion, compassion, and pity. AIDS and its finality, its mystery, and its threat to society find us grasping to place the blame, searching for a reason. Too often we also run the other way.

But as a church with a history of facing the injustices and ills of society and spreading the gospel of love and peace, we can't run and we can't place the blame. We must respond.

How should the church respond to this disease? There are two common responses to AIDS—and they are polar opposites. Out of fear, ignorance, and judgment, some have rejected AIDS patients and their families. Some have concluded that AIDS is God's wrath on the sinful. In response to this attitude, Christian evangelist Tony Compolo has written, "If God sent a disease like AIDS upon every human being who was participating in some sinful act, it seems we would all be on our deathbeds at this very moment."

The other response to AIDS is one on which the leaders in our church agencies and institutions seem to agree: to be compassionate and caring, following the model Jesus has provided for us in the New Testament.

It seems clear from biblical examples how we should respond. The question remains: How *have* we responded?

The Mennonite Church as a whole has not made an official statement about AIDS. Although many of its agencies, organizations, and institutions have official policies or statements, the denomination has not.

In a 1988 letter to James Lapp, general secretary of the Mennonite Church General Board, Mennonite physician Willard Krabill called for the church to take action. "We, who go to the ends of the earth to help people in need, people in distress, victims of disaster, have in our midst in this country 60,000 victims of a dread disease (34,000 of whom have already died) with the anticipation of hundreds of thousands of additional victims in the next five years," Krabill wrote.

In the five years since that letter, the statistics on AIDS in the United States have not improved: as of March 31, 1993, AIDS has been diagnosed in 289,320 U.S. Americans, of whom 63 percent—or 183,275—have died since June 1, 1981, according to the Center for Disease Control and Prevention.

Worldwide, the numbers of AIDS victims are increasing even more rapidly. Today more than 12 million people worldwide are infected with HIV. The World Health Organization estimates that by the year 2000, 30 to 40 million people will be infected, 12 to 18 million of whom will have developed AIDS. Some experts estimate the number of those infected could reach 110 million. By the year 2000, five to ten million children worldwide will be infected. In seven years, AIDS could become the largest epidemic of the century, killing more than 20 million people, or more than twice the number of soldiers who died in World War I.

Hank and Joan (not their real names), a Mennonite couple, have an adopted child who is HIV positive. When they first adopted her, they were met with extreme fear in their congregation. In discussions regarding whether or not the child

should be allowed to attend the church, the couple and their child were targets of cruel words and rejection. After years of education and discussion, resulting in some members leaving, their child is now accepted in their church. But their struggle left them with battle scars.

Hank and Joan's church dealt with HIV/-AIDS because they were confronted with the disease within the congregation. However, many churches are unaware that one of their members is afflicted. The confidentiality often involved with AIDS stems from assumptions that those with HIV/AIDS may not be as worthy of the church's support, depending on how the disease was contracted. Often that assumption results in discrimination.

Gordon Alton, a student at Associated Mennonite Biblical Seminaries, Elkhart, Ind., lost a brother, Jamie, to AIDS. Gordon says his church was very responsive and supportive of his brother, but he feels that response might have been different if Jamie had contracted AIDS other than through a blood transfusion.

Alton says issues of sexuality have "clouded the church's response to AIDS," resulting in selective compassion. Hank and Joan feel their child was accepted more readily because she is seen as an "innocent, undeserving victim."

Ray Ramos, Scottdale, Pa., works with those dealing with HIV/AIDS at Persed Center in Pittsburgh. "You can't deal with HIV/AIDS without getting your hands dirty with other things. . . . The church is in a lot of denial right now."

The church needs to confront the inevitable—that HIV/AIDS is in the church and in the community, Ramos says. HIV/AIDS is affecting all races, all beliefs, all economic levels, and persons with all lifestyles. As Christians, he adds, we are called to follow the example of Jesus' ministry to the "rejected" of society and embrace the persons affected by HIV/AIDS.

According to Ramos, a churchwide statement would be a beginning at providing a community in which people can feel free to share and can feel secure that they will receive support.

Cynthia Weaver, chaplain at Bethanna, an agency in Southhampton, Pa., which places HIV/AIDS children in foster homes, some within the Mennonite church, notes that most often the agency runs into resistance in the church. A common belief is that Mennonites are rural, white, and middle class. In contrast, HIV/AIDS is seen

(continued on page 8)

AIDS: challenge and opportunity

Helping your congregation to welcome people with AIDS will take careful thought, much effort, and prayer. You may need to plan different kinds of input to meet different needs among members—to give facts, to encourage discussion, to further understanding and action. . . .

Some public resources, such as those from county health departments or the American Red Cross, do not emphasize strong religious values. They can, however, provide helpful information to add to your congregation's own teaching of a Christian response in sermons, Sunday school classes, youth group meetings, fellowship group discussions, and other settings.

Mennonite churches are already responding to members with HIV infection or AIDS. Even if AIDS has not yet touched your congregation, it is likely that it will. Soon, nearly all of us will know someone with AIDS.

We will need the help of our congregations to face the suffering and preparation for death that seem certain with this disease. As church leaders and as disciples of Christ, we are responsible to prepare ourselves and our congregations for the challenges of HIV infection and AIDS. May we, through study, prayer, and discussion, be ready to follow Jesus' model of compassion as we face the future.

From "Responding to HIV and AIDS: a Resource Guide for Congregations" prepared by Mennonite Mutual Aid, Goshen, Ind. Used by permission. Copies of the complete guide are available for congregation leaders. Call 1 800 348-7468.

"Let those of us then who are mature be of the same mind; and if you think differently about anything, this too God will reveal to you. Only let us hold fast to what we have attained."
—Phil. 3:15-16, NRSV

Gospel Herald

Editor: J. Lorne Peachey

Assistant Editor: Cathleen Hockman

Editorial consultants: George R. Brunk III, Richard A. Kauffman, Martha Kolb-Wyckoff, Stuart Showalter, Diane Zaerr

Gospel Herald (ISSN 0017-2340) is published weekly, except for the third week of August and the first week of December, for the Mennonite Church by the Mennonite Publishing House. Subscription rate (in U.S. dollars): $27.50 per year; outside U.S. and Canada (air mail delivery): $47.50 per year. Group and bulk rates available. Call 1 800 245-7894.

Editorial and subscription address: *Gospel Herald*, 616 Walnut Avenue, Scottdale, PA 15683-1999. Telephone: 412 887-8500. FAX: 412 887-3111.

Second-class postage paid at Scottdale, PA 15683-1999. Lithographed in the United States. Copyright © 1993 by Mennonite Publishing House. Canadian subscriptions: second-class postage paid at Kitchener, Ont., publication mail registration no. 128562.

Gospel Herald is a member of the Associated Church Press and of Meetinghouse, an association of Mennonite and Brethren in Christ editors.

Postmaster: send form 3576 to 616 Walnut Ave., Scottdale, PA 15683-1999.

Vol. 86, No. 39: October 5, 1993

Printed on recycled paper

Credits: Cover art by Leo Hartshorn, p. 2 by Dynamic Graphics, p. 10 (top) by Paul Schrag, pp. 10 (bottom) and 12 by Phil Richard, p. 13 by Gwen Stamm.

READERS SAY

When I picked up the Aug. 31 issue of *Gospel Herald* and saw the lead article, ***Member by Baptism, Victim by Ordination***, my first reaction was, "Oh oh, better sit to read this." The emotional tug I felt came from enduring a nearly identical experience sometime ago myself.

How painfully I could identify with so much that Arlo (pseudonym) shared. Even writing anonymously myself, I feel shame that I cannot be more. Why? Fear—fear of being identified and possibly persecuted further, fear of the shame and stigma of having "failed," fear of further damaging relationships with the church that dismissed me.

No one who has not walked the road of pastoral dismissal can possibly fully know the pain. Arlo's situation (as well as my own) was based on false allegations and strained leadership relationship, not the confirmed scandals we've heard so much of recently.

Arlo suggests we need "active advocacy by conferences on behalf of pastors." With him, I agree it probably won't happen. The reason is years of reaction against heavy-handed conference leadership and to the ensuing shift of leadership to congregations, especially since 1970. So a pastor in conflict, in need of advice, has no objective source to which to turn.

Unless conference leaders redefine their role churchwide and respond as appropriate advocates—not to cover up scandals but to support hurting pastors—a scrap heap of former pastors will continue to mount. At the same time we train others in seminary, only to add some of them to the heap as well. If at least some of Arlo's suggestions are heeded, this situation need not continue as it is.

Name withheld by request

I was taken aback by ***Member by Baptist, Victim by Ordination*** (Aug. 31). The traumatized human soul lurking behind the pseudonym "Arlo Walker" lists grievances against his former congregation that might have been plucked verbatim out of the diary of a corporate manager: "accused by unfounded rumors and charges; denied adequate vacation time; summarily dismissed; subjected to criticism that is inappropriate, demeaning; victimized by behind the scenes maneuvering."

One might have reasonably assumed, until reading this article, that such brutishness was inconsistent with life in Christ's community. Is the pastor allowed to dip into the Old Testament for a little "eye for an eye, tooth for tooth" doctrine? I hereby invite the real man behind the pseudonym to identify himself to his secular brother in private correspondence. We may have a basis for fruitful dialogue.

Clyde Durham
Houston, Tex.

My heart resonated with the pain of injustice expressed in ***Member by Baptism, Victim by Ordination*** (Aug. 31). I too have experienced the tremendous pain of both being the scapegoat for the problems of a congregation and watching my dear friends and companions in ministry throw in the towel in frustration and despair. Without a doubt, I will very soon follow in their footsteps.

On my better days, I try to discern the lessons I have learned about myself and life in the "real world" of the church. On my bad days, I am embittered against what Christ's church is doing to itself and anticipate the day when the tables will be turned so that we have a glut of empty pulpits and a shortage of persons willing to fill them.

It took the exile to bring Israel to its senses. What is it going to take for the church?

Please allow my name to remain anonymous. This is one survival tactic I have learned well.

Name withheld by request

I too have felt the agony, anger, and fear expressed in ***Member by Baptism, Victim by Ordination*** (Aug. 31). I have been down that same road twice in my personal pastoral journey. The whispering, the lack of support by overtaxed conference ministers, the strain on family members—all these I have known also.

The likelihood of discussion of this issue leading to any meaningful change is small. So, what is a pastor to do?

1. Stop expecting so much of the structure. I would not give up our congregational autonomy for anything, although it has worked against me. A more rigid structure, such as is found in other Protestant denominations, is no greater protection. A significant percentage of my pastor friends from other groups have experienced the same difficulties "Arlo" and I have, and they re-

port to me the same lack of support and boldness from their superiors.

2. Realize that one is not alone. I never cease to be amazed at how we pastors project our alleged perfection, even among ourselves. Yet all of us share common struggles and concerns. We need to keep on turning to our brothers and sisters in ministry for support and counsel. We are not in competition with each other but are there for each other.

3. Feel free to be human. I hear in the article the beginning of a hopeful thing: the recognition of fallibility. My current congregation knows each of my flaws, mostly because I tried to tell them before they called me here. I wanted them to know that I was human, and that I expected to remain fully human as long as I am among them. That helps to cut down on unrealistic expectations all along the way.

4. Remember who we are *really* working for. The single most freeing experience for me was to be reminded that my being a pastor is neither a job nor a career but a *calling*. I serve the living Christ! The more I realized that my affirmation was to come from pleasing him, the less I came to fear my opponents.

I know Jesus has called me to my work, that it is he who is my provider. I understand now better than ever that to hear his "well done, good and faithful servant" is far more important to me than pleasing the congregational chairman ever will be.

Ed Robbins
Watertown, N.Y.

The question, "Where does a pastor find support?" in the lead article of Aug. 31 is answered, at least in part, in ***No One Deserves to Be Dropped Like a Hot Potato*** in the same issue.

How many young or inexperienced pastors could benefit from confidential mentoring by retired pastors living in their neighborhoods, pastors with years of experience in the "practical" issues of congregational life? Pastors with "no ax to grind" because they no longer have obligations to a particular congregation or to any hierarchical structure of the church at large? Pastors who could benefit by the interaction with younger pastors and who would be performing a real service by passing on their wisdom and experience?

How many other readers saw the possibilities of some sort of informal "Paul and Timothy" mentoring system? I don't see this as a "cure-all" solution for every situation, and I surely don't see the need for any formal organization. But a list, or maybe a computer network of retired pastors willing to serve as mentors to nearby younger pastors who need help could be beneficial to both parties—and to congregations and the church at large.

Mary M. Gieseler
Memphis, Tenn.

In his letter (Aug. 31), Jerry Stanaway opposes living wills because they are "associated with the pro-euthanasia movement." Sadly, some religious groups have attempted to link living wills with euthanasia, confusing many sincere Christians on the purpose of a living will. There is a crucial difference between causing death (euthanasia) and accepting death when life is near its end. A living will expresses one's acceptance of death and the desire that resources be used more appropriately than to prolong one's dying.

To me, the ones "playing God" are more often those who refuse to accept that death is a natural part of the human experience. Instead they go to extreme lengths to delay death by any means and at any cost. Rather than being suicide or euthanasia documents, advance directives (living wills, or the naming of a health care proxy) are stewardship or statement-of-faith documents. To execute an advance directive is an act of Christian responsibility.

When I signed my living will, I was not asking to be killed. Rather, when it is apparent that meaningful life is at an end and I can no longer speak for myself, I am asking that those caring for me refrain from using expensive and useless medical interventions and allow me to return to the God who loves me in this life and the next. I affirm Mennonite Mutual Aid and the Mutual Aid Sharing Plans for their promotion of advance directives.

Willard S. Krabill
Goshen, Ind.

A correction to an otherwise excellent article, ***Recruits Join Army to Escape Poverty, Says MCC Counselor*** (Sept. 7). It quotes Victor Thiessen as saying, "Only soldiers classified as conscientious objectors are granted noncombatant status; merely stating one's beliefs upon signing up does not classify one as a conscientious objector." Later, he indicates that trying for CO status once enlisted is "a very lengthy and difficult process."

In fact, it is impossible to be classified as a conscientious objector at enlistment. If a person claims to be a conscientious objector, he or she cannot, under current regulations, enlist at all. Furthermore, if a person requests CO classification later, he or she must show that his or her beliefs were formed *after* enlistment. If the military can prove that the service member had the beliefs of a conscientious objector at enlistment but somehow enlisted anyway, the member's CO claim will be denied.

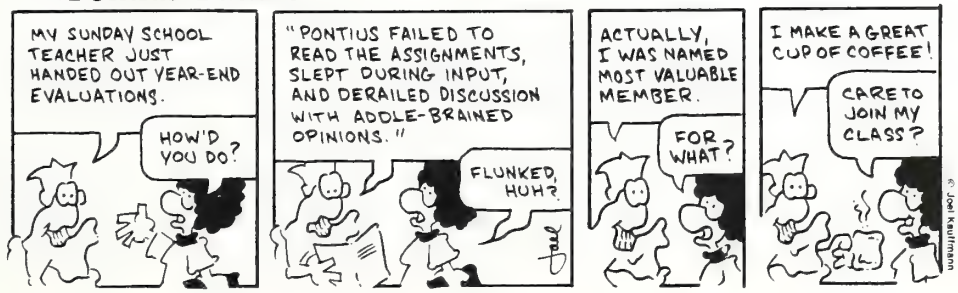
Thanks for a good article about a confusing topic.

Suzanne C. McKenzie
National Interreligious Service Board for Conscientious Objectors
Washington, D.C.

I am saddened at the unloving, self-righteous tone at times of "Readers Say" letters. Please remember that there are those out here who pray for you and appreciate your work. Both the lead article and editorial in the Sept. 7 issue were very inspiring.

Elaine Sommers Rich
Bluffton, Ohio

Pontius' Puddle



The beatitudes of Jesus (2):

Mourning is about relinquishing

Losses force one to find ways to live creatively with realities one does not like. It is in loss that one also discovers a God who weeps with those who are mourners.

by Ted Grimsrud

"Blessed are those who mourn, for they will be comforted" (Matt. 5:4).

In the past several years my sense of what life is about has changed significantly. I am now more aware that events do not always work out right. Furthermore, I am usually powerless to change that reality very much.

My awareness stems from my own experience of loss as well as from many people I am close to having similar experiences. One friend had several people he loved die. Two friends are now going through the loss of vocation, and they do not really know what they'll do next. Several others have experienced loss through divorce.

One key to facing these issues is coming to terms with *mourning*. Mourning is crucial to a healthy spirituality. Mourning helps us to meet God in uniquely profound ways. And mourning helps us to meet ourselves in the same ways. Jesus pronounces a blessing on mourners—"for they shall be comforted." God will be present.

What do I mean by mourning? Webster's defines it as "intense emotional suffering caused by loss; acute sorrow; deep sadness." That definition is true enough, but I understand mourning more broadly. Mourning has to do with awareness *and* acceptance of loss, along with a sense that it is still loss. Something that matters is gone. To allow ourselves to mourn is to go beyond denying the loss. We *feel* the loss. Mourning also implies relinquishment, letting go. It implies feeling the cost of that letting go.

Jesus wept" (John 11:35). I understand this as a simple statement of Jesus sharing the mourning of Lazarus' loved ones at his death. We can certainly relate to this kind of mourning. Someone we love dies. Death, like nothing else, forces us to accept loss.

Nicholas Wolterstorff had to face the sudden death of a 25-year-old son. "We live in a time and place where, over and over, when confronted with something unpleasant we pursue not coping but overcoming," he writes. "Death shatters our illusion that we can make do without coping" (*Lament for a Son*).

We simply cannot avoid or overcome the unpleasantness of death of a loved one. We are forced to mourn, to find some way simply to cope, to find some way to get by amidst the pain. We can not escape the pain or overcome such a loss.

So, when we mourn, we accept loss. Maybe the loss of the hope of easy happiness and contentment and close communion with God. Maybe—most starkly of all—the loss of a loved one. This second loss hits us all, and has the potential to shatter even the strongest among us.

C. S. Lewis' book, *A Grief Observed*, essentially tells of Lewis being undone by the death of his wife. He wrote so self-confidently, even smugly, of God in earlier books, such as *Mere Christianity* and the *Chronicles of Narnia*. However, with this death, he was left to flounder and doubt and struggle through his pain and mourning. He never did fully recover from this pain. Nonetheless, in its honesty and sincere grappling, *A Grief Observed* might be the most profound book of Lewis' career.

Mourning is central to spirituality. It can uniquely deepen and enliven our souls. It helps us to gain perspective and tap into something deep and soulful, which is perhaps not accessible any other way.

Mourning helps us to be aware of life as it really is. Mourning helps us to realize, to *feel*, hopefully to accept, that life includes pain and loss. Out of his mourning, Wolterstorff learns, "We all suffer. For we all prize and love; and in this present existence of ours, prizing and loving yield suffering. Love in our world is suffering love."

This is so because death awaits everyone—with its accompanying separation. All relationships end. Such a realization, that all love is suffering love, is little consolation. Amidst the mourning of an immediate loss, there are few consolations. Nothing takes the pain away. That, though, is part of the point.

Deep mourning forces us to feel. Painful as that is, this is a gift. Genuinely to feel is to be alive and to be aware that life has bitterness along with the sweetness. Once we know the beautiful subtlety of the bittersweet, though, we will likely lose our foolish desire for sweetness all by itself. We will likely see that as a desire to deny life as it actually is. It is a life-stifling illusion. As Parker Palmer writes, "No matter how

a quest for control

difficult reality may be, it contains more life than any illusion" (*The Active Life*).

I am learning better to know myself and my feelings, deepened by my own experiences of mourning. In mourning, in clearing away our fantasies and wishful thinking about how we wish life was—here is where we likely will find God.

Jesus' promise in this beatitude is that as we mourn, we will be comforted. The passive voice is no accident here. The comforting is a gift. It comes, unbought, from God. The gift, though, is comfort amidst the brokenness, not an end to the brokenness.

I find it difficult to believe in a God who fixes things on demand—a God who finds us parking spaces or protects us from pain. However, I can affirm a God who weeps when I weep, who shares in the world's pain and mourning.

"We're in it together," Wolterstorff writes, "God and us, together in the history of our world. The history of our world is the history of our suffering together."

William Blake, in "On Another's Sorrow," also made this point.

Think not, thou canst sigh a sigh,
And thy maker is not by.
Think not, thou canst weep a tear,
And thy maker is not near.

God's presence in mourning points beyond; it witnesses to something worth trusting in. We may see the fruit of God's presence in this list from Wolterstorff of what he hopes for from living with mourning:

- Sympathy for the world's wounds can be enlarged by our anguish.
- Love for those around us can be expanded.
- Gratitude for what is good can flame up.
- Insight can be deepened.
- Commitment to what is important can be strengthened.

I have seen this kind of fruit emerge from grieving people. Sympathy, love, gratitude, insight, commitment—these emerge from pain and mourning. They remain stifled when we avoid pain, when we hide from mourning, when we seek to maintain total control, when we follow the path of denial.

Mourning is about relinquishing a quest for control, accepting our lack of control, opening ourselves to our feelings of pain and helplessness. Faith confesses that in this very relinquishment an answer comes from God. God comforts. This provides a basis for trust, resting on the goodness of God's love.

I have always thought that my life has been remarkably easy and pain-free. In many ways, compared to most people, it has. However, as I have learned more about loss and pain and mourning, I see that I have had plenty of loss, plenty to mourn. Because of this, I feel safe in generalizing that probably just about everyone else has too. We all need to grow in our ability to feel our pain, and to find ways to live creatively with this pain we all have.

My most obvious losses have been the deaths of loved ones. Losing my grandfather and father ten years ago have been cause enough for plenty of mourning. I know I still have issues to work through with my dad's death.

Recently *Parade* ran an article on how sons and fathers are trying better to connect emotionally, and finding it difficult. As I read the article, I found myself crying. This is not so much over regrets about shortcomings in my relationship with my dad. I'm grateful we were as close as we were. I think mostly I cried just because I miss him. When I get a cold and hear myself cough, I hear my dad. I must have inherited his cough. I grieve that I no longer hear it from him.

Part of relinquishment, though, is accepting that he went when he did. It is living with the sadness, even making friends with the sadness. The sadness I feel is a mark of love. The emptiness I feel is actually a part of me I will always have. That is okay. In fact, it is a sign of me being alive. It's part of my soul.

I have experienced other excruciating loss as well: the loss of a marriage (since restored); the loss of a dream for a particular vocation; the loss through betrayal of a close friend. These losses also have brought deep, seemingly everlasting sorrow into my life. These losses also have forced me to find ways to live creatively with realities I do not like. However, through these losses, too, I have discovered a God who weeps with me.

Mourning can be creative. Mourning allows one to recognize one's loss, one's brokenness. In the midst of this brokenness, we discern a God who grieves also.

This God feels with us. This God comforts us. This God lets us know of life's goodness, even with its pain. This God calls forth trust.

Ted Grimsrud is pastor of the Eugene (Ore.) Mennonite Church.

Jesus' promise is that when we mourn, we will be comforted. That comforting is a gift from God in the midst of our brokenness.

Are we taking a stand or just standing by?

Not only does AIDS give us an opportunity to minister to 'outcasts,' but it also allows us to restate our beliefs on such issues as sexuality and drug abuse.

(continued from page 3)

as an urban disease that affects the poor, the sexually promiscuous, and drug abusers. Only when Mennonites choose to take ownership of the disease can they practice what they are preaching, she says.

All of the Mennonites interviewed for this article who have either dealt personally or professionally with HIV/AIDS agree that a churchwide statement on the disease is needed. Putting words on paper will not alone solve the problem, they say, but it would be an official voice urging congregations to approach HIV/AIDS in a nonjudgmental way. The statement would call for the church to have a Christ-oriented response to the disease—separate from the world's response.

How *has* the Mennonite Church responded officially if not with a statement? Mennonite Mutual Aid Association (MMA) has released an educational/discussion guide to assist congregations in dealing with the issue of HIV/AIDS. Some congregations and conferences have drafted some type of AIDS statement or policy. All three Mennonite colleges and the Associated Mennonite Biblical Seminaries have official statements regarding AIDS. And there are likely others.

According to Lapp, the reasons the church as a whole has not drafted a statement are very innocent. Thus far, the church has been content with the way MMA has responded. MMA's booklet provides a "helpful educational response," he says. "We think of MMA as speaking on behalf of the Mennonite Church."

Lapp notes that although people in the church hold a variety of judgements and attitudes on the AIDS issue, the lack of official denominational response does not reflect apathy on the part of Mennonites. "There just hasn't been a great call for [a statement] so far—it hasn't been a high priority for us," he says. The church so far has been counting on congregations and conferences to construct their own statements on AIDS as they see fit.

But this lack of response seems to indicate to some that the Mennonite Church is dragging its feet in comparison with other denominations. The Church of the Brethren, the United Methodist Church, the Presbyterian Church, the Roman Catholic Church, and the American Baptist Church have all approved official statements or policies in response to HIV/AIDS.

Krabill says his response to those asking why it is so important that the church be official about its stance on AIDS is, "Why not? Our failure to adopt one says something about us." Not having a statement leaves us open to misconceptions about our attitude toward AIDS as a church body.

Not only does AIDS give us an opportunity to minister to the "outcast" as Jesus ministered to those with leprosy, Krabill adds, but it gives us an opportunity to restate our beliefs and our stance on sexuality and drug abuse. In response to AIDS, we can promote the "lifestyles that we have always promoted, which are the most effective defense against AIDS," he says.

Ann M. Garber, Goshen, Ind., is a 1993 graduate of Goshen College working as a full-time reporter for the Goshen News. *Ann attends the Belmont Mennonite Church in Elkhart.*

Exploring Ministry Studies Seminar

...a campus experience at EMS

October 28-30, 1993

- Be our guests
- Free meals and lodging
- Check us out
- Attend classes
- Talk with faculty and students

Call (703) 432-4260

EASTERN MENNONITE SEMINARY

Harrisonburg, VA 22801

Workers in Middle East grateful for peace accord, but cautious

Larnaca, Cyprus (MCC)—Mennonite Central Committee (MCC) workers in the Middle East are grateful but cautious about the recent peace agreements between Israel and the Palestine Liberation Organization (PLO).

MCC Middle East country representatives, meeting in Cyprus for their annual September review of MCC work in the region, discussed the implications of the agreements and concluded that while they represent positive steps, many more steps are needed.

"We are concerned for all the peoples in the region but our most extensive involvement has been with Arab people," says Middle East Secretary Ed Epp. "The message that we hear from the Palestinians reflects a painful ambivalence [about the agreement]. They point out that although self-rule is granted to part of the tiny Gaza Strip and to Jericho, most of the Occupied Territories remain under Israeli rule."

At the same time, Epp says, "they are pleased for the promise of foreign financial assistance and for the indications of more equitable arrangements with Israeli authorities, but point out these are not guaranteed."

They also point out that by giving official recognition to the state of Israel, through the PLO, they are "giving up the hope of regaining homes and fields that were theirs before 1948 when the Israeli state was set up," Epp adds.

The MCC country representatives in the region point out there are major questions on which agreement has not yet been reached.

- Will the Israeli settlements built in the Occupied Territories since 1967, which are now home to over 200,000 Israelis, be allowed to stay? Canadian and U.S. governments have always held them to be in violation of international law and local Palestinians have found them most objectionable.
- Will Palestinians who are now not living in the Occupied Territories be allowed to return to those territories? Who will control the border with Jordan? Will Palestinians now have a freer hand to export their products and develop their land and water resources?
- What will be done with the city of Jerusalem? After the 1967 war, Israel claimed Jerusalem as its unified and eternal capital. But Palestinians also have substantial claims to the city. Can it become a capital for both political entities?
- Other important questions, the country representatives say, include: Will Palestinian violence against Israeli civilians end? Will Palestinian people and Israeli people follow the commitments made by their leaders? Is Israel open to the Palestinian expectations that they will eventually have a state of their own?

Palestinians themselves differ on whether the agreements should be supported, Epp says. "This is leading to increased intra-Palestinian violence. Divisions among the Palestinians are also likely to deepen since the agreement gives some—but not all Palestinians—the right to self-rule and increased funds for development."

Those in the refugee camps in Palestine and neighboring Arab countries are of special concern.

"Many have been in the camps since 1948," Epp says. "Over the years the United Nations has provided extensive assistance to them. MCC has long cooperated with the UN in delivering the assistance. Now there are signs that the UN may terminate this involvement.

"Some of the hosting Arab countries are also impatient with these Palestinian refugees and may now end their support."

—*John Longhurst*

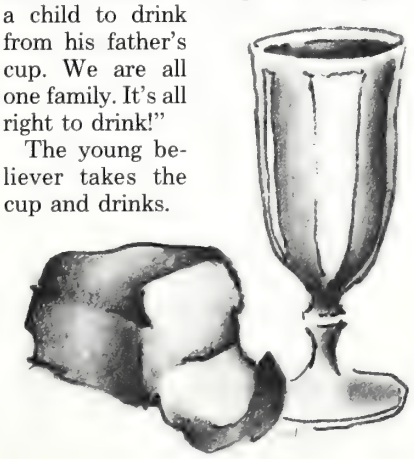
Take and drink—a communion story from Nepal

With the passing of World Communion Sunday last week, Mennonite Board of Missions worker Miriam Krantz tells this story. Newly baptized, a young believer from a high caste Hindu family sits on the floor with the other women and children on the women's side of her small Nepali church. Expectantly she waits. This will be her first communion.

The woman beside her hands her the common cup. But the young believer can't drink. She freezes. The woman who gave her the cup is from a lower caste. Her old training to accept nothing to eat or drink from someone of lower caste binds her.

Another woman, also from a high caste family, sitting on the other side of the young believer, watches the inner struggle, prays for wisdom, leans over and whispers, "It's all right for a wife to drink from her husband's cup. It's all right for a child to drink from his father's cup. We are all one family. It's all right to drink!"

The young believer takes the cup and drinks.



Education board CEO to step down in 1995

Elkhart, Ind. (MBE)—Following its meeting here Sept. 17-18, the Mennonite Board of Education (MBE) has announced that Albert J. Meyer has asked to be released from his responsibilities as executive secretary in 1995. He has served in this position since 1968.

"I have enormously appreciated the chance to work in these years of my service at the Mennonite Board of Education and in our schools in the church's educational work with its young people and future leaders," Meyer said in his statement to the board.

"I would like to have more time at this stage of my life for reflection on the challenge before the church in this and other areas of its work."

Meyer had expressed his request for release from his responsibilities as chief executive officer to the personnel committee of the board early last spring. Around that time, Loren Swartzendruber of the MBE staff was chosen for the Hesston (Kan.) College presidency, which created an MBE staff vacancy.

The possibility of finding a new executive secretary was explored, but the committee decided MBE's work required the appointment of an associate executive officer to replace Swartzendruber before a full search for a new executive secretary could be scheduled.

"For decades Al has labored with distinction in the communities of faith and learning that he loves," says MBE chairperson Elvin Kraybill. "As the Board of Education continues to serve the alternative community of Jesus Christ we are thankful for the vision and leadership of Albert Meyer. He calls us to what counts in the long run."

Morality saves lives, says AIDS educator

Gwanda, Zimbabwe (Meetinghouse)—The brilliant sunlight of an African noon barely pierces the darkness in the tiny, grass-roofed hut where Nukuthula lies suffering from AIDS.

Kneeling at the young woman's bedside, Brethren in Christ mission worker Elizabeth Brandt prays aloud for Nukuthula, who is a Christian.

Playing outside the hut is Nukuthula's 4-year-old daughter, who was born with HIV, the virus that causes AIDS. She has exceeded the typical life span of African children with HIV, who often die before they're 2.

Brandt brings new sheets for Nukuthula, who lies on blankets because she has no mattress. Nukuthula smiles and thanks her.

Later in the day, Brandt had planned to visit a young man with AIDS. But she receives word that he died last night.

Thus are the realities of AIDS in Africa, where the deadly epidemic is growing at a frightening rate.

The World Health Organization estimates that one in 40 adults in sub-Sahara Africa is infected with HIV. In nearby Bulawayo, one in five sexually active men is infected with HIV, and one in eight pregnant women has the virus.

"I have little hope for this generation, but my hope lies in the children," Brandt says.

The Lancaster, Pa., native spreads hope by teaching that abstaining from premarital and extramarital sex is not only moral but also the way to stay alive.

She stresses that AIDS education must start early. "People in their early 20s have AIDS, meaning they got it when they were 12, 13, 14," she says.

The spread of HIV among girls is made worse by "sugar daddies"—men who seek younger sex partners, fearing that older ones are infected. Frequently, the man doesn't know he already has the AIDS virus, and he gives it to the girl.

Brandt, a registered nurse, emphasizes the need to follow biblical principles.

"People need to know why God created sex, that there are a lot of benefits to abstinence other than avoiding disease—the joy of being obedient to God, the strength that comes from self-discipline," she says.

Mission worker Elizabeth Brandt teaches how to avoid HIV infection and ministers to AIDS patients at Mtshabezi Missions Hospital near Gwanda, Zimbabwe. Her education ministry is funded by Mennonite Central Committee.

Brandt also encourages a return to African traditions. Families used to arrange proper marriages, she explains, but now men and women often live together without getting married and have less commitment to a single partner.

50 years of ministry in Puerto Rico celebrated

Goshen, Ind. (MBM)—Affirming the value of their Puerto Rico experiences, 175 service and mission personnel joined in a 50-year anniversary celebration on the Goshen College campus Aug. 20-22.

The first Civilian Public Service workers arrived in Puerto Rico in June 1943. The program was eventually transferred to Mennonite Board of Missions.

During the celebration, participants reviewed their service through storytelling, slides, and songs.

Early stories dealt with establishing good relations with the Puerto Rican governments, and difficulties in getting materials to turn a tobacco barn into the La Plata hospital. Individuals recalled how the care for patients at the La Plata hospital surpassed that of local hospitals, and told about newly assigned, English-speaking doctors trying to serve Spanish-speaking patients.

Persons who served in agriculture told about starting 4-H clubs and carrying on chicken, rabbit, pig, and goat projects to stimulate local interest. The unit operated a small dairy and aided local farmers with feed and medicine for their cattle.

Clair Hoover (left to right), Lawrence Greaser, Delmar Byler, and Tilman Hershberger sing during the Puerto Rico celebration. The former mission-service quartet was often featured on the radio program, "Luz y Verdad" (Light and Truth).

'Trust your horse and pray.' Many horse stories could be told, since horses provided transportation. For example, the Rabanal clinic and chapel were accessible from La Plata by horse up the mountain, or by a 20-mile circular trip by car. Coming down the mountain after an evening service, particularly in the rain, meant putting complete confidence in a sure-footed horse and praying.

Stories about the mission program included the first conference (March 20, 1949), the first constitution (March 1955), the beginning of the radio ministry (1947), the first correspondence course (1955), and the longest missionary service (1947-79, by Alta and Lester Hershey).

Jose Luis Vasquez, executive secretary of the Puerto Rico Mennonite Conference, reported the conference goal of establishing five congregations in the next five years. The average age of present pastors is 35. The conference is conducting a leadership training institute which attracts youth interested in serving the church.

The Aibonito hospital, also begun by Mennonites, was represented by Esteban and Neida Rivera and Virginia Showalter.

A Sunday morning worship service filled with Spanish songs climaxed the celebration.—*Levi Hartzler*

One reason for the marriage decline is the large fee that a man must pay a bride's parents. Parents today often demand unreasonable amounts. A man who has to work for five years to save enough money to marry is likely to be sexually active during that time.

Promiscuity among heterosexual men is causing AIDS to spread much more rapidly among heterosexuals in Africa than in North America. Miners and construction workers often are separated from their families for months and patronize the same HIV-infected prostitutes.

At a dam construction project near Gwanda, 23 of 25 workers who were tested were found to be carrying the AIDS virus.

Even with the epidemic's rapid spread, many still deny the problem or don't understand it. Some Africans don't believe AIDS is spread by a virus during sexual contact. Their traditions say that illnesses are caused by bad relationships between people.

It is difficult to get people to change their behavior. A group of men Brandt spoke to blamed AIDS on women and resisted her advice to be faithful to their wives.

When she talked about the Bible's teaching that husbands should love their wives, they asked what that meant. She said love means being faithful.
—*Paul Schrag*

Council considers GC-MC stewardship education proposal

Elkhart, Ind.—The purpose of *stewardship* is to put God first in our life. The purpose of *worship* is to put God first in our life. Therefore, *stewardship* equals *worship*.

With this insight into the essence of stewardship from Miriam Book of Mennonite Church General Board and Lynn Miller, the Churchwide Stewardship Council (CSC) conducted its annual meeting here Sept. 10-11.

Miller, who has now addressed more than 135 congregations and conference groups (or 15,000 people) on the theme of stewardship and firstfruits living, was the principal speaker.

The council considered a new proposal from the Churchwide Stewardship Staff Team to work with the General Conference Mennonite Church in creating a long-range strategy for stewardship cultivation. A primary focus will be on congregational education, but Mennonite academic institutions and development officers will be included.

According to Everett Thomas, executive director of Mennonite Board of Congregational Ministries (MBCM), the proposal calls for a full-time stewardship staffperson, based in one of the churchwide agencies and supported by MBCM, Mennonite Mutual Aid (MMA), and the General Services division of the General Conference Mennonite Church.

The proposal will be evaluated by several other groups, including the two denominational General Boards.

The CSC executive committee includes moderator Bill Zuercher (South Central Conference), past moderator Larry Miller (Allegheny Conference), moderator-elect Elaine Maust (Gulf States), Thomas, Miller, and Vyron Schmidt, MMA vice president of congregational services.

The recent addition of Schmidt signals the new role being assumed by MMA in helping organize and fund stewardship education in the Mennonite Church.
—*Bill Zuercher*

Storm floods Honduran churches, homes, fields

San Pedro Sula, Honduras (MCC)—Hundreds of Honduran Mennonite Church members were among some 60,000 people affected by Tropical Storm Gert, which inundated both the city of San Pedro Sula and prime agricultural land along the north coast Sept. 17-19.

Although considered a tropical storm—mostly rain, little wind—Honduran newspapers claim Gert wreaked as much havoc as did Hurricane Fifi in 1974, says Daryl Yoder-Bontrager, Mennonite Central Committee (MCC) Honduras country representative. Deforestation is a primary cause. Yoder-Bontrager is a member of East Chestnut Street Mennonite Church, Lancaster, Pa.

San Pedro Sula is home to nine Mennonite churches; four of those are located in the impoverished neighborhoods Gert hit hardest. An additional 21 Mennonite churches—three of which were hit—are located in the northern agricultural province of Colon.

Members of the Colon churches lost their entire crops, including corn which was almost ready for harvest, says Ovidio Flores, a Honduran Mennonite church leader. Corn is the staple food of low-income families in Honduras.

Flores has been instrumental in pulling together a Mennonite coordinating committee to respond to flood victims' needs.

Initially, MCC will provide at least $10,000 (U.S.) to the committee. MCC also has a shipment of food and material resources in the works. Relief efforts will target poor urban families—the 750 or so Mennonites as well as their non-Mennonite neighbors.—*Emily Will*

MCC CHILDREN'S PROJECT

Africa Adventure is organized around themes from children's lives such as food, families and work. Features Zaire, Nigeria, Burkina Faso, Tanzania and Lesotho. An accompanying resource box contains African music, maps, photos, posters, a book and a video relating three African fables. Contact the MCC office nearest you for free loan.

Mennonite Central Committee

Mennonite Central Committee and MCC U.S.
21 South 12th Street, PO Box 500
Akron, PA 17501-0500
(717) 859-1151 (717) 859-3889

Mennonite Central Committee Canada
134 Plaza Drive
Winnipeg, MB R3T 5K9
(204) 261-6381

• **Magazine endorsed.** Mennonite Brethren have voted to endorse *With* magazine for youth and the upcoming children's curriculum, Jubilee, for use in their churches. The Chortitzer Mennonite Conference, a body of 1,500 members primarily in Manitoba, has also become a cooperative user of *With*.

• **Church plant celebrates.** The creation of Pacific Covenant Mennonite Church, Canby, Ore., was celebrated Sept. 12 as 29 people gathered in a room above a supermarket to commit themselves as charter members. The new congregation has been in the works for more than two years, with support coming from Zion Mennonite Church, near Hubbard, and Calvary (General Conference) Mennonite Church in Aurora. Average attendance is in the mid-50s. While the group continues its search for pastoral leadership, Marion Bontrager, on leave from Hesston (Kan.) College, is providing leadership.

• **Trainees leave.** Some 31 North American young adults have begun a year working in Europe with the Intermenno Trainee program. They began the year with an Aug. 14-16 orientation at Mennonite Central Committee headquarters in Akron, Pa. Mennonite Church participants are: *Germany*—Tonya Boschmann, Indianapolis, Ind.; Nathan Dietz, York, Pa.; Nathan Kauffman, East Petersburg, Pa.; David Kratz, Clarksville, Md.; Brent Mensch, Leamington, Ont.; Michelle Miller, Kalona, Iowa; Tena Nisly, Independence, Ore.; Joel Schmidt, Waterloo, Ont.; Darrin Yoder, Hollsopple, Pa.; *Netherlands*—Christina Gingerich, New Hamburg, Ont.; Bethany Linkletter, Waterloo, Ont.; Randy Newswanger, Goshen, Ind.; Anita Pennington, Glendale, Ariz.; Juli VanPelt, Canby, Ore.; *Switzerland*—Heidi Martin, Morgantown, Pa.

• **Studio dedicated.** J. Otis and Isabel Yoder and M. Eugene and Helen Boll of Heralds of Hope, Inc., Breezewood, Pa., participated in the dedication of the rebuilt recording studio in Ranchi, Bihar, India, on July 6. Radio programs in six languages are produced at this facility, called "The Stream of Life Studio."

• **Pastor transitions:**

Ed Bontrager has become pastor of the Huntington Mennonite Church, Newport News, Va. He continues his work as LIFE project director from the Mennonite Board of Congregational Ministries office in Elkhart. He resides at 449 Putney Lane, Newport News, VA 23602; phone 804 875-0552.

Marion Bontrager, Hesston, Kan., is serving as interim pastor of Pacific Covenant Mennonite Church until Dec. 15. His address is 540 N. Juniper St., Canby, OR 97013; phone 503 266-1336.

Karl Glick resigned as pastor of Vincent Mennonite Church, Spring City, Pa., effective June 30, 1993.

Lorene Moore, Canton, Ill., began a one-year term as interim pastor at First Mennonite Church of Indianapolis, Ind., Sept. 1.

Raul Tadeo was installed as pastor of Salem Mennonite Church, Wooster, Ohio, on Aug. 15. He and his wife, Vanita, have served as missionaries in northwest Mexico for 23 years.

Gary Tubby was licensed and installed as pastor of Choctaw Christian Church, Crystal Ridge, Miss., on Aug. 8. The service was conducted by the leadership commission of Gulf States Mennonite Conference.

• **Missionary transitions:**

Ted Dyck left for Côte d'Ivoire Sept. 2 for a one-year assignment with Mennonite Board of Missions. The mission intern works with computers at the Evangelical Communication Center for Africa (CEFCA). His address is c/o CEFCA, 01 BP 398, Abidjan 96, Côte d'Ivoire, Africa.

Mary and Mark Hurst, with Matthew, Micah, and Moriah, returned to Australia Aug. 23 for a three-year term in church planting.

Esther and Paul Kniss are retiring after serving 43 years in India. Their latest work had been distribution of Christian literature through a bookstore chain. Their address is 1287 Greystone St., Harrisonburg, VA 22801.

Lori and James Leaman returned to Kenya Aug. 13 to serve two years in administration and teaching. Their address is Rosslyn Academy, PO Box 14146, Westlands, Nairobi, Kenya.

Nancy and Robert Martin returned to Israel Aug. 2 following a four-month North American assignment. They work in a Nazareth hospital. Their address is Box 11, Nazareth 16100 Israel.

Stella Newswanger returned to Puerto Rico Aug. 10 to serve two years with Choice Books Caribbean. Her address is PO Box 29464, 65th Infantry Station, Rio Piedras, PR 00929-0464.

Grace and Ken Schwartzentruber, long-time Mennonite Board of Missions workers in Brazil, arrived in Toronto Aug. 5 to begin retirement. Their address is c/o Delton Boshart, Rt. 2, Petersburg, ON N0B 2H0.

Ruth and Charles Shenk returned to Japan Sept. 7 following a two-month North American assignment from MBM. Their address is Nedo 327-3-304, Kashiwa-shi, Chiba-ken 277, Japan.

David Yeazell has completed a three-year teaching assignment with Mennonite Board of Missions in China. His address is c/o MBM, Box 370, Elkhart, IN 46515-0370.

• **Coming events:**

Homecoming, Eastern Mennonite College and Seminary, Harrisonburg, Va., Oct. 8-10. Includes reunions, theater and music performances, sports, and seminars. Information from 703 432-4204.

Bazaar and quilt auction to benefit Sunshine Children's Home, Southwyck Mall, Toledo, Ohio, Oct. 15-16. The children's home is a Mennonite-affiliated agency serving persons with developmental disabilities.

Volunteers begin service assignments. *Elkhart, Ind. (MBM)*—Eleven voluntary service workers began assignments in the United States following an Aug. 10-16 orientation at Mennonite Board of Missions headquarters here. Pictured are: *front row, left to right*—Wanda Reinford, Lancaster, Pa., to San Antonio, Tex.; Emily Herriott, La Pointe, Wis., to San Antonio, Tex.; Jill Yoder, Hesston, Kan., to Washington, D.C.; Jeanne Yoder, Lyons, Ill., to Tucson, Ariz.; Daniel Leppert, Filer, Idaho, to Tucson, Ariz.; *back row*—Donna Swantz, Kalona, Iowa, to Richmond, Va.; Sara Dick, North Newton, Kan., to Washington, D.C.; Alyssa, Robert, and Zachary Kerns, Lexington, Pa., to Los Angeles; Sarah Lance, Altadena, Calif., to Richmond, Va.; Edie Lantz, Lancaster, Pa., to Tucson, Ariz.

Fifth anniversary banquet, Day Seven Ministries, Country Table Restaurant, Mt. Joy, Pa., Oct. 16. Information from Bernice Wagner at 717 626-4083.

"Seminary sampler" for persons interested in seminary studies, Associated Mennonite Biblical Seminaries, Elkhart, Ind., Oct. 17-18. Information from 800 964-2627.

"Exploring Ministry Studies," Eastern Mennonite Seminary, Harrisonburg, Va., Oct. 28-30. This annual program is designed to help individuals discover firsthand what seminary is like and how one's gifts can be further developed for ministry. Information from John T. Kreider at 800 368-2665; in Canada, call collect 703 433-8771.

Wordpower '93, a Christian writers conference, Columbia Bible College, Clearbrook, B.C., Oct. 29-30. Keynote speaker will be Luci Shaw. Workshops focus on plays, poetry, fiction, self-publishing, controversy in the press, marketing, and more. Information from 604 853-6959.

Centennial celebration, Mennonite Church of Scottdale, Pa., Nov. 12-14. Festivities will highlight service ministries of the congregation. Includes historical tours, audiovisual presentations, a play, and singing school. Information from 412 887-7470.

• Job openings:

Director of nursing for a new 60-bed nursing care center on the Penn Hall campus of Menno Haven, Chambersburg, Pa. Previous experience in nursing management for a long-term care provider desirable. Submit résumé to Menno Haven, Inc., Human Resources, 2075 Scotland Ave., Chambersburg, PA 17201; phone 717 263-8545.

Faculty position in the M.A. in Counseling program, Eastern Mennonite College & Seminary, Harrisonburg, Va. Some work within church settings will be expected; expertise in marriage/family, child, or geriatric counseling will be viewed positively. Applicants must have a doctorate in clinical psychology, counseling psychology, counseling, or clinical social work, and have the potential for psychology licensure or counselor certification in Virginia. Send vita, scholarly papers, and three letters of recommendation to P. David Glanzer, director of M.A. in Counseling Program, EMC&S, 1200 Park Rd., Harrisonburg, VA 22801.

Sponsorship sought. *Scottdale, Pa. (MPH)*—New arrangements are being explored for housing Jan Gleysteen's extensive Anabaptist resources and for sponsoring his ongoing "Heritage Keeper" ministries.

For 13 years (1968-81) Gleysteen built his slide and print collection and fine-tuned his Anabaptist lecture series as a private enterprise, sometimes supported by Laurelville Mennonite Church Center. Since 1981, the congregational literature division of Mennonite Publishing House has provided space and a subsidized home base for his educational services to the church at large. Contributors to the Gleysteen "Heritage Keeper" fund help finance Gleysteen's slide shows.

Discussions are currently underway to establish a Gleysteen office in northern Indiana close to the Archives of the Mennonite Church, the Goshen College campus, and Menno-Hof (the Mennonite-Amish visitors' center in Shipshewana).

• Change of address:

Cedar Grove Mennonite Church, from 12175 Williamsport Pike to 13343 Williamsport Pike, PO Box 268, Greencastle, PA 17225-0268.

NEW MEMBERS

Bahia Vista, Sarasota, Fla.: Erica Dawn Askins, Jill Liane Bailey, Chad Eric Flagg, Rebecca Lea Herold, H. LaVaughn Stoll, Christopher Matthew Stover, and Tina Marie Zimmerman.

Bethany, Albany, Ore.: Cody Schrock and Jessica Shanks.

Huntington, Newport News, Va.: Carlissa Blosser, Heather Brunk, Heather Mericle, and Betty Grabill.

Kaufman, Hollsopple, Pa.: Beth Hillegass, Phoebe Sharp, Nicholas Hunsberger, Andy Sharp, Erik Snyder, and Pearl Teets.

Mt. Clinton, Harrisonburg, Va.: David and Twila Stoltzfus, Anna Hoover, Bruce and Cheryl Elliott, Rose Williams, Kevin and Susan Clark, and Ed and Judy Ricca.

Pine Grove, Stryker, Ohio: Steve Waidelich, Lisa Waidelich, Beulah Schrock, Leonard Smith, Rick Partee, Galen Hibbard, Jane Hibbard, Jena Hibbard, and Shirley Schrock.

Salem, Ore.: Ryan Horst, Laura Eshleman, and Jonathan Heppner.

BIRTHS

Bathgate, Joe and Brenda Yoder, Sturgis, Mich., Alyce Arlene (fourth child), Aug. 10.

Bauman, Brent and Rita Born, Drayton, Ont., Philip Jesse (second child), July 5.

Bowman, Wayne and Andrea Diefenbacher, Elmira, Ont., Jeremy Daniel (first child), Sept. 1.

Brooks, Douglas and Amy Griffin, Waynesboro, Va., Douglas Wayne (first child), Aug. 13.

Dean, Michael and Donna Lambert, Harrisonburg, Va., Aaron Tyler (second child), Aug. 23.

Eigsti, Scott and Karen, Morton, Ill., Bradley Scott (third child), Aug. 20.

Gould, Jon and Brenda Sommers, Sarasota, Fla., Jordan Jon (second child), Aug. 22.

Herr, James and Carol Ann Hunsecker, Lancaster, Pa., Christyn Alysabeth (third child), Aug. 9.

Hershberger, Dean and Kim Pfile, Hutchinson, Kan., Jessica Dawn (third child), Sept. 5.

Horst, Robert and Jeanne Good, Harrisonburg, Va., Daniel Aaron (second child), Aug. 20.

Hostetler, Todd and LouAnne Hesselsweet, Middlebury, Ind., Jeffrey Todd (first child), Aug. 23.

King, Rick and Ann Pellman, Harrisonburg, Va., Jonathan Michael (first child), May 27.

Kniss, James and Gloria Shenk, Manheim, Pa., James Paul Allen (first child), Sept. 10.

Kuhns, Leroy and Amy Sowards, Apple Creek, Ohio, Cole James (first child), Aug. 16.

MacGregor, Kory and Karlene Roth, Hubbard, Ore., Ryan Michael (first child), Sept. 1.

Miller, Bob and Belinda Cathy, Coopersburg, Pa., Gary Lee (first child), July 6.

Miller, Steve and Kristine McIlhenny, Glendale, Ariz., Patrick Ryan (first child), Sept. 1.

Nussli, Nyle and Carol Cressman, Cambridge, Ont., Emma Rae (second child), June 25.

Risser, Eric and Tonya Graber, Glendale, Ariz., Marlee Raye (first child), Sept. 7.

Roth, Evan and Grace Hunsberger, Goshen, Ind., Weston James (third child), Sept. 2.

Smeltzer, Kevin and Beverly Stutzman, Richmond, Va., Kayla Renee (second child), Aug. 10.

Snyder, Dan and Cindy Dettweiler, Waterloo, Ont., Jason Daniel (first child), Aug. 19.

Stiglets, Stephen and Lisa Dowdy, Gulfport, Miss., Stephen Jay, Jr. (first child), Aug. 28.

Straley, Jeff and Sonia Martin, East Earl, Pa., Zachery Carlin (first child), Aug. 25.

Whitworth, Bruce and Esther Hershberger, Apple Creek, Ohio, Austin Michael (first child), July 9.

Yoder, Timothy L. and Brenda Augsburger, Lancaster, Pa., Andrew Augsburger (third child), July 13.

MARRIAGES

Carr-Plett: Michael Carr, Chesapeake, Va. (Huntington), and Edith Plett, Newport News, Va. (Huntington), Sept. 4, by Gerald W. Showalter.

Ernst-Ebhert: Shane Ernst, Colorado Springs, Colo. (First), and Lisa Ebhert, Colorado Springs, Colo., Sept. 4, by Willard Conrad.

Eshleman-Yoder: Dean Eshleman, Goshen, Ind. (Waterford), and Twila Yoder, Goshen, Ind. (Clinton Brick), Sept. 11, by Aden Yoder, Steve Yoder, and Bob Shreiner.

Henry-Wenger-Mahoney: Jeffrey Scott Henry, Lancaster, Pa. (Charlotte Street), and Jennifer Wenger-Mahoney, Willow Street, Pa. (Charlotte Street), Aug. 7, by Jeryl Hollinger.

Hoober-Brubaker: Scott Hoober, Paradise, Pa. (Forest Hills), and Karen Brubaker, Manheim, Pa. (Mt. Joy), June 27, by Bob Shreiner and Joseph Sherer.

Martin-Reedy: Jevon Martin, Downers Grove, Ill. (Lombard), and Robin Reedy, Downers Grove, Ill., June 25, by Ivan Kauffmann.

Mast-Eby: Randy Mast, State College, Pa. (State College), and Cindy Eby, Denver, Colo. (First), June 26, by Ann Showalter and Bob Shreiner.

Oakes-Kauffman: Roger Oakes, Reedsport, Ore., and Kristin Kauffman, Portland, Ore. (Zion), Sept. 4, by Del and Michele Hershberger.

Parker-Franz: Paul Parker, Elmhurst, Ill. (Lombard), and Sharon Franz, Kansas City, Kan. (Lombard), June 12, by Ivan Kauffmann.

Sauder-Nolt: Samuel Sauder, Harrisonburg, Va. (Cornerstone), and Janell Nolt, Harrisonburg, Va. (Stumptown), Aug. 7, by M. Luke Nolt.

Schantz-Overholt: Brad Schantz, Fort Dodge, Iowa (Evangelical), and Becky Overholt, Kouts, Ind. (Hopewell), Aug. 21, by Jerry Kandel.

Shreiner-Scheetz: Timothy Shreiner, Perkasie, Pa. (Blooming Glen), and Cheryl Ann Scheetz, Telford, Pa. (Franconia), Sept. 4, by Bob Shreiner and John Ehst.

Sottolano-Bartow: Craig Sottolano, Souderton, Pa. (Perkasie), and Christine Bartow, Zionsville, Pa. (Upper Milford), July 17, by David Bartow, Wilson Kratz, and Beth Yoder.

Weaver-Tadeo: Paul Weaver, Cincinnati, Ohio (New Beginnings Fellowship), and Jeannette Tadeo, Cincinnati, Ohio (New Beginnings Fellowship), Aug. 7, by Lavern Nissley.

Yoder-Ray: Darren Yoder, Tofield, Alta. (Salem), and Rhonda Ray, Tofield, Alta., July 10, by Levi Smoker.

Zimmerman-Morgan: Scott Zimmerman, Conshohocken, Pa. (Akron), and Beth Morgan, Pennsauken, Pa. (Catholic), Sept. 11, by Beryl Jantzi and Father Casey.

DEATHS

Birkey, Dwight E., 78, Bunker Hill, Ind. Born: Dec. 7, 1914, Miami County, Ind., to Simon and Lydia Slabaugh Birkey. Died: Sept. 10, 1993, Peru, Ind. Survivors—wife: Mildred King Birkey; children: Duane, Dale, Evelyn Yoder, Loretta Chupp, Phyllis Fitchpatrick; brothers: Lowell, Richard; 15 grandchildren, 7 great-grandchildren. Funeral: Sept. 13, Howard-Miami Mennonite Church, by Mick Sommers and Lee Miller. Burial: Mast Cemetery.

Brubaker, Richard Shenk, 55. Born: Sept. 9, 1937, Strasburg, Pa., to Ezra G. and Esther Shenk Brubaker. Died: Aug. 17, 1993, Lancaster, Pa. Survivors—wife: Nancy Heisey Brubaker. Funeral and burial: Aug. 20, Landis Valley Mennonite Church, by Tom Horst.

Fairchild, Fleta Cora Reedy, 83, Harrisonburg, Va. Born: April 5, 1910, Fulks Run, Va., to E. L. and Mary Frances May Reedy. Died: Aug. 26, 1993, Staunton, Va. Survivors—husband: Langdon C. Fairchild; daughter: Gloria F. Reid; 2 grandchildren. Memorial service: Aug. 29, Harrisonburg Mennonite Church, by Wayne North and Harold Eshleman. Burial: Weavers Mennonite Church Cemetery.

Hamilton, Joann E. Hooley, 57, Nampa, Idaho. Born: Aug. 29, 1935, Nampa, Idaho, to Harold and Naomi Kauffman Hooley. Died: Aug. 24, 1993, Nampa, Idaho, of cancer. Survivors—husband: Marvin Hamilton; children: Cindy Goldsmith, Paul, Michael; sisters: Maradene Wallace, Alice Earnest; 9 grandchildren. Funeral: Aug. 27, First Mennonite Church, by Duane Oesch. Burial: Kholer Lawn Cemetery.

Histand, Laura L., 84, Harrisonburg, Va. Born: Nov. 12, 1908, Doylestown, Pa., to Samuel Swartz and Susie Landis Histand. Died: Sept. 7, 1993, Harrisonburg, Va. Survivors—brothers and sisters: Mary Alderfer, Elizabeth Gross, Ruth Mosemann, Rebecca Graybill, David, William H., and James H. Histand. Congregational membership: Park View Mennonite Church. Funeral: Sept. 12, Virginia Mennonite Retirement Center, by Owen Burkholder, Shirlee K. Yoder, Catherine Longenecker, and Dan Longenecker. Body donated to medical research.

Kropf, Gregory Dean, 40, Portland, Ore. Born: Nov. 12, 1952, Silverton, Ore., to Calvin and Twila Engle Kropf. Died: Aug. 18, 1993, Portland, Ore. Survivors—siblings: Cindy Woodbury, David and Nicholas Kropf. Funeral and burial: Aug. 21, 1993, Zion Mennonite Church, by Richard Regier.

Lehman, Murray, 47. Born: March 18, 1946, Camrose, Alta., to Melvin and Grace Roth Lehman. Died: Sept. 6, 1993, Edmonton, Alta., of cancer. Survivors—children: Scott, Karen; brothers: Douglas, Lorne, Bob, Maurice; mother. Funeral and burial: Sept. 8, Salem Mennonite Church, by Ray Landis.

Martin, Zienas B., 70, Waterloo, Ont. Born: May 31, 1923, Woolwich Twp., Ont., to Edwin C. and Judith Bauman Martin. Died: Sept. 11, 1993, Kitchener, Ont. Survivors—wife: Lauretta Brubacher Martin; children: Douglas, Judith Jutzi; sister: LouAnna Maurer; 5 grandchildren. Funeral and burial: Sept. 14, Erb Street Mennonite Church, by Renee Sauder, Pat Falk, and Doug Snyder.

Overholt, Dorothy N. Headings, 74, Fredericktown, Ohio. Born: March 16, 1919, Champaign County, Ohio, to Milton and Lela Kanagy Headings. Died: Sept. 7, 1993, Mt. Vernon, Ohio. Survivors—husband: Ralph Overholt; children: Richard, David, Edward, Joseph, Mary Ellen Hazen, Jay, Mark; siblings: Sanford, Eugene, Robert, Ionabel Boshart; 25 grandchildren. Funeral: Sept. 10, Gilead Mennonite Church, by Glenn Martin and Murray Krabill. Burial: Chesterville Maple Grove Cemetery.

Schloneger, Irvin Leroy, 82, Louisville, Ohio. Born: Oct. 25, 1910, to Amos and Amanda Sommers Schloneger. Died: Sept. 6, 1993, Orrville, Ohio. Survivors—wife: Irene Falb Schloneger; children: Catherine Hochstetler, Robert, Sandra Brenneman, Faye Breneman, David, Keith; brothers and sister: Ray E., John A., Vida Hershberger; 14 grandchildren, 3 great-grandchildren. Funeral and burial: Sept. 9, Beech Mennonite Church, by Dan Graber and Bob Schloneger.

Snyder, Mamie E. Smith, 93, Ashley, Mich. Born: Dec. 4, 1899, Fisher, Ill., to Peter J. and Fannie Gautsche Smith. Died: July 8, 1993. Survivors—children: Stanley, Vincent, John, Gaylord, Clifford, Carolyn Ely, Marilyn Jackson; sister: Pearl Short; 30 grandchildren, 50 great-grandchildren. Predeceased by: Vernon S. Snyder (husband). Funeral: July 11, Bethel Mennonite Church. Burial: Collier Cemetery.

Correction: Payson Miller (Sept. 7 *Gospel Herald*) was survived by another son, Lynn.

CALENDAR

Amish Tricentennial Conference, Metamora, Ill., Oct. 14-16

Women's Missionary and Service Commission executive committee, Iowa City, Iowa, Oct. 15-16

Mennonite Board of Congregational Ministries board of directors, Elkhart, Ind., Oct. 15-16

Mennonite Church Historical Committee, Metamora, Ill., Oct. 15-16

World Food Day, Oct. 16

Goshen Biblical Seminary board of overseers, Elkhart, Ind., Oct. 21-23

Mennonite Board of Missions board of directors, Elkhart, Ind., Oct. 21-23

Atlantic Coast Conference annual assembly, Gordonville, Pa., Oct. 22-24

Goshen College board of overseers, Goshen, Ind., Oct. 28-30

Southeast Mennonite Conference annual gathering, Brooksville, Fla., Oct. 28-30

Mennonite Heritage Sunday, Oct. 31

Missions month, November

Congregational Education Planning Council, Elkhart, Ind., Nov. 2-3

Illinois Conference (with Central District West) annual conference, Lombard, Ill., Nov. 5-6

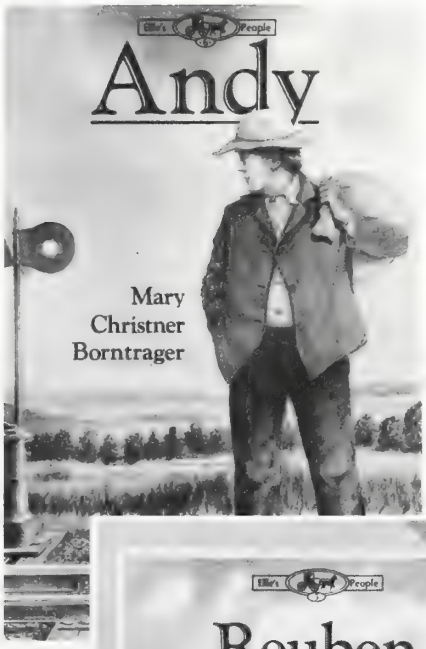
Hesston College board of overseers, Hesston, Kan., Nov. 5-6

Stewardship Sunday, Nov. 7

Have you met all of Ellie's People?

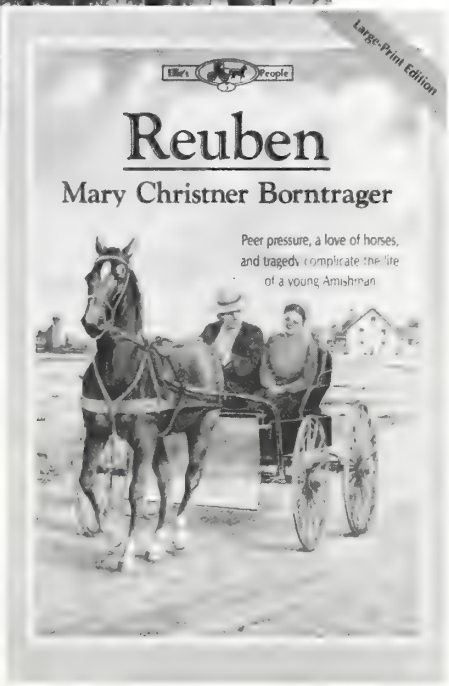
For refreshing, moral, wholesome Amish novels you will not want to miss these titles in the Ellie's People series!

Ellie's People



Andy

Andy is Ellie's younger brother who grows up after Ellie leaves home. He has a hard time fitting in the tight-knit Amish community. Other boys tease him about his weight and his temper gets him into trouble. When Andy decides to try life on his own on the road in depression-era America, he sees that life outside the Amish community is not as attractive as it was described. Book six in the Ellie's People series by **Mary Christner Borntrager**.
Paper, $6.95; in Canada $9.25.
Large-print edition, $8.95; in Canada $11.75.



Collect the series:

Ellie
Rebecca
Rachel
Daniel
Reuben

Paper, $6.95 each; in Canada $9.25 each.
Large-print editions, $8.95 each; in Canada $11.75 each.

Available through your local bookstore or by calling 1 800 759-4447; in Canada call 519 746-2872 (Provident Bookstores—MC, Visa, Discover). If ordering by mail, please include 10% for shipping—minimum $2.50. Canadian customers, add 7% of total for GST.

Herald Press
Dept. GH
616 Walnut Avenue
Scottdale, PA 15683-1999

Herald Press
Dept. GH
490 Dutton Drive
Waterloo, ON N2L 6H7

Newspaper

**********CAR-RT-SORT** CR-23
390200 SIH S115 292
MENNONITE BIBLICAL SEMINARY
LIBRARY
3003 BENHAM AVE
ELKHART IN 46517-1947

THE LAST WORD

Take two pills— and don't call me in the morning

There's nothing like illness or accident to focus one's attention. During the early days of my recuperation from a bicycle wreck, I found myself spending 24 hours a day concentrating on myself.

"Oh, now you have all that time to read," friends said when they knew I couldn't garden, mow the lawn, or even sweep the floor. Fat chance, when simply to hold a book produced pain. Even my favorite volume of jokes was dull and produced not one laugh out of me!

One would think sitting still in a chair for hours at a time would also be good opportunity for meditation and prayer. Not so. It took too much concentration just to hold still. I sympathize now with a friend who recently faced a life-threatening illness. He reported days before he could pray. Then it was the Lord's Prayer, at first only in snatches. During his illness, he says now, he had to rely on the prayers of God's people on his behalf.

Came the day, though, when my pain subsided and the Ibuprofen kicked in enough to allow me to watch television. What I discovered is I am not alone in my health concern.

• ***North American society today seems fixated on feeling well.*** No TV newscast, no talk show segment, not even a late-night comedy goes without attention to health. Doctors are becoming media celebrities. *The New England Journal of Medicine* is as well known as *National Geographic*—and quoted more often.

Part of the reason is the current push for health care reform in the United States. But President Clinton's health care package was not dreamed up in a vacuum. It comes in response to what society sees as a pressing need. Today fitness shows, exercise routines, even classes on cooking healthy have become standard fare for the airwaves, print, even video.

• ***The way to good health is apparently through drugs.*** Next time you watch TV, don't tune out the commercials. Watch what they push. Whatever the problem—be it influenza, balding, hemorrhoids, menopause, arthritis, or just plain morning breath—there's a pill, a capsule, or a caplet to solve the difficulty.

Is it any wonder we have a drug problem? The message that comes through is too simple: the good life through drugs; better health through medicine. How close is the link, anyway, between muting one's troubles with cocaine or being able to sleep over them only through pills?

• ***Our concern for health appears to be largely me-too and me-first.*** Even before President Clinton unveiled his national health care plan, critics were lining up to talk about rights. We demand the right to choose: Our doctor. Our hospital. Our health plan. Individual choice—"it's the American way" (if I heard it once, I heard it a dozen times). Forgotten are the 37 million Americans currently without health care.

Right to choice may be the American way. But it's also the result of too many opportunities. Try selling choice as important to a Sudanese struggling to find a hospital, any hospital. Or to a Guatemalan highlander who has to walk 40 miles to get to any doctor.

Perhaps nowhere is individualism more apparent than in how we approach AIDS (see cover story). Our first thought when we come into contact with someone who is HIV-positive is: will I get AIDS? Second to that is the question: how did they get it? Only after those are answered do we get over our concerns and minister to those with this disease.

Health should be a concern for the disciple of Jesus Christ. But it is not our primary concern. Finding cures cannot be our ultimate goal. For there comes a time when all must die. While scary, what takes us through our time is the assurance of the resurrection.

The resurrection: it's a message of hope for a world fixated on health. The resurrection of Jesus Christ puts all health, all life, and all death into a different perspective.

I admit, though, I didn't think about life or death or the resurrection in those first days after my accident. I only wanted to take care of the pain. But with healing comes perspective. May it translate into less concern for myself and more for others.—*jlp*

October 12, 1993

Gospel Herald

THE WEEKLY MAGAZINE OF THE MENNONITE CHURCH

To be meek is to trust in God's reign, ushered in nonviolently by Jesus. It is to relax and do our part in that reign without needing to push others around.

ALSO IN THIS ISSUE

Where are we going to go to find new pastors?
Often the leaders we need are there in our own back yard 6
Being a 'womb' for the church is also to have a mission 7

Immediate action urged on Colombian's behalf 9

Former MCC executive William Snyder dies 12

The beatitudes of Jesus (3):

The good news is we can roll up the doormat

When we are meek, we allow ourselves to be mastered by the Spirit of God. We will have a proper view of ourselves in relation to God and God's purpose.

by Sue C. Steiner

"Blessed are the meek, for they will inherit the earth" (Matt. 5:5).

Meekness—who needs it? Sure, Jesus said the meek would inherit the earth. And, yes, most of the Christian virtues lists in the epistles tout meekness or one of its correlates—gentleness and humility.

But we Mennonites have misunderstood what meekness is all about. And this misunderstanding has caused untold pain and confusion for both women and men.

For some women, "meekness" has meant tolerating physical and psychological abuse—because isn't a Christian woman supposed to be long-suffering? For other women, meekness has meant exhausting themselves with excessive helpfulness because "controlling through helpfulness" is the only power they've had. For still other women, meekness has meant living for years with low self-esteem, or not having the permission to use their gifts.

For men, a misunderstanding of meekness has created other problems. When the prevailing cul-

The assurance to the meek is that God will look after the evil and injustice in the world. But the meek also have a part in what God does in the world.

tural image of manhood is "macho," how can a man possibly aspire to be meek? Does Jesus ask men to deny their manhood? Now the rules are changing, and a new image of masculinity features gentleness. But how is a man raised the "old way" supposed to know what kind of gentleness is true to his manhood and which kind isn't? Where does he start?

With this legacy, meekness hardly has a good name among either men or women. We would never say to a friend, "You know, I really admire you for your meekness!"

Yet in the Old Testament, there was a character acclaimed for his meekness. "He was very meek . . . more so than anyone else on the face of the earth" (Num. 12:3).

This meek man stood up to a fearsome king not once, but over and over again.

This meek man led thousands of people from slavery to freedom—and his only weapon was a shepherd's staff. Under his leadership, food appeared daily for these thousands of people wandering in the desert.

This meek man dared to go up a mountain that trembled and smoked with the presence of God. He dared to enter the thick darkness where God was, and he wasn't stricken dead.

On one occasion, this meek man returned from the mountain with his anger white hot, and in his anger he broke some stone tablets with words from Yahweh.

Moses as a model of meekness? Really?

Yes, of course he kept telling God he wasn't the right person for the job. But otherwise Moses doesn't seem to fit a standard Mennonite definition of meek.

Doesn't meek mean timid and retiring, maybe even cringing and servile? Doesn't meek mean never under any circumstances getting angry? Doesn't meek mean that if we're powerless and in a position to be trampled on, we should let ourselves be treated like doormats and never complain?

None of this fits Moses, acclaimed as a model of meekness. Maybe it's time to take another look at the third beatitude.

The good news is that we can roll up the doormat! The more difficult news is that meekness will continue to put us at a quite different place than the majority stance in North America.

What are meek people like?

• Meek people have an inner attitude of dependence on God. This inner attitude is connected with the "poverty of spirit" emphasized in the first beatitude. When we are meek, we allow our spirits to be mastered by God. We have a proper view of ourselves in relation to God and God's purposes.

• Meek people trust in God's reign, already ushered into our world nonviolently by Jesus. When we trust in God's reign, we can relax and do our part in it without needing to push others around. When we are meek, we know the proper times for anger and the respectful ways to express it. And we know when to refrain from anger.

• Hence, meek people are characterized by a prevailing spirit of honesty, humility, and gentleness in relating to others—whether at home, at church, at work, or at play.

Jesus is our first and primary model of this kind of meekness. He had a very clear view of himself in relation to God and God's purposes. He was mastered by God's will and lived in accordance with it. Jesus entered Jerusalem without weapons, as a nonviolent king. Jesus demonstrated in his life, death, and resurrection that God's nonviolent way is *the* way.

The early Christian hymn found in Philippians 2 implores us to "let the same mind be in you that was in Christ Jesus"—let his way of nonviolent meekness be our way too. Jesus' exaltation in heaven is a promissory note to us that we too can trust in God's reign. Jesus himself asks us to "take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls" (Matt. 11:29, KJV).

Our legacy of what it means to be meek means we would never say: "You know, I admire you for your meekness!"

Psalm 37 assures us again and again: "Do not fret because of the wicked," for they will fade away, but "the meek shall inherit the land. . . . Commit your way to the Lord; trust in him, and he will act."

God's assurance to the meek is that God will look after the evil and injustice in the world. God will do it, but it is not the calling of the meek to be doormats. Rather, the biblical understanding of meekness clearly includes the reality that we the meek have a part in what God does.

Among biblical women, we most often think of

Jesus' mother, Mary, as a model of meekness. But with this new definition, some of the other New Testament Marys are contenders as well. Mary of Bethany had a clear sense of her part in God's reign. She chose to sit at Jesus' feet and absorb his teaching, even though that's not what others thought she was called to do. Then there was the Mary who risked making quite a fool of herself—pouring oil over Jesus' feet in an act of devotion—as she too began to find her place in God's reign.

In our world today, we can find other models of meekness—people who have a clear sense of their part in God's reign and a gentle spirit in relating to others. These models of meekness find the freedom to make unpopular choices as they live out their calling.

Mother Teresa continues year after year the "useless" task of ministering to dying, homeless people on the streets of Calcutta, knowing that she can trust in God's reign.

Henri Nouwen—formerly a popular professor, counselor, and speaker on spirituality—now lives as a regular member of a L'Arch community near Toronto, where his main work is to be a companion to a severely mentally disabled adult. He too trusts in the reign of God and quietly does his small part while continuing the writing part of his ministry on the side.

Jesus says to all of us: "Take my yoke upon you, and learn from me; for I am gentle and humble in heart, and you will find rest for your souls. For my yoke is easy, and my burden is light" (Matt. 11:29-30, NRSV).

Jesus does not ask any of us to be doormats. Jesus *does* ask us to answer the call to join his kingdom and relax in his reign. He asks each of us to find our place in helping to bring it about, acknowledging our dependence on God and relating with respect and gentleness to those around us—whether they be our parents, our spouses, our children, our fellow church members, our neighbors, our colleagues at work, or whomever else God puts in our path. So be it.

Sue C. Steiner is copastor of the St. Jacobs (Ont.) Mennonite Church. This article is adapted from a sermon she preached there on June 20, 1993.

Jesus does not ask any of us to be doormats. Jesus does ask us to answer the call to join his kingdom and relax in his reign. He asks each of us to find our place in helping to bring it about, acknowledging our dependence on God and relating with respect and gentleness to those who are around us.

***"Let your gentleness be known to everyone. The Lord is near. Do not worry about anything, but in everything by prayer and supplication with thanksgiving let your requests be made known to God."*—Phil. 4:5-6**

Gospel Herald

Editor: J. Lorne Peachey

Assistant Editor: Cathleen Hockman

Editorial consultants: George R. Brunk III, Richard A. Kauffman, Martha Kolb-Wyckoff, Stuart Showalter, Diane Zaerr

Gospel Herald (ISSN 0017-2340) is published weekly, except for the third week of August and the first week of December, for the Mennonite Church by the Mennonite Publishing House. Subscription rate (in U.S. dollars): $27.50 per year; outside U.S. and Canada (air mail delivery): $47.50 per year. Group and bulk rates available. Call 1 800 245-7894.

Editorial and subscription address: *Gospel Herald,* 616 Walnut Avenue, Scottdale, PA 15683-1999. Telephone: 412 887-8500. FAX: 412 887-3111.

Second-class postage paid at Scottdale, PA 15683-1999. Lithographed in the United States. Copyright © 1993 by Mennonite Publishing House. Canadian subscriptions: second-class postage paid at Kitchener, Ont., publication mail registration no. 128562.

Gospel Herald is a member of the Associated Church Press and of Meetinghouse, an association of Mennonite and Brethren in Christ editors.

Postmaster: send form 3576 to 616 Walnut Ave., Scottdale, PA 15683-1999.

Vol. 86, No. 40: Oct. 12, 1993

Printed on recycled paper

Credits: cover by Marilyn Nolt, p. 10 by David Hiebert, p. 12 (left) by the *Goshen News,* p. 12 (right) by Lorin Beidler, p. 13 by Joe Landis, p. 15 by Phil Richard.

Join me...

and 50,000 others in the church who are breathing new life into a treasured church tradition: mutual aid.

As members of MMA, we're helping each other to secure quality insurance and financial services. But we're doing more than that too.

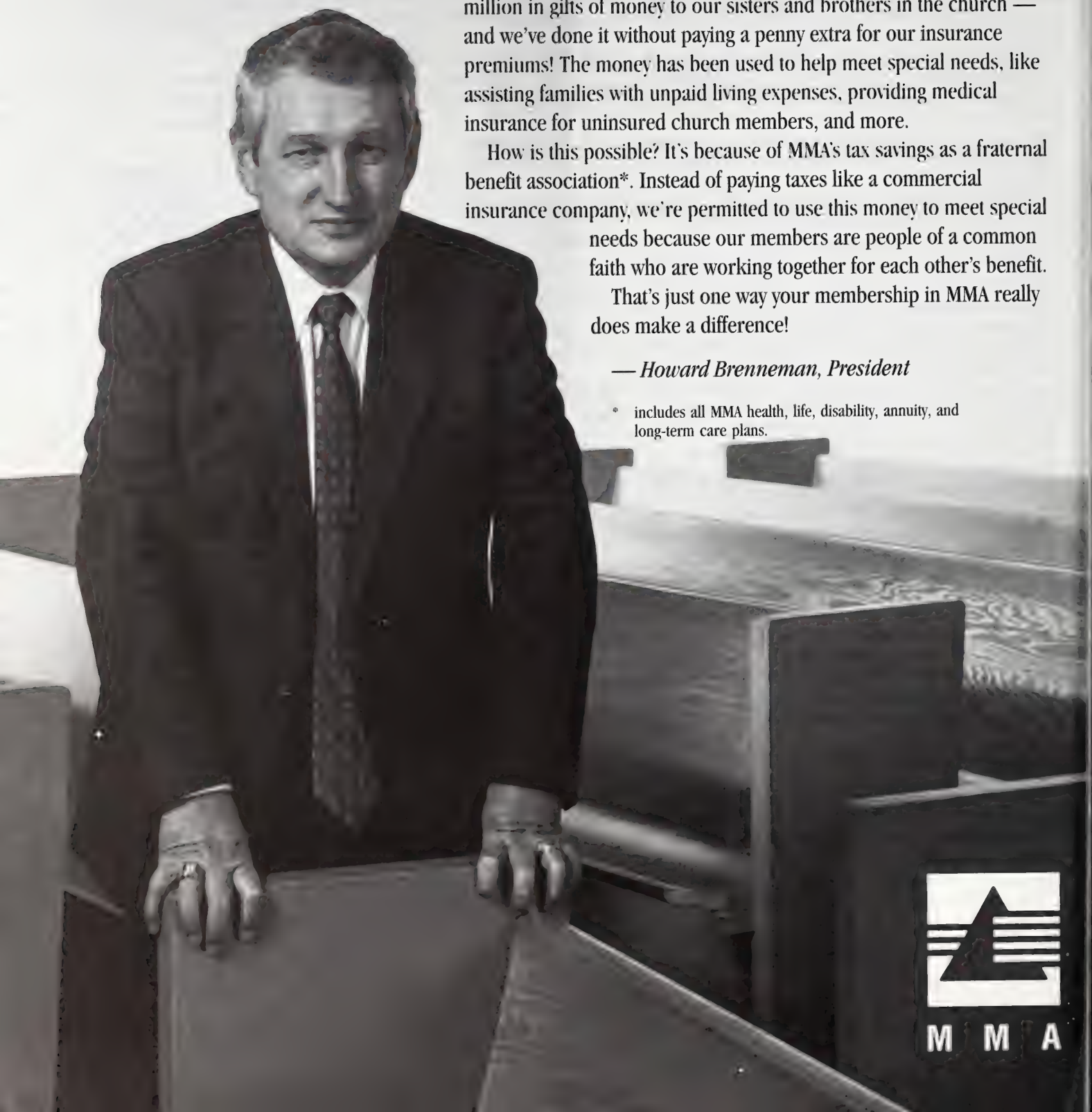
For example, in the past 10 years alone, we've provided over $5 million in gifts of money to our sisters and brothers in the church — and we've done it without paying a penny extra for our insurance premiums! The money has been used to help meet special needs, like assisting families with unpaid living expenses, providing medical insurance for uninsured church members, and more.

How is this possible? It's because of MMA's tax savings as a fraternal benefit association*. Instead of paying taxes like a commercial insurance company, we're permitted to use this money to meet special needs because our members are people of a common faith who are working together for each other's benefit.

That's just one way your membership in MMA really does make a difference!

— Howard Brenneman, President

* includes all MMA health, life, disability, annuity, and long-term care plans.



MMA

I was startled and quite dismayed to see that in my response to the Mennonite Church abortion statement (Sept. 14) the first sentence was altered significantly. The sentence should read: "Thinking about abortion always fills me with a kind of nameless sorrow and *disquiet*." I did not write *disgust* as you have printed.

Given the sensitivity of this issue and the care and effort which went into this response, it was truly disconcerting to have it printed incorrectly.

Linda Gehman Peachey
Lancaster, Pa.

In your report of Philadelphia 93, Myron Dietz is said to have reviewed concepts of Anabaptism as the centrality of Jesus, the Bible as the final authority, repentance, discipleship, and the peace position ***(80+ Seminars Attract Overflowing Crowds,*** Aug 10).

I agree with Myron that keeping these traditions alive is important. We should do this not only because they are tradition but as responses to Christ's life within us. Christ has told us to be his witnesses. Our chief emphasis should be his love for us in giving his life for our salvation and his living within us.

Anna M. Buckwalter
Bronx, N.Y.

God has given us the Bible, in which it lists many sins. Among these are included adultery, fornication, homosexual practice, drunkenness, etc. All of these are an abomination to God. They are not accepted in the kingdom of heaven. Jesus said to the woman who was caught in adultery, "Go and sin no more." He likewise commanded, "He that is without sin among you, let him cast the first stone at her."

One of the concepts of modern medicine is not to abandon a diabetic who becomes comatose because of his indisgression of diet, forgetting medication, or other form of noncompliance. We are admonished to help get this individual back on his feet to resume his life. This is also our attitude toward the alcoholic.

I believe this should be our attitude toward the fallen fellow believer whether the indisgression is sexual or whatever. A practicing sinner is under the damnation of God, while a contrite sinner is under the grace of God to repent. God does not condone sin, but God does love the individual.

We need to call sin sin, but we should not have the attitude, "I am better than he." I know I am only a sinner saved by grace. No amount of self-righteousness can get me or anybody else into the kingdom of heaven. No amount of self-justification can either.

Whether we have temptation or practice sin because of our genes or our training or our environment, we sin when we break God's commandments. All we need to do is ask God's forgiveness and repent, resolving not to sin again rather than trying to justify our actions. Nevertheless, we have an advocate to help us if we do. It is more prudent to confess and ask God for forgiveness than to try to justify ourselves to God.

John W. Zimmerly
Jackson, Ohio

For some time I have been concerned that young adult Mennonites who are out of town attending school, or in jobs in faraway places, sometimes don't connect with a local Mennonite church. If the church near their new home knew of their existence, perhaps a contact might be made which would help to draw them in.

I know there are a number of young Mennonites in the Washington, D.C., area whom we at Hyattsville Mennonite Church have not met. Granted, they often are here for only a year or so. And they find this a good place to visit a variety of churches. Yet we often wish that we could be able to draw more of them in to our fellowship. But if we do not know they are here, we cannot invite them.

To my knowledge there is no central listing of young Mennonites living in our cities. I think there should be such a list, but I'm not sure which church board would have the resources or enough interest to do this.

A more direct way of making these connections would be for the church whose young people leave home to send a letter to a church near the young adult's new location. I have begun doing this. I wish other churches would send us letters, letting us know of their young people who have come to the Washington, D.C., area.

Could we possibly begin a new tradition? If our church bulletins follow these young people, shouldn't our prayers and our letters follow them too?

Phoebe Garber Hershey
Hyattsville, Md.

With regards to J. Otis Yoder's response (Sept. 7) to the Aug. 3 letter by "Name Withheld," I would urge the *Gospel Herald* editors to think twice before printing patronizing, condemnatory letters masquerading as evangelical compassion. The seriousness of the church's current wrestling with issues of sexuality deserves much more than the dime-a-dozen, knee-jerk, canned fundamentalist responses printed all too redundantly in "Readers Say." If Mennonite readers want to be saturated with this brand of "easy-fix" gospel, they can tune in to the nearest televangelist. Please don't add to the overdose on these pages.

Steven L. Mullet
Elkhart, Ind.

P.S. Let me comfort "Name Withheld" with the assurance that there are many of us who are very sympathetic with the concerns he/she has raised.

Gospel Herald *welcomes letters on our contents or on other topics of interest to the church. Please keep your letters short and about one point only. We reserve the right to edit letters for clarity and brevity.*—Editor

Pontius' Puddle

Where are we going to go

Leadership crisis. *It's been a phrase on the lips of many concerned about the future of the church for the past several years. It spawned an extended, inter-Mennonite study known as the Pastorate Project. It's brought numerous efforts to find and train persons to lead the church in its mission for the future.*

Most would agree: a large part of the solution for finding new leaders lies with the local congregation. Discovering, identifying, and calling persons to leadership needs to happen early—while these persons are developing their faith, their commitment, and their calling as disciples of Jesus Christ.

One Mennonite community that has worked at this task deliberately is Big Valley area (Belleville and Allensville) in central Pennsylvania. What follows is the story of one congregation and how it identified prospective pastors in its midst. The pastor of another congregation tells how training new leaders has become part of the mission of his congregation.—Editor

Often the leaders we need are there in our own backyard

by Robert L. Hartzler

When the Maple Grove Mennonite Church in Belleville, Pa., called me to be their pastor in June of 1986, the congregation had been without a permanent pastor for six years. Three persons had served as interim pastors during this period.

At the same time, at least eight individuals had left Maple Grove for significant areas of Christian service ranging from voluntary service to foreign missions, Youth For Christ, chaplaincy, and pastoral assignments. In my new role, I soon became aware of a number of additional persons in the congregation with leadership and pastoral gifts.

In its summer session that year, Allegheny Conference heard its Leadership Commission challenge congregations to seriously consider calling out new persons from their membership for leadership. This was to be part of the conference's response to the Vision 95 goals.

In the fall I took this concern to Maple Grove's board of elders, suggesting we make an effort to identify and affirm persons who show potential to be pastors. We made it a matter of prayer and discernment for several months.

In the December congregational newsletter, I presented a plan to the congregation as envisioned and supported by the elders. Our purpose was to identify and affirm individuals with pastoral leadership gifts in the congregation. We asked the congregation to make this a matter of prayer in January. This prayer time continued for three months with periodic reminders in print and from the pulpit.

By April 1987, the elders sensed it was time to take the next step. We asked the congregation to identify individuals who might make potential pastors by speaking to them and reporting this to an elder. Or they could merely give a person's name to an elder. We received the names of six men, four married and two single, between the ages of 20 and 35.

We sent a letter to each of the six, informing them that they had been identified as having possible gifts to be a pastor. We asked them to meet with the pastor, our overseer, and the senior elder in June to explore:

- their sense of personal call to ministry;
- their response to being identified by the congregation;
- their long-range plans for their lives;
- how Maple Grove could assist them in taking the next step.

All six agreed to the interview, and on June 21 the six one-hour interviews took place. These revealed that all six had convictions for ministry, appreciated the congregation's affirmation, and were open to God's call and leading. Two were interested in pastoral ministry, two in youth ministry, one in counseling, and one in congregational ministry. We assured the men and their spouses that the congregation was interested in helping them to take the next step in developing

The primary responsibility for producing pastoral leaders for the future must rest with the local congregation.

to find new pastors?

their gifts as well as in their long-range ministry and growth.

A summary sheet of the procedure went out to the congregation in July of 1987. In it we reported what had happened and what we anticipated in the future. The elders then asked the pastor to monitor the development of the six persons and their plans by talking with them specifically at regular six-month intervals.

Five years passed. By then:

- Curtiss had completed four years at Philadelphia College of the Bible and was a youth pastor candidate in a neighboring conference congregation.
- Alan had completed Hesston College's pastoral ministries program and was serving as pastor of Glade Mennonite Church near Accident, Md.
- Doug was working in private industry, but he was also serving as chair of Maple Grove's church council and had been elected to the board of elders.
- George was employed as a guidance counselor in a neighboring public school system and was chair of Maple Grove's witness commission.
- Doug had completed his studies at Eastern Mennonite College, was teaching at Eastern Mennonite High School, and was involved in the Cornerstone congregation near Broadway, Va.
- Ed was attending a nondenominational church in his neighborhood and was hoping to help plant a new Mennonite church in that area.

This story represents only one congregation's attempt to identify and affirm individuals within its body with pastoral leadership gifts. It may not be the best one, nor is it universal in application. But we believe it's one example of what can be done to encourage more persons to become church leaders.

This model does place the primary responsibility for producing pastoral leaders in the local congregation—where the emphasis needs to be made. This procedure requires the willing cooperation and support of the pastor and leadership team. If it is perceived as a threat to any of these, the process will not succeed.

Robert L. Hartzler, a former Gospel Herald *editorial consultant, was pastor of the Maple Grove Mennonite Church for six years. Today he lives in Freeman, S.D., where he is conference minister for the Northern District of the General Conference Mennonite Church.*

Being a 'womb' for the church is also to have a mission

by J. Max Zook

I am the pastor of an established church in a relatively small, rural Mennonite community. Over the years, many young people have grown up in our congregation then moved away to other communities for education, jobs, and professions.

Sometimes I feel sad about this and wish we could do more to keep some of them in our area. Sometimes I just get depressed.

I did, that is, until a few years ago when a visitor to our community named several persons who had grown up in Big Valley (Belleville, Pa.), persons who are now serving the church in various parts of the world. He called our area "one of the great wombs of the Mennonite church."

That's it. That describes us well. We are a "womb" community, with a unique role in the body of Christ. Although I still have ringing in my ears a college professor's warning that you can't make an analogy "walk on all fours," this metaphor helps me better understand a significant mission of congregations in communities such as ours.

By necessity, a womb is a protected, private, isolated place. It is reserved for the specific purpose of producing and nurturing the vulnerable life of a new individual until that person is prepared to encounter the "outside world."

In many ways, the Big Valley is also an isolated, protected place. Many of the obvious

Over the past several years, some 75 percent of the youth of our congregation have gone to other areas and churches.

moral evils associated, for example, with Bourbon Street in New Orleans are either absent or largely hidden in this quiet, rural area. Having grown up here, I was not aware of many of the evils of the world until I entered voluntary service in prison ministry. There I learned more in 20 days than I had in 20 years previously about the seamier side of life. I must confess that then I resented the cultural naïveté and isolation of my childhood on more than one occasion.

However, now that I am a father of two sons, I have come to appreciate the fact that they do not have to be exposed at a very young age to the alluring and destructive evils of our world the moment they step out of our front door. Moral protection of young minds is good, at least until those minds are prepared to leave the womb.

But young minds are continually leaving the womb. The work of the womb is always temporary. The time comes all too soon when the new individual must leave to find a job or go to college.

As a pastor of a "womb church," I have come to realize that a big part of the mission of this congregation is to prepare people to leave our area. This means we must give them a basic set of values and principles which they will later be able to relate to circumstances about which only God now knows. It also means giving them limited but meaningful exposures to the larger world in preparation for their entrance as servants into that world of widespread needs.

Part of the mission of my congregation is to prepare people to leave, to give them a basic set of values and principles.

And when they leave, all of us that remain are touched with a kind of postpartum depression. We have come to appreciate and depend upon these gifted young people with motivation and commitment to serve God and God's people while they are in high school.

But after the graduation hats are thrown in the air, the time for birthing them into another area arrives. We have mixed feelings when they leave. While we recognize the vacancy that's created, we also know that one way in which we have an impact on the world is through our children.

Being a womb church means that numerical church growth is slow. Over the past several years, approximately 75 percent of the youth of our congregation have gone to other areas and congregations, mostly in search of education and job opportunities. If the numbers of the church are even to stay the same, new spiritual and physical babies must be born continually.

Numerical growth is also slow because wombs always do a much better job at nurturing their own offspring to maturity. Nurturing embryo transplants of other-than-Mennonites within a womb church usually involves much more adaptation, effort, and risk than does nurturing the natural offspring of Mennonites. Although I am committed to the task of local evangelism, I know from experience how easy it is to concentrate most of my nurturing energy on children of the womb.

And, finally, the birth process is almost always traumatic. The transition from a secluded, rural area to a more urban region, for example, can leave the "newborn" in a daze.

Some people look to a college or voluntary service unit to serve as a half-way haven until they become acclimated to the big bad world. Most people in this transition ask more questions and do more searching during the first year out of the area than at any other time in their lives. While some are prepared for this and embrace their new freedoms eagerly and maturely, others spend valuable years reacting against their backgrounds.

But one thing is certain. Everyone who leaves the womb changes. Exposure to the outside forever destroys the naïveté of an isolated native of the womb. In that sense, it is impossible to return to the womb.

But that is the way we want it. For that is part of our mission as a womb church: to prepare our young people for service to God. Many of these have and will find their call to service in scattered areas of the church all over the world. And, once in a while, a few will answer God's call to stay and serve with us.

J. Max Zook, Belleville, Pa., is pastor of the Locust Grove Mennonite Church.

Immediate action requested on behalf of Colombian lawyer

Akron, Pa. (MCC)—Colombian Mennonite church leaders have faxed Mennonite Central Committee (MCC) to communicate a grave turn of events in the case of Ricardo Esquivia. They are asking North American Mennonites to take action on Esquivia's behalf.

Esquivia, director of the Colombian Mennonite peace and justice organization *Justapaz*, left his country Aug. 22 at the advice of church leaders, who felt his life was in danger (see the Sept. 14 *Gospel Herald*).

The Colombian government accused Esquivia of taking part in the murder of a Spanish priest; the Aug. 12 issue of Colombia's leading newspaper *El Tiempo* named Esquivia as one of four persons involved in the priest's death.

An article in the Sept. 25 *El Tiempo* again named Esquivia as a participant in the murder of Spanish priest Javier Cirujano Arjona. Also, although the Colombian Mennonite Church has not been able to confirm it, they believe the government has issued an arrest warrant for Esquivia.

Colombian Mennonites are concerned that an arrest warrant could mean that Interpol—International Criminal Police Organization—would be able to arrest Esquivia and extradite him to Colombia.

Peter Stucky, executive secretary of the Colombian Mennonite Church; Cesar Moya, president; and Ricardo's wife, Patricia, are requesting that persons contact the four Colombian officials listed above, along with this message:

"In regards to the murder of Catholic priest Cirujano Arjona, we protest the slanderous accusation that the Colombian National Security office (DAS) has lodged against lawyer Ricardo Esquivia Ballestas, director of the Christian Center of Justice, Peace, and Non-violent Action of the Colombian Mennonite Church.

"We consider this accusation to be an act of persecution against the conscientious objection program that this center administers. We ask for an immediate withdrawal of the charges and the end of harassment."—*Emily Will*

URGENT URGENT URGENT URGENT URGEN

Telegrams on Esquivia's behalf should be sent to:

(a) Defensor del Pueblo, Jaime Cordoba Trivino, Calle 35 No. 7-25, Santafe de Bogota, Colombia

(b) Señor Presidente, Cesar Gaviria Trujillo, Palacio de Narino, Carrera 8 Calle 7, Santafe Bogota, Colombia

(c) Señor Gustavo DeGreiff, Fiscal General de la nacion, Calle 35 No. 4-31, Santafe de Bogota, Colombia

(d) Señor Fernando Brito Ruiz, Director del Departamento Administrativo de Seguridad DAS, Carrera 28 No. 17 A 00, Santafe de Bogota, Colombia

This message can be easily sent via a service offered by an organization called Worldlink. Phone Worldlink at 1 800 827-2830 and say you would like to send the message titled "Ricardo's case."

Tell the Worldlink operator if you would like the message sent to a, b, c, or d (persons named above), or to all of them. You may add a personalized message such as "I am praying for Ricardo and his family."

Worldlink will charge $8.50 to have a message sent to one person if they must send a bill, or $6.50 per message charged on a credit card. Worldlink is a Philadelphia-based non-profit communications organization that serves human rights and peace and justice groups.

Interns get close-up look at pastoral ministry

Waterloo, Ont. (GCMC)—What's it like—really—to be a pastor? Bev Baumgartner of Versailles, Mo., and Ric Mueller of Winnipeg, Man., had the chance to find out this summer—through ministerial internships.

Baumgartner was among 13 Mennonite and General Conference Mennonite students who participated in the Ministry Inquiry Program (MIP). According to coordinator John Esau, MIP is designed to give college students the experience of pastoral ministry "with the hope for challenging high quality students to the vocation of ministry."

What's it like to be a pastor? A little frightening, said Baumgartner, who served at Leamington (Ont.) United Mennonite Church. "As an intern you come in and all of a sudden you're privy to all kinds of information about a church without having to do anything to gain access to it, simply because you're in a ministerial role."

And trying on this role at a young age can feel a little funny, said Mueller, who served at North Leamington United Mennonite. "It is weird being only 20, especially with certain aspects of the job, like visiting older church members."

Nevertheless, he added, "It felt good after the first service I did to hear things like, 'Well, he has long hair and he has an earring, but it was still good.' "

"When you're an intern, you're allowed to make mistakes," Baumgartner said. "Even relationships with the older people become less pastoral and more friendly."

She added, however, that after a while the pastoral role "becomes a strain on your personality because you can't always be yourself, and you have to act more mature than your age."

What about preaching? What's that like? "I didn't realize how hard preaching can be," Mueller admitted. "You can see [people's] faces and you're trying to reach them, to relate the Scripture to them. It's a challenge to always keep the congregation in mind and bring something relevant to them."

But much of pastoral work takes place beyond the pulpit, Baumgartner noted. It's not uncommon for members to drop by the church office and want to talk.

"One of the most important parts of the job is working on being an accessible person, someone who is comfortable with herself," she said. "That doesn't mean you aren't open to criticism, but at the same time you need to be aware of yourself. A big part of my work has been journaling and talking about myself."

"By being a pastoral intern you're making yourself vulnerable," said Mueller. "That's how you learn, by reflecting on your experiences."—*from an interview with Larry Penner*

Church leaders question DOE nuclear weapons development proposals

Albuquerque, N.M.—Some 28 New Mexico religious leaders, including Albuquerque Mennonite Church pastor Michael Chandler, testified at the Department of Energy (DOE) hearing on nuclear weapons here Sept. 15.

The DOE is projecting the need to stockpile 3,500 nuclear weapons for the year 2050. One DOE proposal would transfer the plutonium weapons component from the Rocky Flats (Denver, Colo.) nuclear weapons facility to the Los Alamos National Laboratory in New Mexico.

As Chandler summarized, "Albuquerque Mennonite Church believes that the existence of nuclear weapons not only denies our ability to fully love all people, but also negates good stewardship of God's creation. Therefore, we are totally opposed to the very existence of any nuclear or nonnuclear weapons systems."

Agency refuses lottery revenues for relief and development work

Winnipeg, Man. (MCC Canada)—An Alberta government decision to fund international relief and development projects with lottery revenues has prompted Mennonite Central Committee (MCC) Canada to decide not to take funds from the province for its work overseas.

MCC Canada's decision not to accept funds was made at the agency's executive committee meeting, held here Sept. 17-18.

MCC Alberta, which annually applies to the Alberta Agency for International Development (AAID) for provincial funds for the agency's relief and development work overseas, received $24,000 (Canadian) this year from the AAID. MCC Alberta had planned to ask for a similar amount for next year.

But on Sept. 3 the province notified MCC Canada that AAID was merged with the Wild Rose Foundation, an Alberta government lottery funded foundation. As a result, MCC Canada has decided not to take funds from the province.

"The loss of the funding will hurt—we really count on that money," says Anne Harder of Winterburn, Alta., chair of the MCC Alberta board. "But we feel it's very important to make a statement of principle against taking lottery money."

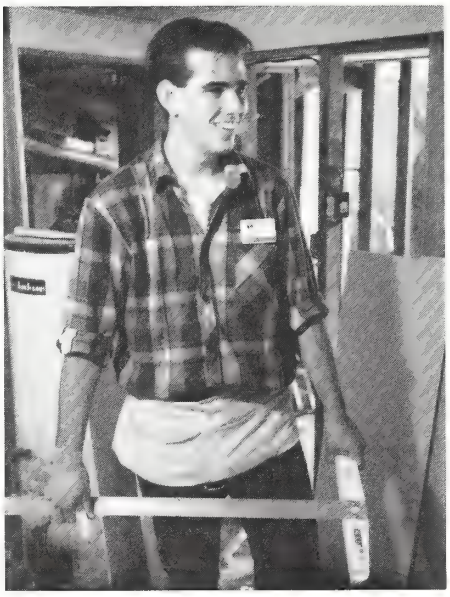
According to Jake Harder of Edmonton, who chairs the MCC Canada board, "Mennonites in Canada have traditionally opposed gambling. By making this decision we are reflecting the wishes of our supporters."

As well, he says, the decision "will show support for our workers in Canada who work with poorer people who may be struggling to overcome addiction to gambling."

Harder acknowledges that it is hard for an agency like MCC Canada, which receives other federal and provincial government grants for its work, "to know when money is 'clean.' " But, he says, "when we know it comes from a source we disapprove of, then we have to take some action."

Dick Neufeld, who directs MCC's work in Alberta, says he hopes that Albertans who support the agency's decision "will help us make up the shortfall by donating to MCC."

Outspoken lottery critic Harold Jantz of Winnipeg praises MCC's decision. "MCC deserves to be applauded," he says. "Lotteries are socially regressive. They teach that people can expect a lot for a little, or gain great benefits for no work. As well, the temptation of lotteries is often greatest for those who can least afford it."



Wendell Sawatzky, Winnipeg, Man., prepares drywall for a flooded basement. The owner, who had lived in the basement before the flood, could now anticipate setting up his water bed again. Sawatzky, Kevin Penner, Sperling, Man., and Nancy Braun, Winkler, Man., are longer-term MDS volunteers in Hannibal.

MDS coordinators in flooded Midwest ready for more volunteers

Hannibal, Mo. (MCC U.S.)—In response to the flood of the century, Mennonite Disaster Service (MDS) has set up a regional coordinating office in a former hospital here.

During the second week of September, the work changed from disaster relief and clean-up to organizing for reconstruction. Though they had turned away some volunteers earlier, "the work is opening up now," said office coordinator Don Snyder, Mason, Mich., "and we're looking for more volunteers."

The Hannibal local unit shares space with the coordinating office. The unit is expected to stay active until Jan. 1, 1994—depending upon what the river does.

Mary and Wilmer Leichty, Albany, Ore., were leaders for the first month. Doreen and Jerry Klassen from British Columbia are scheduled to direct the unit until Nov. 15.

When asked why they would take time away from their produce stand during the height of marketing season, Mary Leichty said, "We feel God calls us to help others. We want to serve when given the opportunity."

Brutal working conditions. Without a desire to serve, these workers would not make it. The flood has rendered many sewer treatment facilities useless—and it affects the working conditions. "The house we worked in yesterday was brutal," said volunteer Nancy Braun. Tetanus shots and breathing masks are standard equipment.

In the transition from surviving to rebuilding, the stress is beginning to show on the victims. Inundated earlier by record amounts of rainfall and double deep rivers, they are now snowed under a paper blizzard from the 12 federal agencies coordinated by the Federal Emergency Management Agency (FEMA), plus their own local and state governments.

One woman came into the MDS office in tears, afraid that her family had done something to disqualify their household from emergency funds. Did she have to hire licensed contractors to do the work? she wanted to know.

After getting a "no" to her query, she asked her neighbors who should do the work. "Let the Mennonites do it," they said. When the paperwork was in order, MDS began the reconstruction of the woman's basement.

Winter approaching. According to the American Red Cross, 56,300 homes were damaged in the floods. As winter approaches, people feel pressure to decide what to do.

With waters hovering at or above flood stage, many basements are full of water. But FEMA has warned homeowners not to pump out a basement surrounded by high ground water. The outside water pressure could cause the floors to crack and basement walls to collapse.

The American Red Cross had set up 140 emergency temporary shelters but all but two had closed by Sept. 15. MDS is helping to make temporary housing units (mostly mobile homes) tight for the winter.

Four MDS project units in addition to the Hannibal unit have been set up in the Midwest flood region. These are located in: Des Moines, Iowa; Hull, Ill.; Jefferson City, Mo.; and Keithsburg, Ill. Also, MDS units in Iowa, Missouri, and Kansas are still utilizing local volunteers in major flood response efforts.

The Hannibal office, which coordinates volunteer placement, can be reached at 314 248-1717.—*David Hiebert*

Workers strive to assist children stranded in Haiti

Miami, Fla. (MCC U.S.)—Suzie Bruno, a Haitian-American living in Miami, is both frightened and angry.

A U.S. citizen for three years and legal resident for 10 previous years, Bruno wanted legal status for her daughters. She took Tami, 17, and Wed Ajlaide, 14, to Haiti for what was supposed to be a routine interview at the U.S. Consulate.

That was in January. Now some nine months later, Bruno's daughters remain stranded in Port-au-Prince, while Bruno—in Miami—tries to fight her way through a maze of paperwork and confusing, seemingly contradictory, instructions from the U.S. Consulate.

Mennonite Central Committee (MCC) U.S. worker Sharon Ginter is serving at the Miami office of Florida Rural Legal Services (FRLS)—an organization that has become Bruno's last glint of hope for a speedy reunion with her daughters.

Bruno's daughters are two of some 136 children caught in Haiti, awaiting approval from the U.S. government to reenter the United States. The situation came to light in late September and has been capturing Miami headlines since then.

"It's routine to have to leave the country to obtain legal residency. It's usually just a normal final step," says Brad Ginter, MCC co-program coordinator in south Florida. "But in these cases, the U.S. Consulate has been unusually strict, putting up one obstacle after another."

These obstacles include:

- Routinely requiring DNA blood tests costing hundreds of dollars to prove the children are biologically related to their parents. FRLS attorney Cheryl Little says the U.S. Consulate in Haiti is acting "under a presumption of fraud, which is prolonging these cases."
- Small discrepancies on a birth certificate—as minor as the misspelling of a parent's middle name—sends the family back to Haiti's national archives, which are in "notorious disarray," according to the *Miami Herald*.
- If a child has been born in the United States, the U.S. Consulate is asking that the family pay off the hospital bill in full before granting the child's immigrant visa.
- Once a child's papers are in order, he or she must attend an interview at the U.S. Consulate in Port-au-Prince. Often they arrive only to be told the appointment has been changed to a time several months later.

Most of the children have been stuck in Haiti since spring 1993, although a few have been there for up to a couple of years, Sharon relates.

Beyond the emotional strain of being separated from their children, the parents have been under financial pressures. In addition to blood tests and her daughters' airfare, Bruno has spent some $1,500 in plane tickets to Port-au-Prince. She has made five trips in attempts to resolve her daughters' status.

Bruno is also paying relatives to feed her daughters. Food prices in Haiti have skyrocketed, and Bruno says her heart breaks when her daughters phone to say they have nothing to eat but rice cooked in oil.

"It's very, very, very hard when they call me and tell me they are hungry. And I don't know why this is happening. I lived here for 13 years and I am a U.S. citizen, so why are they keeping my children from me?" Bruno impassionately pleads.

"One has to ask why the consulate has been putting up so many roadblocks," says Brad Ginter. "Is it foreign policy or simple racism or something else?

"People who can ill afford it are being put through the wringer." The Ginters are members of Peace Mennonite Church in Dallas, Tex.—*Emily Will*

A worship leader's checklist for involving children in worship

- Does each child who attends worship receive a personal welcome from greeters or ushers?
- Are children encouraged to sit toward the front so they can easily see and hear what is happening in worship?
- Do children see banners or worship center displays which visually speak to the theme or focus for the day or season?
- Are children routinely given opportunities to serve the congregation by distributing church bulletins, helping to receive the offering, or reading Scripture?
- Does the pastor pray for children and their concerns in the pastoral prayer?
- Is a role provided for children at special services such as pastoral installations or church building dedications?
- Do children ever teach the congregation a new song?
- Want more ideas? Contact Mennonite Board of Congregational Ministries to order *Children in Worship*, a 27-page booklet by Helen E. Reusser.

Get in on the joy of giving!

Give to Mennonite Church Ministries. Put your love in action through the offering plate.

PARTNERS IN MINISTRY

Extending Ourselves Through Churchwide Support

Sponsored by the Mennonite Church General Board, Board of Congregational Ministries, Board of Missions, Board of Education, Mennonite Colleges and Seminaries, the Associate Groups (AAMA, HMC, UNM, WMSC), Publication Board and Mutual Aid Association. (Publication Board and MMA do not receive offering plate contributions.)

Former MCC executive William Snyder dies

Akron, Pa. (MCC)—William T. Snyder, who served as executive secretary of Mennonite Central Committee (MCC) for 24 years, died Oct. 2 of an aneurysm at Ephrata (Pa.) Community Hospital. The Akron, Pa., resident was 75.

"Bill's ministry was truly in the name of Christ," says John A. Lapp, current MCC executive secretary. "His directness and simplicity of life reflected deep commitment and true servanthood."

As MCC's third executive secretary, Snyder was instrumental in shifting MCC interests from Europe to the two-thirds world—especially Africa—and in connecting MCC with the larger, ecumenical development effort.

When Snyder took office in the 1950s, MCC served in fewer than 30 countries; in 1981, it served in 48. In 1958, 497 workers served with MCC; by 1982 that number had increased to 850.

Snyder's ideas about development still guide the organization. "Helping the poor is very hard. It is easy to send money, but too much help can shortcut the development process," Snyder once said.

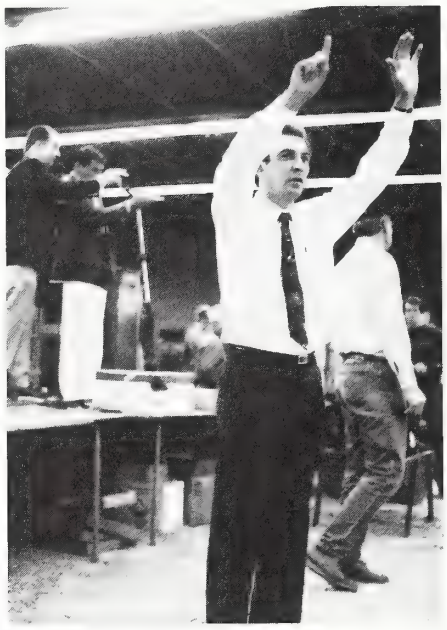
"For example, if a community needs a school we could simply build one for them. But in development, we would encourage them to raise the materials and do the construction, using their own resources as much as possible. If they get one task accomplished, they can go on to the next—a well, a road, a rice mill," he explained. "If an outside agency comes in with the money, local structures don't get to exercise their muscles."

Snyder took a strong interest in world events and travelled widely. MCC staff recalled times of being stranded with Snyder in strange and faraway places, on riverbanks and in jungle clearings.

One of Snyder's greatest satisfactions was seeing young MCC volunteers blossom. He described his "heroes" not as the church giants but as "the young people who come to us, many with little specialized training but adaptable, ready to serve wherever the needs are."

In addition to MCC leadership, Snyder was instrumental in the creation of Mennonite Economic Development Associates, Mennonite Mental Health Service, Mennonite Indemnity, Inc., and Mennonite Travel Service.

Funeral services were held Oct. 6 at Bethel Mennonite Church, Lancaster, Pa. He is survived by his wife, Lucille Marie Steiner Snyder, and by three children.



What'll you bid? *Goshen, Ind.*—Duane Troyer tries to raise the bid at the 26th annual Michiana Mennonite Relief Sale at Elkhart County 4-H Fairgrounds here Sept. 25-26. An estimated 30,000-45,000 people attended the event, which grossed $539,000 (U.S.)—down slightly from the record set last year of $556,000—for the work of Mennonite Central Committee. The largest sum came from the sale of a three-bedroom Shalom House ($106,000) built by volunteers with donated materials. Nearly 150 runners participated in the Run for Relief, and Road Less Traveled gave a concert Friday evening. The Michiana sale is the largest of 36 annual relief sales in Canada and the United States.
—*Marshall V. King*

First MCC workers arrive in Belgrade, Serbia

Belgrade, Serbia (MCC)—Mennonite Central Committee's (MCC) first workers to the former Yugloslavia have arrived in Serbia.

Alice and Mark Hartman Jantzen will work at a variety of tasks, encouraging local Christians in their commitment to peacemaking and helping refugees, and working to promote understanding among various religious groups in Serbia and other ex-Yugoslav republics.

Stationed in Belgrade, they will work half-time with Bread of Life, a Christian relief and refugee assistance organization. The couple also plans to continue building relationships with Serbian Orthodox religious leaders.

"We hope to be a link between the Serbian people and the outside world," Alice says. "We want to provide hope. Most ordinary Serbs, like Croats and Muslims, wish this war was not happening."

The Jantzens say they are looking forward to their assignment although they feel "some trepidation" at venturing into this tumultuous region. "I do feel safer going to Serbia than to Bosnia," Alice adds with a laugh.

"When I told people I was going to Serbia, I often got the same reaction when I earlier went to East Germany," Mark relates. "People have vague notions of evil people over there and wonder why we would bother to put ourselves at risk."

Mark served with MCC from 1988 to 1991 in East Germany, where he witnessed firsthand the historical toppling of the Berlin Wall. Alice previously worked as a nurse with MCC in Bolivia.

The Jantzens say their church—Pleasant View Mennonite Church in Goshen, Ind.—provided extraordinary support as they struggled with the decision to go to Serbia. Alice's home church, Carlsbad (N.M.) Mennonite Church, and Mark's home church, First Mennonite of Beatrice, Neb., also back the couple.

Their families, too, "are supportive but nervous" for them, Alice says. "But both sets plan on visiting us.

"We have a lot of people praying for us, and that gives us courage," she adds.

Mark and Alice Hartman Jantzen

• **Earthquake relief begins.** Mennonite Central Committee (MCC) has committed $50,000 (U.S.) and 500 metric tons of wheat to assist victims of the devastating Sept. 30 earthquake in southwestern India. The money will go for emergency supplies for quake victims. The wheat will likely be used in food-for-reconstruction projects. MCC also plans to financially assist a Mennonite Brethren Development Organization medical team ministering to quake survivors. Other responses are being explored as well. MCC does not have workers or development projects in the affected region.

• **Yoder joins task force.** Shirley B. Yoder, vice president of Corporate Services at Mennonite Mutual Aid, Goshen, Ind., has been appointed to serve on the National Task Force on the Future of Addiction Treatment. The group will explore what constitutes exemplary standards of chemical addiction treatment. A major focus will be to determine how each player in the health care system (employer, insurance company, caregiver, patient) identifies treatment success and to determine how much they are willing to pay for it. Yoder is the only member of the task force representing an organization with a religious affiliation. The report is expected to provide a blueprint for the future of chemical dependency treatment.

• **Crossroads closes.** Crossroads, the introduction service for Mennonites, has closed after more than seven years of operation. "Although many have found friends and at least two dozen have found mates, not enough new clients have been joining to make it feasible to continue," says organizer Miriam Harnden. "Perhaps a newer 'high-tech' will one day be found."

• **Observers depart for Haiti.** After four days of training, two Christian Peacemaker Team volunteers departed Sept. 27 for Haiti. Joel Klassen, Waterloo, Ont., and Jeff Worley, Homestead, Fla., will join a Cry for Justice mission designed to be a nonviolent presence with the Haitian people during the next two months. Since July more than 50 people have been killed in Haiti's capital by military-related groups who oppose the return of the democratically elected and exiled President Jean-Bertrand Aristide—who is scheduled to return Oct. 30. By being present at public events or by accompanying individuals who may be targeted for assassination Cry for Justice workers hope to mitigate some of the violence.

• **Neufeld concert held.** A benefit concert for Christian Peacemaker Teams (CPT), held at Bethel (Kan.) College Sept. 11, exceeded the expectations of the planners, bringing in net profits of $5,800 for the work of CPT. Singer-songwriter Chuck Neufeld was joined by the Bethel College Gospel Choir, directed by Rosalyn Royster. The "Pleasure of Ruins" band—consisting of Jim Neufeld, Jeff Harshbarger, Todd Hershberger, and Matt Pracht—also performed. The Newton Area Peace Center organized the event, which was co-sponsored by Mennonite congregations and other groups.
—*Susan Balzer*

• **Contest results announced.** Some 18 students submitted entries in the 1993 John Horsch Mennonite History Essay Contest. Winners are: *first place (graduate school/seminary)*—Patricia Faith Harms, Princeton, N.J.; *second place*—Allan Friesen, Laird, Sask.; *third place*—Tammy L. Peters, Hesston, Kan.; *first place (undergraduate)*—John Edward Friesen, N. Newton, Kan.; *second place*—M. Burt McGrath, Minerva, Ohio; *third place*—Angela Heide, Winkler, Man.

• **Record year for readers.** More than 1,500 children read nearly 36,700 books this summer through the Summer Reading Club sponsored by the Provident Bookstores. The program is designed to encourage children to continue reading during their summer vacation. Gift certificates are awarded for books read. The largest program was at the Lancaster (Pa.) Provident Bookstore, which was named "Idea Store of the Year" by *Christian Retailing* magazine for this project.

Pastor/historian honored. *Harleysville, Pa.*—Historian, pastor, and storyteller John L. Ruth and his wife, Roma Jacobs, were honored by members of Salford Mennonite Church at a Sept. 12 gathering featuring music, Pennsylvania Dutch food, and stories.

Ruth retired in June after 21 years on the pastoral team of Salford. He plans to devote his time to writing and will continue as a Salford member.

Among other gifts, the congregation presented Ruth with the old meetinghouse clock, which was removed when church renovations were done in 1977. "The hands of this clock used to move very slowly when I was a boy at Salford," Ruth said. Pictured beside him (left to right) are Pat Toth, Roma Ruth, and B. J. Diehl.

• **Missionary transitions:**
Margaret and Daniel Spare left Sept. 15 for a two-year assignment with United Mission to Nepal. Their address is United Mission to Nepal, PO Box 126, Kathmandu, Nepal.
Erika Thomas, Fremont, Calif., left for Djibouti Aug. 20, where she plans to serve three years teaching English through Eastern Mennonite Missions. Her address is B.P. 3468 Djibouti-ville, Republic of Djibouti, "via Paris."
Phil Yoder left Sept. 6 for a one-year assignment in Sweden with Mennonite Board of Missions. The mission intern will work with youth. His address is Lingonstigen 14, s-96233 Jokkmokk, Sweden.

• **Coming events:**
Leadership conference, Neffsville Mennonite Church, Lancaster, Pa., Oct. 17-18. Sponsored by the Evangelical Anabaptist Fellowship. Speakers include Steve Wingfield, Vernon Grounds, Don Jacobs, and Richard Showalter. Information from 703 432-6457.
Retreat for families with special needs, New Holland (Pa.) Mennonite Church, Oct. 23. Don and Linda Weaver will be featured leaders at this seventh annual event. Registration open to handicapped individuals and their families as well as pastors and caregivers. Information from 717 442-9895.
Church architecture workshop, Laurelville Mennonite Church Center, Mt. Pleasant, Pa., Oct. 29-31. Resource team will consist of Mennonite Board of Congregational Ministries staff plus several architects. Information from 412 423-2056.
Ohio renewal celebration, Central Christian High School, Kidron, Ohio, Nov. 5-7. Keynote speakers Jim Williams and Jay Birky will address the weekend theme, "Righteousness from God." Services will focus on right relationships, including relationships with God, self, others, vision, and the kingdom.

• **New resources:**
U.S. domestic needs packet, "How many are poor?" looks at poverty, unemployment, homelessness, hunger, and their effects. Includes worship materials, a resource list, bulletin inserts, more. World Food Day is Oct. 16. Available from Mennonite Central Committee U.S., 717 859-1151.

• **Job openings:**

Conference minister, Ohio Conference. Candidates for this full-time position should have spiritual maturity, seminary training, and pastoral experience along with gifts in spiritual guidance and mentoring. Counseling and conflict resolution skills are necessary; experience assisting congregations with the pastoral search process is a plus. Send résumé to Ohio Conference, attn. George Bixler, Box 210, Kidron, OH 33636

Conference ministers, Illinois Conference and the western portion of General Conference Mennonite Church's Central District. One and a half time position (to be served by two or three people) begins April 1994. A job description is being revised. Send applications and résumés to Paul Sieber, 1642A C.R. 500 E, Champaign, IL 61821; or Barry Schmell, 510 Caprice Dr., Middlebury, IN 46540.

Conference minister, Mennonite Conference of Eastern Canada. Full-time position begins the summer of 1994. Responsibilities include: providing pastoral care for MCEC pastors and spouses, resourcing the Leadership Commission, encouraging leadership gifts and suggesting pastoral candidates, and serving as MCEC liaison with the broader church on pastoral leadership issues. Direct applications or inquiries by Oct. 30 to Search Committee, c/o executive secretary Mary Burkholder, MCEC, 60 New Dundee Rd., Kitchener, ON N2C 3W5; phone 519 748-2162.

Social worker/counselor, Beth Shalom, Lancaster, Pa. Beth Shalom is a residential life-skills program for six single teen mothers with one child. Responsibilities include weekly counseling, case-plan management, and coordinating contacts with other social service agencies. Bachelor's degree in social work or psychology preferred. Full-time position begins Dec. 6. Contact Sylvia Nafziger Charles, PO Box 785, Lancaster, PA 17608.

New graduate program...

M.A. in Counseling

Professional training in a Christian context

Call toll-free 800-368-2665

EASTERN MENNONITE College & Seminary

Harrisonburg, VA 22801-2462

NEW MEMBERS

Austin, Tex.: Emma Gehman.

Beth-el, Colorado Springs, Colo.: Douglas Swartzendruber, Nick Swartzendruber, Clifford King, and Mona Bebe King.

Crown Hill, Rittman, Ohio: Roberta Brenneman, Laura Frase, Marlea Hershberger, and Karla Nussbaum.

Hillside Chapel, Jackson, Ohio: Bill Saunders and Dorothy Saunders.

Hopedale, Ill.: Mindy Bachman.

Locust Grove, Belleville, Pa.: Lee Peachey.

Maple Grove, Belleville, Pa.: Douglas Grimes and Suzanne Grimes.

Marion, Shipshewana, Ind.: Michelle Lyn Scott, Andy Emerson Wendell Scott, and Glenda Jean Mishler.

Norma, N.J.: Joe Manos and Annette Manos.

Ridgeway, Harrisonburg, Va.: Stewart Counts.

Vincent, Spring City, Pa.: Lisa Porter, Elmer Porter, Jennifer Funk, Joe Bowman, Dave Simon, Elizabeth Simon, Mary Breidigan, Steve Breidigan, Christina Kolb, Steve Clerico, Judy Chaney, Richard E. Lindberg, Rick Bell, Kevin Landis, and Joel Graydus.

BIRTHS

Applegate, Scott and Krisann Zunkel, Columbus, Ohio, Thomas Alan (first child), Sept. 11.

Blosser, Kevin and Joann Lehman, Columbiana, Ohio, Sarah Ayla (first child), Sept. 11.

Graber, Tim and Karen VanKlavern, Goshen, Ind., Brittany Margaret (first child), Sept. 13.

Hershberger, Del and Michele Schrock, Hubbard, Ore., John David (third child), Sept. 21.

Kauffman, Donald and Teresa Lattimer, Bellefontaine, Ohio, Jordan Daniel (second child), Sept. 10.

Kennel, Elvin and Wendy Godshall, Lederach, Pa., Benjamin Godshall (second child), Sept. 12.

Leonard, Richard and Ruth Needham, Columbus, Ohio, Thomas Augustus (second child), Sept. 4.

Leonard, Ronald and Yvonne Neff, Lake Odessa, Mich., Alissa Leigh (first child), Sept. 10.

Martin, William J. and Kimberly, Lititz, Pa., Alexis Noel (third child), Sept. 3.

Miller, Craig and Margaret Johnson, Shipshewana, Ind., Mirandi Danae (third child), Aug. 5.

Nussbaum, Jonathan and Becky Miller, Union, Mich., Amy Beth (fourth child), Sept. 17.

Peachey, Lester and Shirley, Belleville, Pa., Hannah Ruth (fourth child), Sept. 10.

Ramer, Shawn and Victoria Myer, Belleville, N.J., Kathryn Myer (first child), Sept. 23.

Riley, Layne and Alison Munson, Beaver Crossing, Neb., Kegan Sean (first child), Sept. 15.

Ropp, Greg and Cheryl Springer, Corvallis, Ore., Tyler Lee (first child), Sept. 17.

Roth, Fred and Tammi Troyer, Dorchester, Neb., Taylor Michael (second child), Sept. 20.

Roth, Kevin and Terri Wendelin, Beaver Crossing, Neb., Tyler Russell Scott (first child), July 23.

Showalter, Samuel and Joanna Gray, Harrisonburg, Va., John Samuel (third child), Sept. 14.

Slabaugh, Marvin and Elizabeth Schrock, Minneota, Minn., Landon Lewis (second child), Aug. 17.

Stoltzfus, Dwight and Peggy Hurley, Gap, Pa., Jackson Paul (first child), July 3.

Stutzman, Richard and Connie Klotz, Nappanee, Ind., Chad Matthew (fourth child), Sept. 17.

Stutzman, Todd and Kari King, Canby, Ore., Kaeli Joell (first child), Sept. 15.

MARRIAGES

Bailey-McLaughlin: Sean Bailey, Blue Ball, Pa. (New Holland), and Erin McLaughlin, Ronks, Pa. (Catholic), Aug. 7, by Father Hogan and Clyde G. Kratz.

Benda-Shu: Chris Benda (State College), and Yuh-Fen Shu (Belmont), May 23, by Willard Swartley.

Darling-Bowman: Robert Darling, Pueblo, Colo., and Patti Bowman, Pueblo, Colo., Aug. 14, by David Foncannon.

Freed-Clemmer: Steven Freed, Souderton, Pa. (Towamencin), and Wanda Clemmer, Pennsburg, Pa. (Swamp), Sept. 11, by William A. Brunk.

Good-Kreider: Lee Good, Lititz, Pa. (Lititz), and Rosemary Kreider, Harrisonburg, Va. (Zion), Aug. 7, by Omar Stahl and Linford Good.

Helmuth-Whitmer: Todd Helmuth, Goshen, Ind. (North Goshen), and Becky Whitmer, Plain City, Ohio (Sharon), Aug. 7, by Elvin Sommers and Harvey Chupp.

Herr-King: John Herr, Christiana, Pa. (Millway), and Priscilla King, Atglen, Pa. (New Holland), Aug. 14.

Hess-Snyder: Gere Hess, Gap, Pa. (New Holland), and Janice Snyder, Lancaster, Pa. (Presbyterian), July 24, by Thomas Dodge.

Horst-Gerber: Sheldon Horst, New Holland, Pa. (New Holland), and Julie Gerber, New Holland, Pa. (United Methodist), Aug. 7, by Gerry Crossley.

Kline-Tiller: Michael Kline, Peoria, Ill. (Trinity), and Jennifer Tiller (Trinity), Aug. 14, by Cal Kaufman.

Kuiper-Kauffman: Kirk Kuiper, Grand Rapids, Mich. (Baptist), and Lori Kauffman, Lake Odessa, Mich. (Baptist), Aug. 14, by James Jeffery.

Longenecker-Knutson: Fred Longenecker, Cambridge, Mass. (New Holland), and Heather Knutson, Cambridge, Mass., Aug. 28, by Gordon Kauffman.

Reschly-Bontreger: R. Thomas Reschly, Syracuse, Ind. (College), and Jacqueline Bontreger, Goshen, Ind. (Clinton Frame), Sept. 18, by Vernon E. Bontreger (grandfather of bride) and Myron Bontreger (brother of bride).

Rider-Martin: Randy Rider, New Holland, Pa. (Lutheran), and Beverly Martin, East Earl, Pa. (New Holland), July 30, by Robert A. Martin.

Severein-Kauffman: Andrew Severein, Bird-in-Hand, Pa. (The Worship Center), and Lori Kauffman, Kinzers, Pa. (Maple Grove), July 3, by Richard Umble.

Shultz-Moyer: Ronald Shultz, Lancaster, Pa. (Sunnyside), and Regina Moyer, Powhatan, Va. (Powhatan), Aug. 28, by Preston Nowlin.

Stauffer-Evans: Vance Stauffer, Lincoln, Neb. (Bellwood), and Kristen Evans, Newton, Kan., Sept. 18, by Noah Kolb and Dan Johnston.

Stutzman-Maurer: Merle Stutzman, Sugarcreek, Ohio (Grace), and Diane S. Maurer, New Philadelphia, Ohio (Grace), Sept. 11, by David R. Clemens.

Troyer-Brown: Nathan Troyer, Mendon, Mich. (South Colon), and Joi Brown, Seymour, Ind. (Cornerstone Community), June 5, by Jim Carter.

Service assignments begin. *Elkhart, Ind. (MBM)*—Seven voluntary service workers began assignments in the United States following orientation at Mennonite Board of Missions headquarters here Sept. 14-19. They are:

Front row, left to right—Allyson Lucas, Ottawa, Ont., to Washington, D.C.; Alicia Shenk, Albany, Ore., to La Jara, Colo.; Carol Ness, Harrisonburg, Va., to Los Angeles; Kathy Sneary, Hesston, Kan., to Los Angeles.

Back row: Alberto Munoz, Dallas, Tex., to Washington, D.C.; Ron Swartzendruber, Corvallis, Ore., to Washington, D.C.; David Diehl, Jr., Matthew, N.C., to Washington, D.C.

Yoder-Vitcusky: Martin Yoder, Jr., Mount Eaton, Ohio (Sonnenberg), and Amie Vitcusky, Mansfield, Ohio (Alliance), Aug. 28, by David Phillips.

Zimmerman-Kerr: Donovan Zimmerman, Akron, Pa. (Ephrata), and Connie Kerr, Harrisburg, Pa. (Ephrata), Sept. 18, by A. Richard Weaver.

DEATHS

Bender, Lorne F., 82, Ailsa Craig, Ont. Born: Feb. 25, 1911, Oxford County, Ont., to David R. and Barbara Wagler Bender. Died: Sept. 11, 1993. Survivors—wife: Katie Yantzi Bender; children: James, Robert, Patricia; sisters: Fanny Lichti, Mary Ann Ruby; 5 grandchildren. Funeral and burial: Sept. 14, Nairn Mennonite Church, by Mary Mae Schwartzentruber, Ephraim Gingerich, and Ron Myles.

Birky, Elsie Good, 92, Kouts, Ind. Born: Oct. 16, 1900, Rantoul, Ill., to Peter and Mary Naffziger Good. Died: Aug. 31, 1993, Valparaiso, Ind. Survivors—children: Margaret, Wesley C., Myron; 8 grandchildren, 7 great-grandchildren. Predeceased by: Emanuel S. Birky (husband). Funeral and burial: Sept. 2, Hopewell Mennonite Church, by Jerry Kandel and John F. Murray.

Herr, Clyde H., 65. Born: Sept. 18, 1927, Lancaster, Pa., to Christ L. and Anna H. Klaus Herr. Died: Sept. 12, 1993, Lancaster, Pa., of a stroke. Survivors—wife: Mildred J. Shenk Herr; children: Kenneth L., Miriam H. Nofziger, Shirley M. Mast; brothers and sisters: Jacob C., John L., Ruth E. Witmer, Alma C. Ranck, Arlene J. McMichael; 6 grandchildren. Funeral: Sept. 16, Paradise Mennonite Church, by Fred Martin and Delmar Sauder. Burial: Willow Street Mennonite Cemetery.

King, Forest E., 81, West Liberty, Ohio. Born: April 29, 1912, Smithville, Ohio, to Elmer and Lindy Yoder King. Died: Sept. 8, 1993, West Liberty, Ohio. Survivors—wife: Irene Smucker King; sons: Kingsley, Nolan, Nathaniel; brothers: Loren, Floyd; 8 grandchildren. Predeceased by: Picolia (daughter). Funeral and burial: Sept. 10, Oak Grove Mennonite Church, by Larry Augsburger.

Kreider, Mary Hershey, 90, Manheim, Pa. Born: Feb. 7, 1903, Manheim, Pa., to John and Adeline Reist Hershey. Died: July 16, 1993, Lancaster, Pa. Survivors—children: Richard, Noah, Jr., Rosalee Schnupp, Mary Jane Hoober; brother and sisters: Jacob Hershey, Cora Book, Florence Risser; 14 grandchildren, 18 great-grandchildren. Predeceased by: Noah Kreider (husband). Funeral and burial: July 20, Erb Mennonite Church, by Lester Zimmerman and Martin Nolt.

Martin, Phares G., 63, Lancaster, Pa. Born: April 7, 1930, Lancaster, Pa., to Phares and Susie Gehman Martin. Died: Sept. 4, 1993, Lancaster, Pa. Survivors—wife: Naomi Irene Mohler Martin; children: Patty Sue Pleasant, Debra Ann Rissler, Amy Louise Gold, Christopher Joel; mother; brothers and sisters: Raymond, Eugene, Floyd, Lydia, Mildred Hollinger, Irene Weaver; 8 grandchildren. Funeral: Sept. 8, Ephrata Mennonite Church, by A. Richard Weaver, J. Elvin Martin, and Leroy W. Martin. Burial: Weaverland Mennonite Church Cemetery.

Miller, Catherine Conrad, 91, Canton, Ohio. Born: Feb. 17, 1902, Harrisburg, Ohio, to Daniel and Catherine Conrad Schmucker. Died: Sept. 14, 1993, Louisville, Ohio. Survivors—husband: Orrin D. Miller; children: Ellen, Robert D.; 7 grandchildren, 2 great-grandchildren. Predeceased by: Warren D. (son). Funeral: Sept. 18, Beech Mennonite Church, by Dan and Rose Graber. Burial: Warstler Cemetery.

Showalter, Clark Ralston, 94. Born: Nov. 14, 1898, Rockingham County, Va., to Robert Henry and Nannie Showalter. Died: Sept. 11, 1993, Harrisonburg, Va. Survivors: Robert, Carl, Ray Hollis; 4 grandchildren, 3 great-grandchildren. Predeceased by: Minnie Belle Eagle Showalter (wife). Funeral: Sept. 14, McMullen Funeral Home, by Wilmer Lehman and Paul Kratz. Burial: Weavers Mennonite Church Cemetery.

Stutzman, Vernon M., 71, Louisville, Ohio. Born: July 6, 1922, Walnut Creek, Ohio, to Erwin and Martha Mast Stutzman. Died: Sept. 14, 1993, Columbus, Ohio. Survivors—wife: Bernice Hostetler Stutzman; children: Galen, Ed, Ronald, Judy, Carol Tournoux, Janine Henderson; brother and sisters: George, Betty Lou Taylor, Jean Shoup; 12 grandchildren. Funeral and burial: Sept. 19, Beech Mennonite Church, by Dan and Rose Graber.

Newspaper

**********CAR-RT-SORT** CR-23
390200 S1H 5115 292
MENNONITE BIBLICAL SEMINARY
LIBRARY
3003 BENHAM AVE
ELKHART IN 46517-1947

THE LAST WORD

Heading into the 21st century (1)

Is there a future for the Mennonite Church? Should there be?

"Mainline" Protestant churches appear to be in trouble. Their decline has been dramatic enough to catch even *Newsweek's* attention. "Dead End for the Main Line?" reads its Aug. 3 headline. The subhead: "The mightiest Protestants are running out of money, members, and meaning."

How bad is it? Another publication, *First Things* (March 1993) claims the seven mainline denominations* lost from a fifth to a third of their members between 1965 and 1990.

Why? *Newsweek* says it's because the ecumenical movement and the "urge to merge" have made mainline churches "just plain boring." *First Things* finds the answer in these churches adopting a feel-good religion that reduces faith "to belief in God and respect for Jesus and the Golden Rule."

But *The Christian Century* (Sept. 22-29, 1993), offers a different reason. Decline has come because of the "conscious acceptance of significant risks. Based on their reading of the gospel, mainline denominations have expanded membership far beyond their ethnic families of origin . . . to incorporate the social, economic, political, and especially theological diversity of Americans. In short, mainline denominations have sacrificed simple unity to theologically affirm God's diversity."

Not without a price. With diversity comes conflict, pluralism, and less loyalty to denominational structures.

Sound familiar? Is this the road down which the Mennonite Church is also headed?

Some say yes. Mennonites follow the mainline: As go Lutherans, so go Mennonites—just 15 to 20 years later. Others believe Mennonites are different. Though our situation may be similar, how we respond may not.

Some of the evidence says the latter may be right. With Vision 95, for example, the Mennonite Church has increased its membership by 11 percent in eight years. Contributions are also up. Outreach and evangelism have become major goals for many congregations.

Other evidence, however, would suggest we are not all that different. *First Things* notes that mainline denominations were abandoning Sunday and Wednesday night worship services even before membership declines. Rules against worldly amusements and immodest dress "went by the boards" with "no new standards requiring equal discipline and sacrifice."

Again, sound familiar? Is there a Mennonite conference or congregation that hasn't experienced at least one of these changes?

So what is the future of the Mennonite Church? Will we too go the way of mainline Protestantism? Or will we become more like the other stream of Protestantism known as "evangelical"?

Are these even the right questions? Should it be the future of the Mennonite Church *per se* that consumes our attention?

Richard E. Koenig, writing in the same issue of *The Christian Century*, says not. God will not "preserve an avowedly Christian denomination under any and all circumstances," Koenig says. "Trust in God's faithfulness is to be distinguished from [this] presumption."

God's faithfulness. That is the only thing we can rely on. God will be with us, those of us who have responded to the saving work of Jesus Christ and committed ourselves to God's kingdom. On that promise—and that alone—our future depends.

Will that future have a Mennonite Church? That depends on several things. Among them are (1) how we go about spreading the gospel and making new disciples; (2) how we encourage the development of faith in our children; and (3) whether we can find agreement that we have a unique call from God as a group of disciples known as Mennonites.

More about these in the next weeks.—*jlp*

**Newsweek* lists these seven as: The Episcopal Church, the Presbyterian Church (USA), the United Methodist Church, the American Baptist Churches, the United Church of Christ, the Christian Church (Disciples of Christ), and the Evangelical Lutheran Church in America.

HERSHART LIBRARY '93

October 19, 1993

Gospel Herald

THE WEEKLY MAGAZINE OF THE MENNONITE CHURCH

A street scene from India, land of many outstretched hands: "It is possible to spend a lifetime hurrying to our temples without noticing the people at the gate."

ALSO IN THIS ISSUE

'Trick or treat' may not be as innocent as it first seems . . . 3

Beatitude 4: Being satisfied with nothing less than the whole loaf 6

Enrollment holding steady at church colleges this fall 9

Ad brings mixed bag of reader responses 12

What we have to offer is the gift of a lifetime

We cannot continue to walk past the distorted and misshapen as if they don't exist. Like Peter and John, we too must stop and encourage them to look up.

by Glen E. Miller

I still don't know how to relate to beggars. After more than two years of living in India, I still have trouble passing someone with an outstretched hand.

It's not the professionals who give me trouble. I've learned to pick them out, and I can walk right past them. But with the others I still have problems—like the mother on Chowringhee who asked for milk for her baby, clearly malnourished. So I gave her money for the milk.

When I ask our Indian staff and other friends how they relate, they generally give me a paraphrase of: "The poor you will always have with you," or "You can't be all things to all people." I haven't found these to be very helpful.

But one thing I have learned. If I have no intention of giving, I don't look the beggar in the eyes. It is better to act as if they don't exist.

When I think of beggars, one in particular comes to my mind. He is a man with grotesquely deformed limbs who lays face down on the sidewalk in front of the National Museum in Calcutta. With his deformities he seems shaped more like a spider than a man. He obviously cannot move about by himself and is carried there

This is our spiritual calling: to bring the healing of Christ to distorted persons and societies—to bring them into harmony with God's will and intent.

each day by others. He is placed in front of the museum so that passersby, including foreigners like me, will be more apt to see him. His view of the world is from the level of the sidewalk. It takes real effort for him to see above the level of the shoe tops of pedestrians.

And thus he spends his days, kept by his keepers. I do not know what he does with his mind in all those hours of idleness while he waits on the beneficence of others. Does he make a conscious effort to appear pitiful? What does he think about? Does he worry that he will be abused if he doesn't collect enough that day?

Such a man was in front of the temple gate called Beautiful in Jerusalem when Peter and John came as usual to the temple one afternoon (Acts 3:1-10). This man too had misshapen limbs and had been carried to his customary place of begging.

When the beggar saw Peter and John, he asked them for money. It was then that Peter made a mistake—he looked at him. Peter and John had passed by each day and the beggar had been there before, but this day they looked at him. Peter, using all the wrong tactics if he didn't want to give to the beggar, told the beggar to look at them. A clear mistake.

For a beggar to hear such a command must have been amazing; he had seldom raised his eyes above people's shoe tops. So he looked up, fully expecting to be rewarded with a gift.

But Peter said, "Silver and gold I don't have, but what I do have I give to you." What went through the beggar's mind? It is unlikely that he expected anything more valuable than money. Maybe he thought it was a dodge to get out of paying anything. Peter continued, saying, "In the name of Jesus Christ, walk."

This man—who was entirely dependent on others for all his care and movement, who was shaped more like a spider than a man, who tried to find ways to occupy his mind in the hours of idleness, whose mind was trapped in an immobile body—this man was being told to walk.

To be able to walk would mean freedom and independence. It would mean restoration and healing and wholeness. It would mean involvement and activity instead of whiling away the hours in fruitless lethargy. What a gift if his limbs could be straightened and he could walk upright like a human being. His eyes would be on the same level as others, not at their shoe tops. His whole life and outlook would be dramatically and forever changed.

And this is exactly what happened. He was restored and made whole. And he walked and jumped and praised God.

And thus it is for us. We like Peter and John can continue to walk past the same misshapen and distorted lives and act as if they don't exist. Or we can stop, as did Peter and John, and encourage people to see above their shoe tops, to look up in hope and expectation. What we have to offer is worth far more than money. We have within our power to offer wholeness and restoration and freedom from bondage.

The story in Acts does not tell us what happened to the healed man. We don't know what he made of his life. But he was given a chance to realize his full potential. And that is all we can do—to give people a chance.

This is a spiritual calling. And the fruit of that work will be to bring the good news to the poor, freedom to prisoners, release to the oppressed, sight to the blind, clothing to the naked, and food for the hungry. This is our calling—to bring the healing of Christ to distorted and misshapen persons and societies—to bring them into harmony with the intent and will of God.

What we have to offer is worth far more than money. We have the power to offer wholeness and freedom from bondage.

I still struggle with how to relate to the Calcutta beggars, many of whom are in the "business" of begging. But each day I meet people who are begging for wholeness and restoration. Some of these are not even financially poor. But their lives can be as knotted up and distorted as the beggar in front of the National Museum. And these people also are hoping someone will take the time to stop and invite them to look up and make eye contact. These people continue to sit at our gates.

It is possible to spend a lifetime hurrying to our temples without ever noticing the people at the gate. If we pause and look around, it is possible that the gift we have to offer will be one of a lifetime.

Glen E. Miller is the director of the Mennonite Central Committee program in Calcutta, India. This article was adapted from a meditation he gave at a retreat in Puri in January 1992.

'Trick or treat' may not be as innocent as it first seems

Suggestions for taking a holiday of mischief, greed, and materialism and making it a celebration of family and community as well as a witness for peace.

by James L. Maust

The four of us—my wife and I and our two small daughters—dressed up in wacky clothes, disguised our faces, and toured the homes of our family, friends, and business acquaintances. "Trick or treat," we said.

We fooled them all. It was such fun. We talked about it for weeks afterward.

Halloween. Children in cute costumes, pranks and practical jokes, deliciously spooky stories. A holiday without a serious side. We know the devil and demons aren't *real* anyway.

Or are they? Is Halloween really so harmless as it first seems?

Each year local communities are afflicted with the "mischief" of Halloween—everything from trees decorated with toilet paper to major fires. On All Hallow's Eve 1991, more than 130 fires were set by arsonists in Camden, N.J. When police and fire fighters came to fight the fires, they were pelted with rocks and bottles.

But there's much more to consider. Start with trick-or-treating. The traditional demand, chimed in unison by children at the door, implies, "Give me what I want or else." Instead of teaching the spirit of giving (as Christians ideally should do), this "fun-filled" holiday teaches children to grab and to grab as much—candy, that is—as they can. The spirits of modern-day Halloween are those of greed and materialism—values we say we want to resist.

The other spirits of Halloween are too ancient and too real to be regarded as fictitious; "Casper the Friendly Ghost" they are not. By playing the Halloween game, Christians risk trivializing the realm of the spirits and their power.

More and more Oct. 31 is becoming an ominous day depicting the evil aspects of depraved human nature, as well as the evils of the spirit world. Satanic cult activity is responsible for much more horrifying "tricks" than those done with toilet paper or rotten eggs. And frighteningly, acts of violence are not only victimizing but are being perpetrated by increasingly younger children.

The time has come for us to remove the benign mask under which Halloween has masqueraded. Celebration of this "holiday" serves to reinforce the realm from which Christians have been set free. We would not sanctify a season of the year to pay Satan's hordes homage if we truly understood the high price Jesus paid at Calvary for his defeat.

How can Christian peacemakers address this season, when mischief and violence abound?

Families can make a statement.

1. Eliminate fall decorations that include the Halloween themes. Focus celebration instead on God's goodness as revealed in the beauty of fall and the abundance of harvest.

2. Leave your porch light off. This sends a signal: We do not participate in Halloween activities. If you do stay home and trick-or-treaters come, find ways to give them a blessing. Perhaps you could give out pencils or postcards.

Let's not be so pious that we cannot allow for fun and practical jokes. There are positive things we can do to celebrate on Halloween.

3. As necessary, plan events that will remove children from the scene of activities that are so tempting. My parents took our family on an annual outing every Memorial Day when, in our small town, parades and military honors were the order of the day. Another family took an overnight camping trip.

4. Consider keeping children out of school the

'Trick or treat' may not be as innocent as it first seems

day of Halloween festivities. If you do, make sure to give an explanation to teachers and to the school administration.

Churches can make a statement.

1. Most of our congregations have a fellowship hall large enough to invite another church to an alternative party. Have a "guess who" costume party, but limit the expressions, particularly those that reflect the irreligious, the evil, or the grotesque side of life. Perhaps a "come as your favorite Bible character" party might be planned.

Many families are waiting for leadership in this area. Use the occasion to ask a non-churched family to join in the festivities. This will provide a wonderful way to give witness to your peacemaking lifestyle.

Why not celebrate All Saints Day—traditionally Nov. 1—in a legitimate way? Prepare reflective stories about some of our Anabaptist parents. It would be a good time to reiterate some of the reasons they were martyred. Or, plan a series for the season on the occult and witchcraft.

2. Let the congregation plan an exciting event for families on that day. Some parents have grouped together to take their children on special field trips to the zoo, the museum, or other places.

3. Organize an evening of prayer.

4. Communicate your love and concern for people who do participate in Halloween. Be firm, but loving.

Meanwhile, let's not be so pious that we cannot allow for fun, for practical jokes, for costume parties, for "hide-and-seek" games. There are some positive things we can do.

If Anabaptists are looking for another opportunity to present the peace witness in our communities, Halloween is it!

Jim Maust, Collegeville, Pa., and his wife, Millie, were founding pastors of the Branch Fellowship near Harleysville, Pa. After serving at Harrisonville Mennonite Church in Missouri, the Mausts returned to eastern Pennsylvania to begin a new church planting, Word of Joy Community Church. Jim is currently pursuing his doctorate in ministry with Fuller Theological Seminary.

***"The Lord sets the prisoners free; the Lord opens the eyes of the blind. The Lord lifts up those who are bowed down; the Lord loves the righteous. The Lord watches over the strangers."*—Psalm 146:7a-9a, NRSV**

Gospel Herald

Editor: J. Lorne Peachey

Assistant Editor: Cathleen Hockman

Editorial consultants: George R. Brunk III, Richard A. Kauffman, Martha Kolb-Wyckoff, Stuart Showalter, Diane Zaerr

Gospel Herald (ISSN 0017-2340) is published weekly, except for the third week of August and the first week of December, for the Mennonite Church by the Mennonite Publishing House. Subscription rate (in U.S. dollars): $27.50 per year; outside U.S. and Canada (air mail delivery): $47.50 per year. Group and bulk rates available. Call 1 800 245-7894.

Editorial and subscription address: *Gospel Herald,* 616 Walnut Avenue, Scottdale, PA 15683-1999. Telephone: 412 887-8500. FAX: 412 887-3111.

Second-class postage paid at Scottdale, PA 15683-1999. Lithographed in the United States. Copyright © 1993 by Mennonite Publishing House. Canadian subscriptions: second-class postage paid at Kitchener, Ont., publication mail registration no. 128562.

Gospel Herald is a member of the Associated Church Press and of Meetinghouse, an association of Mennonite and Brethren in Christ editors.

Postmaster: send form 3576 to 616 Walnut Ave., Scottdale, PA 15683-1999.

Vol. 86, No. 41: Oct. 19, 1993

Printed on recycled paper

Credits: cover by MCC, pp. 3-4 by Dynamic Graphics, p. 9 by Gary Sensenig, p. 13 by Victor Yapo.

The letters this issue come in response to Gospel Herald's *discussion of abortion in the Sept. 14 issue.*

My spirit gave a resounding "Yes! Amen!" to Marlene Kropf's sensitive and practical suggestion that we create a ritual to be used by those involved with the abortion process—whatever their involvement stems from. As a childbirth educator of many years, I've had a number of women come to me for counsel and support after an abortion done privately. They had much pain and turmoil.

Knowing how helpful and healing ritual is in my own prayer life, I'd very much like to collaborate in the creation of this ritual.

Amanda Beachy
Philadelphia, Pa.

Your Sept. 14 issue is an excellent treatment of yes, a volatile issue. In the blurb on page 6, top, "systematic" jumped out at me immediately. It's an unfortunate "typo." The word should be "systemic." Otherwise the meaning becomes unclear!

Erma Taylor
Elyria, Ohio

The 1975 statement on abortion adopted by Mennonite General Assembly is no longer valid. Medical research of the last 18 years, especially concerning DNA, has made it clear a fetus is a life—a life separate from that of the mother's.

My husband and I planned to have six children. When an unplanned seventh pregnancy occurred, I would never have considered an abortion—even if I hadn't been religious. I consider it uncivilized for a human being to kill one's baby.

Today I am the mother of twelve children, one of whom was a defective baby who died at birth. I believe Christians should expect God's blessings, which will come because of the unplanned child.

Mary Hull Naumoff
Orrville, Ohio

It was after our annual conference ministers' retreat that my friend John asked me what I thought the Mennonite Church would say about the new Clinton health care plan for the U.S. John's assumption was that it would provide government funding for abortion. "I don't want any of my tax money going to pay for the killing of the unborn," John said.

My first thought was, "Now maybe there will be a greater understanding of the war tax resisters within our church." For I remembered the anger that has been expressed toward persons who refuse to pay for the killing and preparations for killing by our military. Not the anger expressed by the military but by fellow believers.

John's question raised the hope there will be a new understanding of the issues that have led some among us to withhold money from the government system of taxation. It also raises a fear. I have a sense that those who would more likely be tax protesters are less likely to be "pro-life." Will this issue draw us together or push us apart?

I pray that we will develop a greater compassion for those among us who, in their giving to the church and their withholding from the government, have sought to be "pro-life." I pray that in our response to evangelism, peace and justice, health care, abortion, racism, welfare, and all other areas, we will seek to be pro-life. I pray that by "thinking deeply" we will be drawn together as a people who can honor our corporate and individual attempts to follow the way of Jesus, the giver of life.

I pray that peace and compassion will be evident in our church in increasing measure as we struggle with our responses to the spiritual and ethical erosion in our society. I pray that we will not contribute to division and fragmentation but will see our responsibility to recognize and protect the sanctity of human life.

Kurt Horst
Johnstown, Pa.

If abortion had been legal in 1955, when I was born to a teenaged mother who got married because she got pregnant, I might not be alive today. But I was the same human being before I was born that I am now, so I should have had the exact same right not to be killed. Not to support pro-life legislation is to sanction lethal discrimination against unborn individuals.

Opposition to abortion should be self-evident for Christian pacifists, but pro-life legislation would not impose a strictly religious stand on anyone. A New York organization called Agnostics for Life opposes abortion on purely humanitarian grounds. Since some nonreligious people are against abortion, pro-life legislation can't possibly violate the separation of church and state.

I urge the Mennonite Church to take a stronger stand against abortion in keeping with its traditional respect for the sanctity of human life. It should support civil rights for our unborn sisters and brothers.

Jerry C. Stanaway
Elmhurst, Ill.

While I believe abortion is murder, very little if anything is being said about fornication preceding abortion. I understand a large percentage of fetuses being aborted are conceived out of wedlock.

Let us—because of Christ's sacrifice for us and our life in him—give encouragement to the faithful in sexual relationship whether it leads to marriage or parenthood or not. Let us teach that immorals shall not inherit the kingdom of God (1 Cor. 6:9-10).

Anna M. Buckwalter
Bronx, N.Y.

For the secular world, abortion is merely birth control. The church works very hard, however, at separating the two, because it is the "event" of conception that is important. That event is in danger. We now have chemicals that can prevent the implantation of developing fetal cells to begin growth. So in many ways birth control becomes abortion, does it not?

I would like to have some discussion on these issues: (1) How does my fertility relate to God, the Creator? (2) Since we are called to live responsible, disciplined lifestyles, how can we opt for artificial chemical means of birth control? (3) It appears many of us have chosen to limit our family size. Two children families abound. What is the biblical basis for this choice?

The church's statement on abortion deals with the act of abortion. The church should also deal with the deeper heart's belief system. Just as Jesus taught about the attitudes leading to murder, adultery, and divorce, our challenge is to admit what is in our hearts. And to discover what is in the heart of the Father regarding our babies. Only then can we indeed "let our light shine" upon this dark issue.

Karen Yoder
Belleville, Pa.

The beatitudes of Jesus (4):

Being satisfied with nothing less

The radical demands of the fourth beatitude are not something I can do alone. I have to stand empty and want to be filled. Then my desire will be met.

by Sandra Drescher-Lehman

"Blessed are those who hunger and thirst for righteousness, for they will be filled" (Matt. 5:6).

At four months of age, Jonathan delights our family with his attempts to control his world. His needs remain fairly basic—to be safe and comfortable. Thwart one of those basics, and our gentle, complacent son becomes the aggressor!

When Jonathan is hungry, he is no longer amused by his mobile, music, or a ride in the stroller. He can be distracted for a while, but when he is really hungry, he has only one goal in life. He wants to eat. If he's lying down, he's flailing and screaming. If he's being held, he's bobbing, diving, and engulfs whatever his lips touch. Given the appropriate contact, however, he latches on and sucks ravenously, occasionally choking from overconsumption.

To hunger and thirst with that intensity is not something I remember from personal experience. Somewhere between infancy and adulthood, I learned to meet those needs in a more refined way. I have learned to let my head rather than my stomach be in charge of my schedule and actions—to a certain extent. I have even learned to be a gracious guest when dinner doesn't appear until an hour after the time for which I was invited!

I have never had the experience of wondering if there would be food and water available eventually. I understand that may make me a minority in this world. Not having had that experience definitely makes it difficult to put myself in the place of those listening to Jesus on the Galilean hillside, persons who heard his words of blessing on those who hunger and thirst for righteousness.

Day laborers in Palestine were never far from the borderline of real hunger and actual starvation. Rarely did they eat meat more than once a week, and one day of unemployment opened the door for actual hunger to invade the home. Jesus' listeners knew hunger to be something that could not be satisfied with a midday snack. It was the hunger of one who would die unless one had food.

Those of Jesus' day also knew the perils of the desert, where travelers were likely to suffocate from the swirling sand of a windstorm, which filled their nostrils and throat until they were parched with an imperious thirst. Jesus spoke of the thirst of one who would die unless one drank.

Seen in this light, the fourth is the most demanding beatitude. If I desire righteousness more than anything else, like a single-minded baby approaches a late meal, it totally changes my life. A Christian cannot just say, "I am interested in Christ." Our words are, "For me to live is Christ."

This intense desire changes everything I do with my time, how I earn money, what I do with what I earn, what habits I foster, and what habits I work to change. No area of my life is immune from an infectious hunger and thirst to be like Jesus.

William Barclay says that the main cause of failure in the Christian life is that we don't sufficiently desire to be a Christian. We don't want to upset life. We often work hard to keep things the way they "have always been." Luke's complimentary version of this beatitude (Luke 6:25) says, "Woe to you who are full now, for you will be hungry."

Other beatitudes of Jesus speak of characteristics that have already been attained. Matthew's fourth, however, is not for those who have attained. It is for those who actively long for righteousness.

But not only is this beatitude the most demanding—it is also the most comforting and encouraging. It tells of the sympathy God has for the struggler. The one who is blessed is not necessarily the one who achieves goodness; it is the one who longs for it like one who clutches a passionate love.

God judges in mercy, not only by accomplishments, but also by dreams. When David wanted to build the temple of God in 1 Kings 8, it was denied and forbidden him. But God said, "You did well to have this in your heart." Here again God blesses the dreamer.

Verbs used for hunger and thirst in the Greek language usually indicate hunger for part of the bread and thirst for a drink of water. In this instance, however, the word used for righteousness changes the meaning of hunger and thirst

than the whole loaf

to a demand for the whole thing—the whole loaf, the whole pitcher. It is highlighted as the whole of righteousness—complete righteousness.

There are three possible definitions for the Greek word that is used for righteousness. The term refers to being in a right relationship with God, one in which trust replaces fear. It refers to right living, in which the love of God is lived out in absolute obedience and love of people in selfless service and repeated forgiveness. The word also refers to justice, both for one's own causes as well as a longing for God's just rule to be established over all the world.

All three definitions are relevant. For Matthew, righteousness usually means not the saving power and activity of God, as it does for Paul, but the radical demand of God to which Christians are obligated.

Such a radical demand is not something I can do alone. I can never be completely happy with what I can attain—a good job, enough to eat, vacations, leisure time and activities, or the security of being loved. I have to also be willing to stand empty and want to be filled. When I do, Jesus' promise to me is that my desire will be met.

A Christian's words are not: 'I am interested in Christ.' Instead like Paul we say: 'For me to live is Christ.'

This beatitude is a question and a challenge. How intense is my desire for goodness? Is it as much as the one who is starving wants food, or as much as the one who is dying of thirst in the desert wants water?

Most people can boast of an intrinsic desire for goodness, but often it's not above all else. Most want to attain goodness if it's convenient, if it's possible while retaining everything else I want for me and my family. It's a wistful and nebulous desire rather than the sharp desire of a baby with that power and single-mindedness of survival sucking.

Working on this desire must be tempered by the fact that it can only be received as a gift. It is not attainable by effort or monthly payments. At the same time, I cannot be passive and hope it comes upon me by and by. I won't hunger and thirst for righteousness by sitting around waiting for it to hit me any more than I'll be hungry for dinner on Christmas evening after stuffing myself at lunch and taking a nap all afternoon. I need to put myself in God's way like Bartimaeus put himself in the path of Jesus when he wanted to be healed.

To put myself in the company of others who are also striving to live as close to God as possible is one way of putting myself in the path of God. Attending church, reading the lives of others who live holy lives, small groups of discussion or sharing and prayer, reading Scripture, and personal prayer are other ways of putting myself in the path of God.

My current struggle with Maria, our three-year-old, is trying to get her to eat healthy things. She begs for candy daily and when we give in to her, she feels full and doesn't want to eat meals. Even though she feels satisfied, however, she would starve if that's all she ate. Her natural hunger and thirst, created to keep her alive, can be thwarted if she responds with a constant diet of junk food.

When I don't long to be in an ever more intense love relationship with God, I can begin watching my diet. Am I eating too much junk food—things that fill my time and mind but don't nourish that spot within me that needs to be right with God in order to stay alive? Am I content to live as good as my neighbor, co-worker, or family, rather than comparing my love to God's love for me?

As Christians, and particularly as Mennonites, we have been known for our acts of mercy, love, and peacemaking. These are all actions that for those who are truly happy doing them, have been undergirded by the longing for right living that the fourth beatitude blesses.

Longing, however, is not easily detectable. It's easy to see the outgrowth of good deeds and try to emulate them without laying the foundational work of being, of hungering and thirsting after justice, of receiving the blessing of being filled. Longing is an attitude that needs a daily readjustment. To hunger and thirst after an ever-growing relationship with God is the vocation of every follower of Jesus Christ.

Sandra Drescher-Lehman lives with her children and husband, John, in Richmond, Va. She is a social worker and freelance writer.

FUTURE CAMP COUNSELOR

Someday he'll be a mentor and friend to younger kids. Teach him how to listen—by listening to him now.

Jubilee
GOD'S GOOD NEWS

Jubilee, God's Good News.
A children's Sunday school curriculum.

Contact: Mennonite Publishing House 1 800 245-7894

Enrollment holding steady at church colleges this fall

Scottdale, Pa. (EMC&S/GC/HC)—Enrollment figures are generally holding steady at the three churchwide colleges this fall. Eastern Mennonite College (EMC), Harrisonburg, Va., and Goshen (Ind.) College report gains from last year, while enrollment at Hesston (Kan.) College dropped slightly.

EMC&S: Total enrollment of Eastern Mennonite College & Seminary is 1,113 this fall, up from 1,088 students enrolled in fall 1992.

The college has 962 students compared to 960 a year ago, while the seminary has 135 students, up from 128 last year. In addition, 18 students are participating in the new masters in counseling program, the first other-than-theological graduate-level program to be offered at EMC&S.

Robert M. Bontrager, director of enrollment management, attributes the strong enrollment numbers to an "excellent student retention rate," a 230-member freshman class, and "aggressive work by the college and seminary admissions staff." He also cites the higher proportion of full-time students in the college, up to 903 from 889 last year.

Goshen College: In contrast, part-time students continue to be a growing factor at Goshen College. Of a total enrollment of 1,120 people (compared to 1,090 in 1992), this year 166 students take less than 10 hours of credit.

Another 46 students are registered in two curriculums aimed at those over 25 with two years of previous college credit. First-year students at Goshen number 233.

Lancaster (Pa.) Mennonite High School is celebrating a record enrollment of 780 students this fall. Enrollment figures of other member schools of Mennonite Secondary Education Council are listed below.

	1993	1992	1991
Belleville MHS: (grades 10-12)	38	26	28
Bethany CHS:	207	226	232
Central CHS:	212	207	206
Christopher Dock MHS:	342	336	333
Eastern MHS: (grades 7-12)	289	278	262
Iowa MS:	169	182	174
Lancaster MHS:	780	735	693
Rockway Menn. Collegiate: (grades 7-13)	331	303	232
Sarasota CS:	125	117	117
Western MS:	127	120	114

Curriculum completed. *Atglen, Pa. (MPH)*—Tamara Pezzotti and Kurtis Mast, grade two students at West Fallowfield Christian School here, retell a Bible story to their teacher, Lois Gehman. Retelling the story by the students to the teacher is one of many activities found in the new Bible curriculum *Journeys with God* developed for Christian elementary schools. Sponsors of this curriculum are the Mennonite Elementary Education Council, Mennonite Board of Education, and Mennonite Publishing House.

These figures are all the more encouraging because projections had been for a slight drop, as had been the case since 1990-92, according to director of advancement Rich Gerig.

He credits the success to the admissions staff and the financial aid department for helping students during difficult changes in state and federal aid program. Also attractive to new students are the new recreation-fitness center, to be completed in December, as well as the renovated science hall and new Schrock Science Annex.

Hesston College: At the end of the first week of classes, Hesston's enrollment stood at 422 full-time students and 55 part-time students for a total of 477. Last fall students numbered 508. The college's full-time equivalence for the fall is 447, down 18 from a year ago.

Associated Mennonite Biblical Seminaries: Although overall enrollment at AMBS is down from 164 in fall 1992 to 143 this fall, the percentage of full-time students has remained the same, according to Ruth Ann Gardner, registrar.

The seminary continues to attract a number of international students, such as Jorgen Bjerrum. Last year Bjerrum was studying theology in Denmark. He began reading about the Anabaptists and became so intrigued that he moved his family to Elkhart, Ind., for a period of study at AMBS.

Mission school trades soup labels for a van

Glendale, Ariz.—More than a half million Campbell soup labels were sorted and counted this summer for a new 15-passenger van for the Hopi Mission School at Kykotsmovi, Ariz.

But another 325,000 are still needed.

Principal Don Diller, a member of Trinity Mennonite Church here, initiated the project. Packages of labels come to the school daily from churches across the United States and Canada. Several years ago, computers for each classroom and the office were acquired this way.

One million labels are needed for a van, but Campbells was expected to double the 500,000 which had been collected. Then it was discovered that only 20 kinds of labels are eligible for doubling. Thus began the huge task of recounting.

Individuals from Trinity, Good Shepherd, First Mennonite, Grace Mennonite, and Glencroft Retirement Center lent a hand. And what began as a big headache Aug. 9 turned into a party by Friday evening as the last labels were sorted.

The final 325,000 labels are due by February 1994. The front part of the label of any Campbell product may be sent to: Hopi Mission School, PO Box 39, Kykotsmovi, AZ 86039. The school hopes to have the van delivered by next fall.

—*Jane Herstine Friesen*

Peace may prove to be 'as challenging as war' for MCC in Middle East

Winnipeg, Man. (MCC)—For the 50 years Mennonite Central Committee (MCC) has worked with Palestinians in the Middle East, MCC has dealt with the effects of war, terrorism, and oppression. Now MCC is preparing to deal with something new in the region: peace.

"This peace may be as challenging for us as war," says Ed Epp, MCC Middle East Secretary.

Epp predicts more violence in the short term as both Palestinian and Israeli leaders experience opposition to the recently signed accord.

"A whole generation—Palestinian and Israeli alike—has grown up shaped by conflict. It will take years, perhaps even generations, for people to adopt new views of the enemy," he says.

Martyr cards. Young Palestinians, for example, collect "martyr cards"—images of young people killed in the uprising against the Israelis.

Alain Epp Weaver, MCC teacher in the Israeli-occupied West Bank, says many young boys there collect pictures of Palestinian youth killed in clashes with Israeli police and soldiers.

"When young men are killed, the family often gives copies of recent pictures to mourners," Epp Weaver reports. Some pictures are collected in albums, "creating a pantheon of Palestinian heroes."

For Epp Weaver, the contrast between North American youngsters who collect sports cards and Palestinian youth who collect "martyr cards" was striking.

"A student of mine once wrote that he cries himself to sleep at night, mourning his lost childhood," he says. "The curfews, the roadblocks, shooting, stone throwing, and other results of occupation and resistance have created a climate where children are politically knowledgeable beyond their years. Martyr cards are one disturbing reminder of the stolen childhood of Palestinian boys and girls who have lived under occupation."

Role for peace churches. In this context of long-term conflict, "MCC is needed more than ever," Epp says. "The peace churches have an important role to play."

John F. Lapp, MCC country representative in the West Bank, agrees. "Conflict resolution, which MCC has supported there for years, may become even more critical as the tensions of state-building come into play," he says.

He notes that since the long-term well-being of Palestine depends on the new state's ability to build a peaceful, stable, and democratic nation, a major goal for MCC will be to "help get the new state off to a healthy start."

Early in 1994 MCC is sponsoring a trade mission to Palestine. The mission, comprised of Canadian and American Mennonite and Brethren business persons, will visit the region to explore ways of forming joint enterprises with Palestinian entrepreneurs.

CPT launches campaign against violent toys

Minneapolis, Minn. (CPT)—This fall Christian Peacemaker Teams (CPT) is calling for an end to violent toys. As preparation for the Advent season, congregations are encouraged to plan worship services and vigils protesting the sale of violent toys and encouraging members—and shoppers—to think before they buy.

"For many people safety is a consideration in choosing toys for children, but few shoppers think about the risks of buying toys which glamorize violence," says CPT staff member Jane Miller.

A survey on the impact of the Teenage Mutant Ninja Turtles found that 91 percent of responding teachers have witnessed higher levels of aggression in the classroom, inspired by the "heroic" violence of the Turtles. At the same time, children and adults alike argue that Teenage Mutant Ninja Turtles are decent toys for children because their characters fight for justice and peace.

"Our children are once again learning that the way to peace is through violent struggle," Miller explains. "In addition they remain uneducated about the possibilities of creative problem solving through conversation and negotiation."

Worship resources and alternative toy ideas are available from CPT.

A toy of violence is a toy that:

- Teaches that war is an acceptable way of settling disputes.
- Encourages play at hurting and killing others.
- Falsely glamorizes military life, combat, and war.
- Reinforces sexist stereotypes of male dominance and female passivity.
- Depicts ethnic or racial groups in a negative way.
- Fosters unnecessary aggressive competition.
- Creates the need for an enemy.
- Hurts other children or animals.

What you can do:

- Gather a group of friends and hold a vigil or organize a protest against the sale of violent toys.
- Plan an alternative toys fair.
- Write to local toy stores and the editors of local papers encouraging retailers not to sell, and consumers not to purchase, toys which promote violence, racism, and sexism.
- Organize a war toys turn-in at schools or churches where children can discard violent toys, or swap them for teddy bears or other donated toys.
- Present a special message to children during a worship service or Sunday school.
- Use violent toys as a discussion topic for adult Sunday school or youth groups.

Integration group meets with Virginia leadership

Harrisonburg, Va.—How can areas of the Mennonite Church (MC) who have no contact with General Conference Mennonite Church (GC) get involved in the discussion on integration? And vice versa?

This question was highlighted in discussions with Virginia Conference leadership when the Integration Exploration Committee (IEC) met for the eighth time Sept. 18-20.

Congregational feedback sheets from the packet on exploring MC/GC integration have begun to come in, the committee noted. An initial analysis of the feedback will be done in December.

The IEC plans to have a proposed recommendation on the question of integration out to the General Boards in early spring of next year. The proposed recommendation will then proceed to the regional districts and conferences in later spring. Feedback on this document will be processed for the final recommendation to be made at the combined 1995 Assembly in Wichita, Kan.

Subcommittees have already looked at structures for higher education and overseas missions in a combined GC/MC church. A new subcommittee will now

Youth encounter other cultures. *San Antonio, Tex.*—More than 70 youth came from as far as Minnesota and Pennsylvania to serve at the Mary/Martha House here this summer. The service/learning center is owned by Mennonite Board of Missions. At left, Tim Lopez from Rocky Ridge Mennonite Church in Quakertown, Pa., plays with children from the Presa Community Service Center.

"I was surprised at how quickly the kids got attached to people," said Venus Snider of Anchorage, Alaska. "All you had to do was smile, and they would be a friend for the rest of the time."

One participant from Lansdale, Pa., became more aware of his affluence by painting an elderly woman's house. "Going into a poor area each day opened my eyes to a very different way of life. It was amazing to see how much I took for granted. Seeing the inside of Mrs. Vela's house made me realize how much I have, and I hope that I will change my lifestyle to a less extravagant one."—*John Lichty*

work on models for congregational life, publishing, and congregational resourcing. The Mennonite Church has divided these areas between the Mennonite Publishing House and Mennonite Board of Congregational Ministries. In the General Conference Mennonite Church, publishing and congregational resourcing are both lodged with the Commission on Education.

At this meeting, the IEC looked at GC and MC differences in authority, accountability, and decision-making processes.

The Mennonite Church has a tradition of disciplining individual congregations, while the GCs don't, noted MC general secretary James Lapp. "The reality is that it's very difficult or unusual that a whole congregation is disciplined. . . . But it does worry some [MC] people who feel that we are falling away from discipline as a church and that joining the GCs would just speed this process."

However, "the General Conference and some of its area conferences have a provision in their bylaws to dismiss a congregation from membership for 'just cause,' " said GC general secretary Vern Preheim.

Committee members pointed out that both church bodies have had some history of congregations who are unable to deal with the plurality of practice and have left the conferences.

When it comes to decision-making, there has been convergence between the two denominations, the IEC observed.

"MCs have a tradition of discernment with a view toward consensus with growing dependence on parliamentary procedure," Lapp said, "while GCs have open discussion with parliamentary procedure with a growing move toward processing with area conferences."

As indicated by lengthy discussion at this meeting, the issue of whether to focus on a binational conference or national conferences continues to be a thorny one. "What is clearest is that the two countries have different agenda," said Ruth Naylor of the GC Central District.

"We need to note that current structures can't remain, but there is reluctance to change," Lapp said.

Integration implications to be continuing agenda for publication board

Hesston, Kan.—"Getting to know you, getting to know all about you. . . ." Though members of the Mennonite Publication Board didn't sing those words when they met here Oct. 1-2, they well could have.

This fall's MPB meeting focused on learning about the General Conference Mennonite Church (GC)—"our inlaws if merger of the GCs and MCs takes place," as board member Ron Guengerich put it. Guengerich and his congregation, Whitestone, hosted the board for this session.

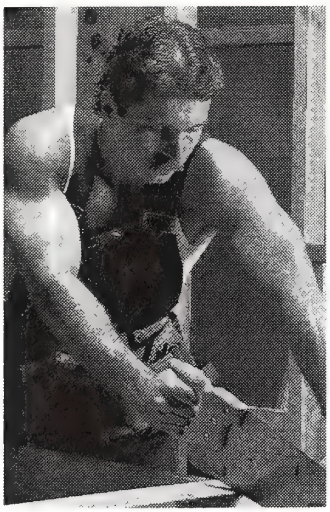
Publication board members visited GC headquarters in Newton during their two-day meeting. They also learned GC history at the Kauffman Museum in Newton and toured two large GC churches: Alexanderwhol in Goessel and Eden in Moundridge.

In this setting, possible integration of the Mennonite Church with the GCs surfaced several times. Noting there has been more cooperation between these two groups in publishing than in any other area, the board asked: "Are there ways we should change our structure so that more cooperation can happen, whether or not integration takes place?"

Board members also noted they are responsible for managing a $15 million publishing business for the Mennonite Church. "What decisions need to be made to keep that business financially strong through the integration process?" they asked. They agreed to work at finding answers to these questions at their next meeting in February 1994.

The board heard from MPH treasurer Reuben Savanick that the publishing house is just breaking even this year. "We are where we have been historically for many years," said Savanick. "We're very close to making it and very close to not making it."

Savanick reported MPH has been able to get more of its products to pay their own way recently. While almost 50 percent did not make money 10 years ago, only seven of 37 MPH products and services do not currently cover their own expenses.—*J. Lorne Peachey*



This photo is featured in "Muscular Christianity," an advertisement that challenges people to put their faith into action "by choosing a life of giving, instead of a life of merely getting."

Ad brings mixed bag of reader responses

Harrisonburg, Va. (MBM)—Although some Mennonites have given "Muscular Christianity" the cold shoulder, 164 intrigued readers to date have called in response to the Mennonite Board of Missions (MBM) Media Ministries advertisement placed in the July 26 issue of *Newsweek* magazine.

The ad, directed to persons outside the Mennonite Church, pictures a muscular man doing carpentry work. The message states that "In the Mennonite Church, some of our most satisfying work-outs take place not in gyms but in the yards of hurricane victims and the homes of the poor" and encourages persons to check out a Mennonite church.

Some 16 Mennonites have registered complaints about a "macho, sexist" secondary message in the ad. "I object to 'selling' the message with stereotypical male body-builders," noted Muriel Bechtel, Toronto, Ont., on a response form sent to Mennonite pastors along with free ad copies for placement in a local paper. Twenty churches reported placing the ad in local newspapers.

"[The ad] is very individualistic," wrote Mary Beth Lind, Harman, W.Va. "What happened to servanthood, discipleship, prophetic voice, and community?"

"The ad was chosen to appeal to the unchurched audience," says Kenneth J. Weaver, MBM Media Ministries director. "Baby boomers and younger are often into body-building, and this ad gently pokes fun saying 'there is something more' and suggests using muscles to help others. It also emphasized the fact that Mennonites feel strongly that Christian faith should be lived through the week."

A reporter for the *Daily Intelligencer* in Doylestown, Pa., was among respondents who called to say she was "impressed with the ad and the concept." She thought the ad was well done and "didn't recall seeing a group like the Mennonites do anything similar."

The ad appeared at the height of the Midwest flooding, but not by design. The ad was chosen and scheduled for *Newsweek* long before the flooding began. Another surprise was that the cover of that issue featured a Missouri Amish man shoulder-deep in muddy water.

Callers were sent *True Discipleship*, a paperback by Glenn Egli, and the brochure "Welcome to Our Family of Faith." Some 134 desired and received information on a local Mennonite congregation.

According to the newsmagazine's research department, as many as 3.1 million of the 4.4 million readers in the six states carrying "Muscular Christianity" would have either noticed, could remember the sponsor, or read most of the ad.

"We accomplished our primary goal of giving visibility and sending a prophetic message to the public in a way that congregations cannot do," says Allen Angell, MBM Media Ministries marketing manager.

Abuse survivors celebrate healing

Paris, Ont. (MCC Ontario)—Fifteen Mennonite and Brethren in Christ women met here Sept. 17-19 to celebrate their healing from experiences of abuse. The two-day retreat was planned by a group of survivors, in cooperation with Mennonite Central Committee Ontario's office on family violence concerns.

The retreat began with a worship service in which the women each poured a vial full of water into a large pottery bowl. Lorraine Dick, retreat planning committee member, spoke about how the element of water unites women through time and space, and how it represents cleansing and healing.

In an address to the group, Gail Kunkel noted that "survivors of abuse who are finding healing are like those survivors of war who find, amidst the rubble and destruction around them, a small undamaged clay pot. As these survivors look around, they find that others nearby are also climbing out of the rubble, also clutching items still whole.

"This is how we find hope in the darkness—in discovering that part within us that is still whole, and in finding other survivors who are doing the same," Kunkel said.

In the concluding worship service Sunday morning, each participant filled her vial with some of the water mingled in the pottery bowl, as a symbol of how she would take part of the group with her. The water that remained was poured into a river flowing past the retreat center grounds.

MCC
BIKE OREGON
1994

August 8-12, 1994
Organized by West Coast MCC

Cycle Oregon's coastline and Willamette Valley on this first-ever Bike Oregon tour for the benefit of MCC.

For information contact: West Coast MCC, Gwen Peachey, 2713 Arnold Way, Corvallis, OR 97330
(503) 754-6336

• **Record broken—again.** For the third year in a row, Canadian farmers have donated a record amount of grain to the Mennonite Central Committee (MCC) Canada account in the Canadian Foodgrains Bank. A total of 10,250 metric tons (MT), worth $1.3 million (Canadian), was donated by over 1,000 farmers—up from 8,720 MT last year. In the past year, MCC Canada has shipped 16,500 MT of grain to Zimbabwe, Zambia, Mozambique, Sudan, India, Iran, Somalia, and Ethiopia.

• **Refugees arrive in Canada.** The first Bosnian refugees sponsored by Mennonite Central Committee (MCC) B.C. arrived in Vancouver Sept. 20. The family of three is being supported by a Mennonite Brethren congregation. According to Maryann Boschman of MCC B.C., the family fled the city of Mostar in spring of 1992 to escape ethnic cleansing. They relocated to Serbia, where they applied to come to Canada. On Sept. 15 Boschman received an urgent request from Canada Immigration to help find a sponsor for the family, which was in danger. Willingdon Church in Burnaby agreed to sponsor the family on short notice. MCC B.C. has four other requests to sponsor Bosnian refugees.

• **Store chains try Choice.** After months of negotiating, Wal-Mart has agreed to test market Choice Books in Pennsylvania, Maryland, and Virginia, according to John Bomberger, development and marketing associate for Choice Books in Harrisonburg, Va. Choice Books has also recently received approval to place racks in the 250-store Acme chain in the northeast United States.

• **Planting begins.** Some 5,000 Sudanese families who recently fled to Uganda are planting seeds with tools purchased with Mennonite Central Committee (MCC) funds. The seeds and tools are part of MCC's $250,000 (U.S.) effort to provide agricultural supplies to Sudanese war victims as a supplement to food shipments. Original plans called for all the tools and seeds to go to southern Sudan. However, in late July fighting broke out near the Sudanese villages of Yei and Morobo, driving more than 50,000 Sudanese across the border into Uganda. The MCC supplies were warehoused in Uganda; tools were given to the arriving refugees so they could plant gardens around their homesteads. Eric Olfert, MCC Africa co-secretary, remarked "the seeds and tools were more timely than we could have planned if we had known how events would go." To date, MCC has received $113,000 for this project.

• **College cited for fifth time.** For the fifth time in six years, Goshen (Ind.) College has made the grade as one of the best colleges in the country, according to *U.S. News and World Report.* The annual survey ranked Goshen in the fourth quartile of the 140 national liberal-arts colleges cited.

• **Scholar-athlete chosen.** Good grades and athletic ability combined into a chance for high school sophomore Jennifer Rice to join 2,000 students from around the globe to compete in the World Scholar-Athlete Games this summer in Rhode Island. Rice, of Emmanuel Mennonite Church, Surprise, Ariz., competed in volleyball as well as various academic subjects.

• **Trust fund established.** A trust fund which will provide scholarships to Native students and help Native groups obtain access to urban garden plots has been created by Mennonite Central Committee (MCC) Canada and the Conference of Mennonites in Canada (CMC). The Jubilee Trust Fund is the result of a "loony" idea to invite Canadian church members to donate 92 "loonies" (dollar coins) to MCC and CMC as a way to mark the 500th anniversary of Columbus in the Americas. Nearly $19,000 was raised through the campaign; with additional contributions a total of $43,000 is now in the trust fund.

• **Program expands.** After eight years of operation with RV sites and a growing complex of cottages and motel rooms, the Williamsburg (Va.) Christian Retreat Center made a leap forward this summer when its first camps for children were held in June and July. Some 45 children attended the first junior camp (ages 8-10) and junior high camp (ages 11-13). The retreat center is affiliated with the Virginia Mennonite Conference.
—*Esther S. Buckwalter*

Maclin visits West Africa. *Abidjan, Côte d'Ivoire (MBM)*—"We bring you greetings from your African-American brothers and sisters in North America. It is a great encouragement for us to see the Lord at work, building his church in the motherland." With these opening words, Stan Maclin (standing, right), president of the African-American Mennonite Association, addressed students and church leaders here during a visit to West Africa Aug. 22-Sept. 3.

Maclin traveled with Steven Francisco and Michael Littlejohn of Calvary Community Church (Hampton, Va.) and Isaac Cofie from the Ghana Mennonite Church. Mennonite Board of Missions worker James Krabill (standing, left) served as the group's translator in Côte d'Ivoire.

• **New appointments:**

Ron Dueck, vice-president of group insurance, Mennonite Mutual Aid, Goshen, Ind. Dueck most recently served as group insurance manager of MMA.

Rosario Leanos Luna, board of overseers, Hesston (Kan.) College. She is a prekindergarten teacher and attends Good News Mennonite Church in Mc Allen, Tex.

Larry Nikkel, director of member services, Mennonite Health Services, effective Dec. 1. Nikkel previously served as executive director at Prairie View, Newton, Kan.

• **Pastor transitions:**

David Foncannon was installed as pastor of Pueblo (Colo.) Mennonite Church on Aug. 29.

Vincent Frey, Martins Mennonite Church, Orrville, Ohio, has moved to Hopewell Christian Fellowship, Telford, Pa. His address is 130 Penn Ave., Hatfield, PA 19440; phone 215 362-0498.

• **Missionary transitions:**

Mary Beyler returned to Japan Sept. 1 following a one-year North American assignment with Mennonite Board of Missions. Since 1988 she has served with an emerging Mennonite congregation. Her address is Sakura Machi 4-12, Kitami, Hokkaido 090, Japan.

Phyllis Frey, Shipshewana, Ind., began a one-year assignment in Israel Sept. 15. The overseas mission associate with Mennonite Board of Missions will serve as hostess at Nazareth Hospital.

Marian and Wes Newswanger returned to Kenya Sept. 12 after a three-month home leave. The Eastern Mennonite Missions workers plan to serve two years in community development. Their address is PO Box 512, Suna-Migori, Kenya.

Rose and Mervin Stutzman and family of New Paris, Ind., have begun a one-year assignment at Academia Menonita Betania in Puerto Rico. Stutzmans are overseas missions associates with Mennonite Board of Missions.

Neta Faye and Marvin Yoder concluded a three-month North American assignment and returned to Japan Sept. 20. The Mennonite Board of Missions workers relate to several Mennonite congregations and provide leadership training. Their address is Satomigaoka 3-6, Ashoro-cho, Ashoro-gun 088-37, Japan.

• **Coming events:**

Young adult retreat, Camp Amigo, Sturgis, Mich., Nov. 12-14. Features input by the contemporary Christian band "Project Output." Information from 616 651-2811.

Dedication service and open house celebrating the new meeting-house of Southmost Mennonite Church, Florida City, Fla., Dec. 3-5. Information from David Hunsberger, 305 248-0390.

• **New resources:**

An Advent drama is available in the October general edition *Builder*. "The Camels of Advent" by Jim Yoder and Lois Amstutz is written as a 6-part reader's theater piece. Available from Mennonite Publishing House, 800 245-7894.

Christmas resources from Alternatives offer ideas for celebrating the true reason for this holiday. Includes Sunday school materials, plays, gift-giving ideas, activities, etc. Ordering information available from New Call to Peacemaking, 717 859-1958.

Journeys with God, a Bible curriculum for Christian schools (material includes kindergarten through grade eight), is available from Mennonite Publishing House. Information from 800 245-7894.

MCC Christmas Fair packet provides materials for a gift-giving "fair"—in which money normally used to buy presents supports Mennonite Central Committee projects around the world. Packet includes: fliers detailing projects to support, a special card and envelope to announce the gift, card inserts that briefly describe the chosen project, and suggestions for how a group might use the materials. Available from 204 261-6381 (Canada) or 717 859-1151 (U.S.).

Giving calendar for 1993-94. Mennonite Central Committee 30-day calendar highlights a blessing for each day, such as fresh vegetables, books, and medicine. Daily Scripture references make the calendar a devotional as well as a sharing exercise. Available from 204 261-6381 (Canada) or 717 859-1151 (U.S.).

January Interterm

January 5-28, 1994

Take a full seminary course in three weeks.

Choose from:
- Anabaptist Theology
- Christianity & World Religions
- Education in the Congregation, *Jan. 25-27 at Mennonite Publishing House*
- Church in the City, *based in Washington, D.C.*

Call (703) 432-4260

EASTERN MENNONITE SEMINARY

Harrisonburg, VA 22801

• **Job openings:**

Administrator, Freeman (S.D.) Academy, a Christian school offering grades 5-12. Must have secondary principal certificate or be willing to pursue this endorsement. Full-time position begins July 1, 1994. Information from search committee chair Everett Waltner, R. 3, Box 32A, Freeman, SD 57029; phone 605 925-7766.

Administrator/director of nursing, Greenwood Court Seniors' Complex, Stratford, Ont. This new facility opening July 1994 includes a 45-bed long-term care component, 16 bed-sitting suites, and 85 apartments. Submit résumé by Nov. 10 to executive director Rae H. Nafziger, Tri-County Mennonite Homes, 200 Boullee St., New Hamburg, ON N0B 2G0; phone 519 662-2718.

Director of nursing for 62-bed skilled nursing facility, AuSable Valley Home, Fairview, Mich. Applicants must have experience in geriatric nursing, good communication and administrative skills. Position available Nov. 15. Contact AuSable at 517 848-2241.

Manager, Williamsburg (Va.) Retreat Center. One-year interim position begins Dec. 15, 1993. Duties include day-to-day management of the facilities and staff. Prior experience in retreat setting desirable. Contact Robert W. Mast, 2314 Mt. Pleasant Rd., Chesapeake, VA 23322; phone 804 482-3435.

Staff, Academia Menonita, San Juan, P.R. Positions for the 1994-95 year include: *librarian*, *physical education* instructor, high school *science* teacher, and *music* teacher. Contact director Bryan J. Stauffer at 1751 Asomante St., Summit Hills, San Juan, PR 00920; phone 809 783-1295.

• **Change of address:**

Otho H. Horst, Gaithersburg, Md., to 655 N. Murphy Ave., El Dorado, AR 71730.

Messenger, the publication of Southwest Conference, has merged with the publication of Pacific District of the General Conference Mennonite Church. Its new address is 1348 N. Steven Ave., Reedley, CA 93654; phone 209 638-2063.

John and Edna Otto, from Perry, Ohio, to 1919-A N. Monroe, Hutchinson, KS 67502.

Andrew Frost Wade, Redmond, Wash., to 305 146th Pl. NE, Bellevue, WA 98007.

NEW MEMBERS

Emma, Topeka, Ind.: Shannon Troyer, Nate Jones, Nichole Reffett, Gavin Miller, Jennifer Weaver, Kari Miller, Randy Bontrager, Janice Bontrager, Omer and Mary Alice Bontreger, and Frank and Julie Ludwig.

Emmanuel, La Junta, Colo.: Reuben De Leon, Jr., and Heidi De Leon.

Ephrata, Pa.: M. John Nissley, Lois C. Nissley, and Lara N. Nissley.

Franconia, Pa.: Kalyn Gerber, Alex Tellado, and William Weidemoyer.

Freeport, Ill.: David and Karen Boettner.

Milford, Neb.: Duane and Reta Roth, James and ZoAnn Roth, Jonathan Roth, Jordon Roth, Eva Swarts, Katie Swarts, Josie Swarts, and Dave and Nancy Swarts.

South Colon, Burr Oak, Mich.: Charles Pomeroy, Sr., Barbara Pomeroy, Olivia Carr, Amanda Stauffer, Sally Pomeroy, Jamie Schrader, and Rita Carr.

South Hutchinson, Kan.: Aaron Ball, Erica Meadows, Melissa Pitzer, Teresa Schrock, David Troyer, and Lucille Troyer.

Sugar Creek, Wayland, Iowa: Jim Hooley, Elaine Hooley, Darin Graber, Jon Graber, Stephanie Graber, Danielle Miller, Craig Nebel, Landon Roth, and Jeri Yoder.

West Union, Parnell, Iowa: Tim Miller.

Zion, Broadway, Va.: Richard K. Early and Kay G. Early.

BIRTHS

Bauman, Steve and Marjorie Shantz, Heidelberg, Ont., Amber Michelle (second child), Sept. 1.

Campbell, Chris and Megan Forrest, Whitby, Ont., Madeline Jessie (third child), Aug. 24.

Dilliard, Michael and Yolanda Zook, Spring Mills, Pa., Autumn Blaze (first child), Sept. 24.

Harnish, Steve and Monica Hostetler, Elkhart, Ind., Lucas Benjamin (first child), Sept. 19.

Mast, Herbert and Rhoda Martin, Morgantown, Pa., Richard Herbert (fifth child), born Nov. 16, 1991, adopted June 18, 1993.

Miller, Jonathan and Diane Spires, Engadine, Mich., Nathanael David (first child), Sept. 4.

Miller, Mike and Marcia Swarm, Middlebury, Ind., Bryce Michael (second child), Aug. 30.

Riley, Kip and Nelda Friesen, Milford, Neb., Micah Allen (second child), July 13.

Schrock, Von and Rita, Kidron, Ohio, Aubrey Kaylin (first child), July 17.

Snyder, Eugene and Sharon Martin, Waterloo, Ont., Hillary Candice (first child), Aug. 8.

Spinosa, Terry and Wendy Rush, Allentown, Pa., Domenic Francis (second child), Aug. 29.

Summers, Jeff and Jessie Trout, Narvon, Pa., Steven Richard (second child), Sept. 24.

Wingard, Lavern and Vicki Taylor, Middlebury, Ind., Brittany Michelle (second child), Sept. 13.

Yoder, Kaylene, Glendale, Ariz., Heather Carolyn-Marie (first child), Sept. 10.

MARRIAGES

Beidler-Lutz: Brent Beidler, Quechee, Vt. (Taftsville Chapel), and Regina Lutz, Hartford, Vt. (Taftsville Chapel), Sept. 18, by Martha Kolb-Wyckoff and Margot Trusty Pickett.

Carr-Kays: Brad Carr, St. Jacobs, Ont. (St. Jacobs), and Angie Kays, Bamburg, Ont. (Lutheran), Aug. 7, by Dieter Kays.

Christner-Weaver: Jerry Christner, Shipshewana, Ind. (Maple Grove), and Kimberly Weaver, Middlebury, Ind. (First), Sept. 11, by Eugene Troyer.

Davidhizar-Oyer: Paul Davidhizar, Phoenix, Ariz. (Trinity), and Ellen Oyer, Phoenix, Ariz. (Sunnyslope), Sept. 18, by Peter B. Wiebe.

Gascho-Schwartz: Kevin Gascho, Sturgis, Mich. (Locust Grove), and Tammy Schwartz, Burr Oak, Mich. (Locust Grove), May 29, by James L. Gascho.

Gerber-Miller: Jeremy Gerber, Kidron, Ohio, and Brenda Miller, Smithville, Ohio (Orrville), July 3, by Robert Schloneger and Barbara Moyer Lehman.

Helems-Mumaw: James Helems, North Lawrence, Ohio (Baptist), and Deb Mumaw, Orrville, Ohio (Orrville), Sept. 25, by Doug Nyce.

Hostetter-Breniser: Kevin Hostetter, Gap, Pa. (Old Road), and Nicole Breniser, Strasburg, Pa., Aug. 28, by Richard L. Buckwalter.

Melena-Troyer: John Melena, Milford, Neb. (Catholic), and Stephanie Troyer, Milford, Neb. (Milford), Sept. 11, by Robert Troyer.

Mestl-Erb: James Mestl, Omaha, Neb., and Gina Erb, West Point, Neb. (Beemer), Aug. 7, by Roger Hazen.

Miller-Cooley: Brad Miller, Smithville, Ohio (Orrville), and Tabatha Cooley, Cincinnati, Ohio, Aug. 14, by Robert Schloneger and John and Barbara Lehman.

Miller-Litwiller: Gerald Miller, Goshen, Ind. (Griner Conservative), and Lisa Litwiller, Hopedale, Ill. (Hopedale), Sept. 11, by Carl Horner and Robert Riegsecker.

Miszewski-Littlejohn: Jeffery Miszewski, Grand Rapids, Mich., and Patricia Littlejohn, McMillan, Mich. (Wildwood), Sept. 18, by John L. Troyer.

Nafziger-Yost: Shawn Nafziger, Parkesburg, Pa. (Old Road), and Jeanette Yost, Lancaster, Pa. (Old Road), Sept. 11, by Mike Lusby and Richard L. Buckwalter.

Reesor-Burkholder: Paul Reesor (Rouge Valley), and Nancy Burkholder, Markham, Ont. (Rouge Valley), June 19, by Steve Drudge.

Rychener, Brent and Laurie Fulle, Colorado Springs, Colo., Tess Elizabeth (second child), Sept. 17.

Saalfrank-Liechty: Michael Saalfrank, Doylestown, Pa., and Lisa Renee Liechty, Chalfont, Pa. (Blooming Glen), Sept. 25, by Truman H. Brunk.

Yarnell-Eifert: George Yarnell, Jr., Palo Alto, Pa. (Palo Alto), and Elizabeth Eifert, Pottsville, Pa. (Palo Alto), Sept. 11, by Gerald B. Richter, Sr.

DEATHS

Frey, Hettie Mae Brenneman, 87, Kalona, Iowa. Born: Feb. 25, 1906, Johnson County, Iowa, to William C. and Nancy Miller Brenneman. Died: Sept. 19, 1993, Iowa City, Iowa. Survivors—daughters: Rita Beyeler, Janet Showalter; brother and sisters: Paul Brenneman, Velma Yoder, Mabel Miller; 5 grandchildren, one great-grandchild. Predeceased by: Harry C. Frey (husband). Funeral: Sept. 22, Kalona Mennonite Church, by David Groh and Scott Swartzendruber. Burial: East Union Cemetery.

Hirstein, Eileen A. Fritsch, 78, East Peoria, Ill. Born: May 3, 1915, Del Rey, Ill., to Joseph and Mayme Conn Fritsch. Died: Sept. 26, 1993, Peoria, Ill. Survivors—sons: Roger E., Landis; sisters: LaVerne Luke, Vivienne Garner; 4 grandchildren, one great-grandchild. Predeceased by: Eldon G. Hirstein (husband). Congregational membership: First Mennonite Church of Morton. Funeral: Sept. 29, Washington, Ill., by Glen A. Horner. Burial: Glendale Cemetery.

Hoover, Anna Lea, 66. Born: Jan. 3, 1927, Rockingham County, Va., to Harry and Lula Knight Hoover. Died: Aug. 28, 1993, Harrisonburg, Va. Survivors—children: Danny, Larry, Kenneth, Joyce Baldwin, Lula Knight, Debbie; 7 grandchildren. Funeral and burial: Aug. 31, Mount Clinton Mennonite Church, by Paul Kratz and Kenneth Seitz, Sr.

Howe, Mildred, 72, Gap, Pa. Born: Jan. 24, 1921, Gap, Pa., to Harry H. and Sarah Slaymaker Howe. Died: Aug. 7, 1993, Lancaster, Pa., of heart failure. Survivors—brothers and sisters: Harold, Milton, Verna, Hazel, Thelma. Funeral and burial: Aug. 11, Old Road Mennonite Church, by Richard L. Buckwalter and Hershey Hostetter.

Kolb, Jacob Funk, 90, Souderton, Pa. Born: Dec. 14, 1902, East Vincent Twp., Pa., to Jacob Funk and Emma Buckwalter Kolb. Died: Sept. 9, 1993, Souderton, Pa., of Parkinson's disease. Survivors—wife: Mary Good Kolb; children: Homer E., Wilmer E., Ruth K. Essick; 9 grandchildren, 11 great-grandchildren. Predeceased by: Climena L. Ehst Kolb (first wife). Funeral services: Sept. 12, Souderton Mennonite Church, by Doug Jantzi; Sept. 13, Vincent Mennonite Church, by Richard Lindberg and Norman Kolb. Burial: Vincent Mennonite Church Cemetery.

He was ordained a minister in 1948 at Vincent Mennonite Church, where he served for 36 years.

Leister, Mabel Lauver, 96, McAlisterville, Pa. Born: Nov. 28, 1896, Evandale, Pa., to John H. and Clara Graybill Lauver. Died: Sept. 21, 1993, Belleville, Pa., of a stroke. Survivors—daughters: Grace Clark, Mildred Wertz; sister: Edna Kratzer; half sister: Mary Lauver; 5 grandchildren, 6 great-grandchildren. Predeceased by: Jeremiah Leister (husband) and two infant sons. Funeral: Sept. 25, Lost Creek Mennonite Church, by Roy L. Brubaker. Burial: Lauvers Mennonite Church Cemetery.

Shank, J. Clinton, 85, Harrisonburg, Va. Born: Aug. 6, 1908, Maugansville, Md., to Aaron and Ida Grove Shank. Died: Sept. 23, 1993, Harrisonburg, Va. Survivors—children: Faith Casey, Hope Stoner, Charity Showalter, Oren, John, Joy Yoder; brother and sisters: Floyd A., Violet Burkholder, Ida Frey; 11 grandchildren, 6 great-grandchildren. Predeceased by: Amanda Horst Shank (wife). Funeral: Sept. 26, Harrisonburg Mennonite Church, by Wayne North and Steve Yoder.

Stevanus, Lizzie Ann, 98, Cambridge, Ont. Born: July 21, 1895, Woolwich Twp., Ont., to Jacob and Villina Snider Cressman. Died: Sept. 13, 1993, Cambridge, Ont. Survivors—children: Myron, Paul, Richard, Grace Shantz; 23 grandchildren, 30 great-grandchildren. Predeceased by: Howard Stevanus (husband) and Mary Schiedel and Ethel Snider (daughters). Funeral and burial: Sept. 17, Bloomingdale Mennonite Church, by Amzie Brubacher and Rufus Jutzi.

Suter, Orpha Vada Blosser, 100, Harrisonburg, Va. Born: Jan. 18, 1893, Rockingham County, Va., to Daniel A. and Mary Showalter Blosser. Died: Sept. 13, 1993, Harrisonburg, Va. Survivors—daughters: Hazel Deputy, Kathryn Heatwole; 6 grandchildren, 12 great-grandchildren, 3 great-great-grandchildren. Predeceased by: Homer Rollin Suter (husband). Funeral and burial: Sept. 15, Weavers Mennonite Church, by Joseph C. Shenk, Daniel Suter, and Glendon Blosser.

Wenger, Goldie F. Heatwole, 89, Harrisonburg, Va. Born: July 16, 1904, Rockingham County, Va., to William M. and Katie Brunk Heatwole. Died: Sept. 20, 1993, Harrisonburg, Va. Survivors—husband: Oliver R. Wenger; children: Helen F. Layman, Dorothy S. Bellanca, Sheldon L.; siblings: William Heatwole, Jr., Marjorie Burkholder, Reba Shank; 10 grandchildren, 12 great-grandchildren. Funeral: Sept. 22, Virginia Mennonite Retirement Center, by Joseph and Edith Shenk, and Daniel and Catherine Longenecker. Burial: Weavers Mennonite Church Cemetery.

Newspaper

**********CAR-RT-SORT** CR-23
390200 51H 5115 292
MENNONITE BIBLICAL SEMINARY
LIBRARY
3003 BENHAM AVE
ELKHART IN 46517-1947

THE LAST WORD

Heading into the 21st century (2)

151 friends in 45 minutes

One joy of being Mennonite is to belong to a group with a strong emphasis on community. You can read few articles in this publication, for example, that don't have the word. Almost every Mennonite sermon I've heard has at least one mention of the idea.

Community is important to Mennonites. Not just as a concept. But as an experience.

Take the local congregation, for example. Is there one in which discussion and fellowship during "coffee hour" don't continue to rival Sunday school in popularity and participation? Indeed, if that isn't provided for formally, it's found informally at McDonald's or Barbara Joyce's restaurants (all open on Sundays).

Community is also important in the larger gatherings of the church. At least it was at Mennonite General Assembly in Philadelphia this past summer. There participants jammed the doorways and the hallways—sometimes even the restrooms—meeting old friends and making new acquaintances.

There were high school and college alumni, Voluntary Service buddies, Mennonite Central Committee personnel, Mennonite Disaster Service friends—all of us had hours of catching up to do in the minutes between business and seminars and worship sessions.

One genius of the Mennonite church is the number of people-oriented programs we have. These build ties that last a lifetime. They make community—community that gets maintained and nurtured as we get together.

But not without its problems. The children were the first to voice it at Philadelphia 93. "Come on, let's go," they were heard to say when their family stopped to greet one more friend. "Is there anybody you don't know?"

One of my 10-year-old friends found an enterprising way to deal with her frustration while her parents greeted and kissed and hugged their way to supper. She counted. In 45 minutes, she told me later, her parents stopped and talked with 151 different people. In the space of a city block. Then they ate!

But children weren't the only ones who found this "community" to be a bit too much. "I'm becoming aware here at Philadelphia how much I don't fit in," one delegate who had recently joined a Mennonite church said publicly. Others stood on the side and voiced their feelings more privately as they watched old friends catch up and new ones play "the Mennonite game."

Not that these aren't important. We live in a day of pluralism and fragmentation. If we would have community at all, we need to work to make it happen. That means keeping in touch with each other. It means renewing old friendships and building new links.

But we must also remember we do not build community for its own sake. Our community must strengthen and encourage us for our primary task: to take the good news in word and deed to our world. Community must also serve as the base to which we bring the lonely, the suffering, the confused, and the alienated for the help and the friendship they crave.

Hurting people are there, even in our midst. Look around when any group meets. You'll find them on the edges, watching, wishing they were in. Those of us who are must reach out to them, getting beyond our games and our memories.

Moderator David Mann attempted to have us do so at Philadelphia 93. "Don't just talk about the past," he suggested. "Share stories of what God is doing in your lives."

We tried, but it was difficult. There were just too many people with too much catching up to do.

Yet God's activity in our lives must become the basis on which we build our community. We must find ways to go beyond our common experiences of the past—good as those may be—to telling each other what God is doing for us now. When we do, persons who do not share our past will more readily find their place in our midst.

If there is to be a future for the Mennonite church as we go into the 21st century, this will be one of its keys: learning how to balance the need for a strong, healthy community with our mission—inviting others to join us in that community.—*jlp*

October 26, 1993

Gospel Herald

THE WEEKLY MAGAZINE OF THE MENNONITE CHURCH

The relation of the Christian to the state continues to need discernment—through prayer, Bible study, and conversation with one's fellow church members.

'Do not worry about how you are to speak or what you are to say. . . .'

When you get the call to jury duty

Now that the times in which we live have changed, jury duty is the place where Mennonites are most likely to be placed into conflict with the state.

by Gardner Hanks

The return address on the large envelope said "Office of the Jury Commissioner," so I knew what was inside: a summons for jury duty.

The letter instructed me to report in over a two-week period. It said that sometime during that period, I would be called to serve on a jury. It also asked me to fill out a form, giving some personal information, including my age, occupation, and arrest record. The letter informed me that there were no exemptions granted for jury duty, except for age or health reasons.

I live in Boise, Idaho, and because Boise is a small state capital which houses federal as well as local courts, a number of people from my church, the Hyde Park Mennonite Fellowship, have been called for jury duty. The subject has come up in our sharing time during worship; but until I was called, I had never thought that much about serving as a juror.

Now it was my turn, and during my two weeks,

ALSO IN THIS ISSUE

Perspective: when does justice become revenge? 5

When we enter mercy's revolving door 6

Mission agencies denounce recent violence in Mogadishu . . . 9

'Do I have the right to judge another? But if people like me refuse to sit on the jury, won't that turn the system over to those less sympathetic and more vindictive?'

I would explore many different feelings that I had about criminal justice, the state, and my role as a Christian.

When Mennonites maintained a stricter separation from "the world," we did not have questions about jury duty. We did not vote, we did not serve in government, and we did not sit on juries. That was the church's doctrine, and that is what individuals could appeal to if they felt they had to be excused.

But times have changed. Slowly, we have accepted other doctrines that have made us less separate from the world. We no longer have the old pat answers. While still maintaining a critical attitude toward the world, many Mennonites now believe that we can work within governmental frameworks to try to alleviate some of the world's sinfulness. Many of us work for government agencies, such as hospitals, schools, and libraries. This being the case, shouldn't we also be willing to lend our support to making the legal system fair and equitable?

For me this question was further complicated because one of my callings is to work with prison inmates. In a program called the Alternatives to Violence Project (AVP), I have met and talked with a number of inmates. I know that many come from extremely violent backgrounds, where they were physically and sometimes sexually abused as children. I know that many have undiagnosed disabilities, such as attention deficit disorder. I know that many are addicted to alcohol and other drugs and are receiving no treatment for their addictions.

In working with inmates, I have also come to know something about the prison system. In Idaho—and I suspect in most of the rest of the country—prisons are not designed to reform or redeem but to punish and to warehouse. Programming for inmates is minimal and dependent largely on outside volunteers. Prison rules make it difficult to maintain any kind of meaningful program, particularly since prisons are understaffed. This means that necessary facilities for programs, such as chapels or education buildings, are closed on weekends, when most volunteers have time to come to the prison.

It is only by the grace of God that an inmate will come out of this environment changed for the better. Many will come out more embittered and more violent than when they went in. Perhaps the only difference for them will be that they have learned better criminal techniques from their fellow inmates.

It was with this kind of knowledge that I went into jury duty. On the Friday of the first week, I was told to report to the commissioner's office on the following Monday afternoon. I spent the weekend wrestling with my thoughts about jury duty.

"Does the state have the right or the responsibility to protect itself—and by extension my family—from violent people? If it does have that right, shouldn't I support it by serving on a jury? But can I serve on a jury, knowing that to vote a defendant guilty will send that person to a situation that is not designed to redeem but merely to punish?

"Moreover, do I have the right to judge another human being at all? But if people like me refuse to sit on the jury, won't that really turn the jury system over to those who will be the least sympathetic and the most vindictive toward criminals?"

If we selectively refuse to participate in the system, we must also be prepared to help the system find alternatives.

These were some of the questions that came to me over that weekend. I spent more time in prayer than I had in months, and I went to the Bible again and again for answers. But none seemed to be forthcoming.

On Monday I reported to the jury commissioner, still not knowing what I was going to do. There were about 50 other people in the room. After waiting for some time, we were led to a courtroom, where we were told briefly about the case to be tried. It was to be a second degree murder trial. The defendant looked tough, but also scared.

After the judge had informed us about the case, he swore us in. No opportunity was given to say that we opposed oaths. We were told to raise our hands and swear or affirm. I did not raise my hand. No one noticed.

We were then told to go back to the jury commissioner's office to fill out preliminary information forms. Then we would be called back later in the week for oral questions. The forms asked for more personal information, inquired if we knew the defendant or any of the witnesses, and queried us about our general attitudes toward crime and punishment.

My crisis came when I got to a question that asked if there was any reason why I could not find a verdict based strictly on the facts of the case.

I thought about this question for a long time, but I still could not come up with an answer for myself. Finally, even though I knew that this was not a capital case, I wrote that I could not, by religious conviction, vote a person guilty if the punishment was death. I don't really know why I wrote this. Perhaps I just wanted the court to know that there were limits beyond which I would not go.

Over the next two days I continued to pray for guidance. I also discussed the situation with other members of my congregation who had been through jury duty themselves. All had experienced the same kind of feelings I was having.

Then, on Tuesday night, as I was doing my prayer walk, I felt a peace come over me. I realized then that I was not being asked at this point to witness about jury duty itself; I was simply to tell the truth. Somehow I knew this was what God wanted me to do—and that this would be witness enough.

I was called before the judge late in the afternoon on Wednesday. The court had been questioning potential jurors all day. I was the last one to be called. Everyone in the courtroom looked tired. The prosecutor asked me a few questions about my availability to serve. Then the defense attorney asked me some questions.

He wondered if my interest in AVP and my religious tradition would allow me to impartially judge a case that involved domestic violence. He showed me some pictures from an autopsy of a murder victim and asked if such pictures would affect my attitude toward the defendant.

The answer came to me, as I sat on the witness stand—and as I recall it now, I am reminded of the promise in Matt. 10:19: "Do not worry about how you are to speak or what you are to say; for what you are to say will be given to you at that time; for it is not you who speak, but the Spirit of your Father speaking through you."

I told the court there was nothing I could do about the violence that had already been done, but I would have a difficult time sending someone into a system where I knew that violence was likely to be done to him. I told the court of my feelings about prisons, based on my experience working in them.

There was no blinding flash of light. There was no argument; everyone seemed impassive. No one in the courtroom declared that they were now converted to work for a better system, nor did anyone speak against what I had said. I was simply told by the judge that I was "passed for cause," meaning I could still serve on this jury, unless the prosecutor or defense attorney used a preemptive challenge to remove me. I was then told I could go home.

Two days later the jury commissioner called to tell me that I had been preempted. She didn't say whether it was the prosecution or the defense who had challenged me.

So my two weeks of jury duty ended. It was a time of stress but also a time of learning. What were the results of my prayer and thinking about jury duty?

1. Although we may be more active in the world than we were in the past, we can still draw lines. Voting does not obligate us to support governmental systems that are inhumane and unchristian.

2. Confrontations with the state are something that we need to prepare for. Along with the draft, jury duty is the place where Mennonites are most likely to be placed in conflict with the state. The state is very adept at pulling us into inhumane systems by small steps. As individuals, we need to think about what we are going to do in advance, and church leaders need to do a better job of teaching about these issues.

3. We need to seek discernment as we go through the process. Prayer and the Bible are the places to start. But we should also seek out fellow church members who have already gone through these situations.

4. If we are going to selectively refuse to participate in the inhumane systems created by the state, we should also be prepared to help the state find more humane alternatives.

Although our witness may be viewed as negative by the state, we need to remember that we are bringing something positive, not something negative, to the world. Our actions, as well as our words, must speak of Christ's love for all and of his desire that all be redeemed.

If we can make this clear, then we are doing Christ's work, no matter what we decide to do about a summons for jury duty.

Gardner Hanks, Boise, Idaho, is a lead trainer for Alternative to Violence Project (AVP) and the Idaho Death Penalty Project coordinator for Amnesty International. He serves as an elder at the Hyde Park Mennonite Fellowship.

READERS SAY

I want to express my appreciation for your Sept. 14 issue dealing with abortion. All of your respondents struck exactly the right balance: recognizing abortion as sin while calling for compassion for women driven to this extremity and practical action to minister to the needs of these women.

Such a position is genuinely "pro-life." Tragically, it is the sort of position which the mass media—in their unrelenting effort to stereotype "pro-lifers" as callous, hypocritical, and potentially violent—will never deign to acknowledge.

Thanks once again for covering this difficult issue with sensitivity yet without compromise.

Paul C. Fox
Farmington, Pa.

I have just finished reading your issue on abortion (Sept. 14), and I must speak up. Because I do not want to get into any dead-end, foam-flecked arguments with my fellow church members, I must ask you to withhold my name and address.

I am a retired social worker who spent 17 years working in child abuse and family crisis.

Every time I see the hate-filled, screaming faces of the pro-lifers and the pro-choicers when they have one of their media events, I remember Alice.

At seven, Alice had to be removed from her home because of severe, long-term sexual abuse by her father. By age 11, Alice became promiscuous and out of control. At 16, she gave birth to a boy who had to be removed from her care because she sniffed paint constantly.

Alice moved back in with her father, along with three of her sisters and their illegitimate children. After a few months she came back in and told me she was pregnant again. She said she had made an appointment with her doctor for an abortion the next day, and she asked me to drive her there and back.

I tried to talk her out of it. I talked relinquishment and adoption until I was blue in the face, but she would have none of it. She said: "No! My family would never let me do it. They don't believe in giving kids away. I would have to keep it, and what if it's a girl? I could never do that to her!"

And I drove her to her appointment. Three days later I drove her back to get her tubes tied. She never told her family what she had done, and soon after that she dropped out of my sight.

I have come to the very sad conclusion that Alice made perhaps the only responsible and caring decision she ever made in her turbulent, sordid life. She did what was best, not for herself, but for her unborn child. What if it had been a girl?

I will remember Alice the rest of my life. That is why I will never march or sign petitions for pro-life, even though I do not believe in abortion.

Name withheld by request

While I can live with the Mennonite Church statement on abortion (Sept. 14), there are a few points that need to be sharpened.

1. The statement (in #3) about legislating morality for society is in reality nonsense. Any law passed is in effect legislation on morality. It is true that a law against abortion may not always prevent a woman from wanting or seeking an abortion. However, we do support other laws against killing. Martin Luther King once said, "We hear the familiar cry that morals can't be legislated. This may be true, but behavior can be regulated. The law may not be able to make a man love me, but it can keep him from lynching me."

2. I would like the statement to address the issue of the "hard choices," such as rape or incest. Many women report that in such cases abortion did nothing but add yet another victim, the baby, to the original crime. We should never punish the children for the sins of their fathers. In incest cases, the daughter is not protected when the evidence of the abuse is destroyed. Should we protect the perpetrator more than the two innocent victims?

Robert Slabach
Indianapolis, Ind.

Thank you so much for the *Gospel Herald* issue all about Philadelphia 93 (Aug. 10). We were two of the unfortunate ones not able to attend because of physical disabilities. We did pray for it and felt the Lord did bless.

The coverage of the assembly was well done. Thank you for all the work that went into it. We are keeping that issue to refresh our minds from time to time.

Gertrude and Warren Ziegler
Souderton, Pa.

"Take away from me the noise of your songs; I will not listen to the melody of your harps. But let justice roll down like waters, and righteousness like an everlasting stream."
—Amos 5:23-24, NRSV

Gospel Herald

Editor: J. Lorne Peachey

Assistant Editor: Cathleen Hockman

Editorial consultants: George R. Brunk III, Richard A. Kauffman, Martha Kolb-Wyckoff, Stuart Showalter, Diane Zaerr

Gospel Herald (ISSN 0017-2340) is published weekly, except for the third week of August and the first week of December, for the Mennonite Church by the Mennonite Publishing House. Subscription rate (in U.S. dollars): $27.50 per year; outside U.S. and Canada (air mail delivery): $47.50 per year. Group and bulk rates available. Call 1 800 245-7894.

Editorial and subscription address: *Gospel Herald*, 616 Walnut Avenue, Scottdale, PA 15683-1999. Telephone: 412 887-8500. FAX: 412 887-3111.

Second-class postage paid at Scottdale, PA 15683-1999. Lithographed in the United States.

Copyright © 1993 by Mennonite Publishing House.
Canadian subscriptions: second-class postage paid at Kitchener, Ont., publication mail registration no. 128562.

Gospel Herald is a member of the Associated Church Press and of Meetinghouse, an association of Mennonite and Brethren in Christ editors.

Postmaster: send form 3576 to 616 Walnut Ave., Scottdale, PA 15683-1999.

Vol. 86, No. 42: Oct. 26, 1993

Printed on recycled paper

Credits: cover by Dynamic Graphics, p. 9 by Ryan Sensenig, p. 10 by Larry Bartel, p. 11 by Dianne Warren.

When does justice become revenge?

The case of a former Nazi collaborator who eventually became a member of the Mennonite church raises difficult questions of mercy, justice, and forgiveness.

by Peter J. Dyck

His name is Jacob Luitjens. He has crossed many borders. From Holland to Germany to Paraguay to Canada and back to Holland. Fear drove him to escape Holland in 1946, and fear accompanied him on the plane back to Holland in 1992. A young man in 1946, he is now a 73-year-old grandfather.

Jacob Luitjens is a Mennonite. He was a deacon in the First United Mennonite Church of Vancouver, taught botany at the University of British Columbia, and has been described as "a quiet, wise, and sincere Christian."

But his past caught up with him. He was deported from Canada and sent back to Holland to stand trial for having "conspired with the enemy." The Nazis, of course.

Apparently, Simon Wiesenthal—the relentless hunter, determined to find the last man who persecuted Jews in Germany—found Luitjens in Vancouver. For nine years the Dutch government tried to have him extradited. Canada refused on grounds that he had done nothing wrong in Canada. But on Nov. 2, 1992, he was arrested on charges he had lied when entering Canada and again when obtaining Canadian citizenship. He was flown to Holland and imprisoned.

Jacob Luitjen's father had been a veterinarian in Roden, a village of about 5,000 in north Holland. The farmers were poor and their future bleak. Luitjens saw how Hitler brought change and hope to people in Germany in the 1930s and advocated the same formula—national socialism—for Holland. His son Jacob followed his father's example. When Germany invaded The Netherlands, Jacob collaborated with the enemy, the Nazis. For that he has been sent back to Holland to stand trial.

He had actually turned himself over to the Dutch authorities after the liberation of Holland in the spring of 1945. But when he saw the anger against anyone who had been friendly with the Germans during the war, he escaped. He made his way to a Mennonite refugee camp in Germany and ultimately went to South America with the refugees from Russia.

In Paraguay, Jacob confessed to the church, married, and had a family. He began teaching school. He was a quiet and respected member of the Mennonite community. In 1961, he went to Canada, where he soon established himself the same reputation. People respected him as a sincere Christian. One of his students says, "He was strict and demanding in the classroom. He was a good teacher."

Will a record like that mean anything in the Dutch court? Does it make any difference that the *Mennonite Weekly* of Holland writes: "If we start talking about who has committed wrong deeds, we could name a lot of other people in the Mennonite community besides Luitjens." Does it make any difference that in his village of Roden 20 other men joined the same *Landwacht* (Nazi) organization? They served brief prison terms; Luitjens escaped.

Dutch Mennonites would just as soon not talk about any of this. They find it emotionally upsetting. They say Luitjens should have turned himself in long ago. They say having forgiveness from God is not the same thing as having forgiveness from people. They say Luitjens never confessed and never asked for pardon. Luitjens, however, claims he has done both publicly—first in Paraguay and again in Vancouver.

So while we await the verdict, while his family in Vancouver agonizes, while his church prays for him, while Wiesenthal and others cry for "justice," should we not also remember Shakespeare's lines from *The Merchant of Venice*: "[Mercy] is an attribute of God himself; / And earthly power doth then show likest God's / When mercy seasons justice"?

Peter J. Dyck, Akron, Pa., and his wife Elfrieda have spent many years working for MCC. Part of their assignment after World War II was to shuttle refugees from Europe to new homes in Canada and Paraguay. Elfrieda was in charge of the Charlton Monarch, *the boat on which Jacob Luitjen made his escape from Holland in 1946.*

This article originally appeared in the Winter 1993 issue of Festival Quarterly *and is used here by permission.*

The beatitudes of Jesus (5):

When we enter mercy's

Mercy is not simply an emotion of pity. It is a depth of empathy and identification that calls forth an act of kindness for someone in need.

by J. Daryl Byler

"Blessed are the merciful, for they will receive mercy" (Matt. 5:7).

The detective locked the door behind me. I was alone with Leroy in the small interrogation cell at the police station. His right arm was handcuffed to a heavy metal table, and one ankle was chained to a huge eyebolt cemented into the floor. His shirt was stained with blood and his pale yellow skin tone made him look sickly.

In his desperation for a fix of crack cocaine, Leroy had held up several convenience stores hours earlier. During the third robbery, he was nearly shot by a cashier.

He was scared, and he sobbed as he confessed his crime. Like Job, he was ready to curse the day of his birth. He recounted the hollow pain he had lived with since his days as a soldier in Vietnam.

Leroy's dry tongue stuck to the roof of his mouth as he spoke with anguished and fearful words. *Would his wife leave? Would his family disown him? Would he lose his home?*

I was there as his pastor, not his attorney. To be sure, the legal system would grind out its justice in due time. But this was a moment that cried for mercy.

I heard Leroy's confession and prayed with him for God's mercy and grace. There was nothing else to do. It was a most pitiful moment.

Or was it a most sacred moment? I had gone to show mercy and kindness. But I left reminded once again of my own brokenness and my own need for a fresh experience of God's mercy in my life. It was our common need for mercy that bonded Leroy and me together in that moment.

"Blessed are the merciful," Jesus taught, "for they will receive mercy."

This fifth beatitude is appropriately sandwiched between two high ethical ideals for Christians: to "hunger and thirst for righteousness" (justice) and to be "pure in heart."

For Jesus' disciples, to hear about justice and mercy in the same breath should have come as no surprise. The prophet Micah gave this nutshell summary of God's requirements—"Do justice, love mercy, and walk humbly with God" (6:8). But though they are found in tandem, justice and mercy are sometimes in tension with one another.

The story is told of a mother who sought the pardon of her son from Napoleon. The emperor reminded her it was the man's second offense and that justice demanded his death.

"I don't ask for justice," the mother responded, "I plead for mercy."

"But," Napoleon said, "he does not deserve mercy."

"Sir," cried the mother, "it would not be mercy if he deserved it, and mercy is all I ask."

"Well, then," said the emperor, "I will show mercy." And the man's life was spared.

What does the Bible teach about mercy?

• ***Mercy is more than an attitude.*** William Barclay writes that the New Testament concept of mercy builds on the Hebrew word *chesedh*, "the ability to get right inside the other person's skin until we can see things from his eyes, think things with his mind, and feel things with his feelings."

But mercy is not simply an emotion of pity. It is a depth of empathy and identification which calls for some act of kindness. Lawrence O. Richards says mercy is "compassion expressed to meet human need."

It was in response to pleas for mercy that Jesus healed four blind men (Matt. 9:27-31. 20:30-34), the Canaanite woman's daughter (Matt. 15:22-28), and 10 lepers (Luke 17:12-14). And in the New Testament, the word for almsgiving or charity has the same root as the word for mercy. Mercy calls for an act of compassion to someone in need.

• ***Mercy is rooted in God's character.*** Mercy is at the core of God's being (Exod. 34:6). St. John Chrysostom once said, "Mercy imitates God and disappoints Satan."

Paul writes to the Ephesians, "But God, who

It is in showing mercy that we can really understand God's mercy. And it is then that we are also ready to receive mercy for our own failures and needs.

revolving door

is rich in mercy, out of the great love with which he loved us even when we were dead through our trespasses, made us alive together with Christ . . ." (Eph. 2:4-5). God's mercy reaches from age to age (Luke 1:50).

Mercy is God's choice, rooted in God's character (Rom. 9:15-23). Like the woman who pleaded with Napoleon for her son's life, mercy is never something we deserve. In no way can we control or manipulate the flow of God's mercy. Mercy is not something we order on demand like putting 50 cents into a Coke machine.

• ***Mercy is pleasing to God.*** The vast majority of biblical references to mercy speak of God as the agent of mercy. But while mercy comes primarily from God, it is equally clear that God expects us to show mercy as well.

Jesus taught his followers, "Be merciful, just as your Father is merciful" (Luke 6:36). He challenged the Pharisees to "learn what this means, 'I desire mercy, not sacrifice' " (Matt. 9:13). It was "the one who showed mercy" (Luke 10:37) who was lifted up as the hero in Jesus' tale about the good Samaritan; the one who failed to show mercy was the goat in the story of the unforgiving servant (Matt. 18:23-35).

Our acts of mercy are pleasing to God. It was the prayers of Cornelius and his acts of mercy (almsgiving) that were "remembered before God" (Acts 10:31).

God expects us to show mercy. James makes that quite clear to his predominately Jewish audience: "For judgment will be without mercy to anyone who has shown no mercy . . ." (2:13).

Perhaps our quickness to show mercy is a "litmus test" of the degree to which we have experienced God's mercy. Our acts of mercy are an indicator of whether we have caught the vision. Are we fully aware that we are utterly dependent on God's mercy in our lives?

But Jesus doesn't say, "Blessed are those who receive mercy, for they will be more merciful." At first glance, it appears that he may have gotten this beatitude backward. Did Jesus really mean we must first show mercy before we can receive mercy?

Maybe mercy is a bit like a revolving door. There are several points of entry in its circling rhythm.

Some folks, like Leroy or the tax collector in the temple (Luke 18:9-14), seem to readily recognize their need for mercy—and mercy is for precisely such people: people who know failure and brokenness. To acknowledge our need is to ready ourselves to receive mercy. Only then are we capable of receiving mercy—from God and from our sisters and brothers.

Our greatest acknowledgment of failure and need has the potential to become our greatest experience of mercy. Certainly one of my greatest moments of mercy is connected with being stranded as a hitchhiker in the desert of New Mexico!

But perhaps Jesus was pointing to the practice of mercy as another point of entry on mercy's revolving door—for those of us who have trouble admitting our needs. How often are we like the Pharisees who refused to own their "sickness" and sin? And those who recognize no need for mercy know no need for God.

Often, it is only as we show mercy to those with more visible needs that we find the courage to admit our own needs. A local judge sometimes asks me to serve as a mediator for domestic relations cases on his docket—marriages that have fallen apart and couples fighting over children and property.

It is only as we show mercy to those with more visible needs that we will find the courage to admit our own needs.

Many times as I listen to all that has gone wrong in these relationships, and attempt to be an agent of compassion in the midst of all the pain, I am reminded of the seeds of brokenness in my own marriage and family. As I see the brokenness in other relationships, I muster the courage to admit my own domestic failures—my too often critical spirit toward my wife and my seeming inability to fully focus on the needs of my children.

My congregation joins with a number of other churches in our city to sponsor Prison Fellowship Community Service Projects. Inmates come to stay in Christian homes for two weeks during which they help weatherize homes for needy families.

I remember well the skepticism of one "law and order" Catholic friend the first time his family considered hosting an inmate. Tom was uncertain whether the inmates deserved such kind treatment. But after opening his home to that first inmate, Tom was a transformed person. It was in showing mercy that he understood God's mercy—perhaps for the first time. Now he is the

(continued on page 15)

Getting vaccinated is no fun.

But neither is getting polio or diphtheria. Every year MCC transports vaccine 150 kilometers to remote Bwadlorens, Haiti, so 300 children can be vaccinated against life-threatening diseases. Just 17 cents U.S./21 cents Cdn. moves the vaccines 1 kilometer; $25.50 U.S./ $32 Cdn. pays for the trip.

Your gifts to MCC -- whether large or small -- help meet human need worldwide. Consider helping Haitian children stay healthy (mark your contribution B918-40) or assist with one of the following projects.

GOD ADDS The Blessing!

GIVE WHAT YOU CAN

Water for more rice
MCC provides cement and advice to Indonesian farmers who want to build irrigation dams to increase rice yields. $4 U.S./$5 Cdn. buys a sack of cement. Mark your contribution B709-31.

Learning to serve
Jobless youth in Cairo, Egypt, learn to lead Bible studies, and conduct camps and youth clubs through the Coptic Orthodox Church's deaconship program. $175 U.S./$219 Cdn. trains a youth for three months. Mark your contribution B853-70.

Hope and a home
Abandoned, abused women and children in Calcutta, India, find shelter, counseling and job training at All Bengal Women's Union Home. $893 U.S./$1,116 Cdn. helps a homeless woman become self- sufficient. Mark your contribution B708-60.

Mennonite Central Committee and MCC U.S.
21 South 12th Street, PO Box 500
Akron, PA 17501-0500
(717) 859-1151 (717) 859-3889

Mennonite Central Committee Canada
134 Plaza Drive, Winnipeg, MB R3T 5K9
(204) 261-6381

Mennonite agencies denounce violence in Mogadishu, Somalia

Akron, Pa. (MCC/EMM)—Since December 1992 when U.S. military intervened in Somalia, 31 U.S. citizens and 90 United Nations peacekeepers have died in violence there. The UN has not reported Somali casualties; these could number in the thousands.

"As agencies of the Mennonite churches, we feel compelled to speak out against the violence which has caused this loss of life," said Mennonite Central Committee (MCC) and Eastern Mennonite Missions (EMM) in an Oct. 14 statement to U.S. President Bill Clinton and UN officials.

"The deaths, and the pain that they bring to families in Somalia and in the United States, are a result of attempts to apply military solutions to the complex problems of Somalia."

"When we send out 28,000 men and women whose training is exclusively in the making of war, even on a humanitarian mission, we should not be surprised when they bring back a war!" explains Eric Olfert, MCC Africa co-secretary.

Mennonite workers in East Africa say they are deeply troubled about the trauma enveloping the people of southern Mogadishu, Somalia's capital, as the UN humanitarian mission continues to beget violence.

And they say they regret that North American media has focused on the UN hunt for Somali leader Mohammed Farah Aideed in Mogadishu instead of reporting on the hopeful peace initiatives taking root in other parts of Somalia.

The militarization of the conflict is generating strong anti-U.S. sentiment in East Africa. North American Mennonite workers in Somalia and in Nairobi, Kenya's capital and home to many Somalis, are facing increasing hostility. One worker in Nairobi was twice confronted by angry Somalis.

In Mogadishu, "helicopter gunships hovering overhead provide an eerie, continuous drone that permeates the heads and souls of people," says Bonnie Bergey, MCC/EMM Somalia concerns coordinator. Somalis fear they will be caught in the crossfire; this takes a heavy toll on their mental health. Bergey is a member of Landstown Community Church in Virginia Beach, Va.

"I would like to see a fraction of the money being spent on this 'war' go for education and medical facilities in Somalia and for training courses for Somalis who want to work and provide for their families," Bergey says.

About $1.5 billion (U.S.) has been spent on the military effort in Somalia as compared to $160 million on relief and rehabilitation.

Outside Mogadishu, grassroots peacemaking efforts have been effective, particularly in northern Somalia, also called Somaliland, where clan warfare has subsided. Markets again bustle with activity and few guns are seen.

Currently elders of four major and one smaller clan in Somalia's Sanaag region are meeting, seeking ways to live peacefully with one another. Talking is helping to relieve tension between the clans and resentment people harbor from past wrongdoing.

MCC supported the Sanaag region conference with $10,000. Elders said the conference could not have begun without MCC's grant.

The MCC/EMM statement urged the UN to work at grassroots negotiations that include all Somali clans.
—*Pearl Sensenig*

Former Somali students reunite with teachers

Toronto, Ont. (EMM/MCEC)—Over 100 people gathered Aug. 21 here for a Somali-Mennonite reunion. The gathering coincided with the 40th anniversary of Mennonite mission involvement in Somalia and the first anniversary of the Canadian Somali Friendship Association.

Some 18 former Eastern Mennonite Mission (EMM) workers to Somalia traveled from Pennsylvania and Ohio to join former co-worker Victor and Viola Dorsch and Dorothy Grove of the Kitchener area (Grove's husband, Merlin, was stabbed to death and she sustained life threatening injuries in 1962, two years after arriving in Somalia).

Several Mennonite Conference of Eastern Canada mission workers and Toronto area pastors also attended.

The majority of the Somalis present were young men who had benefited from the educational, medical, and agricultural opportunities offered by Eastern Mennonite Missions in Somalia.

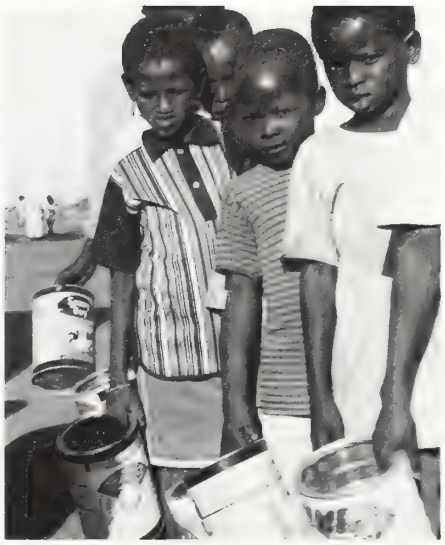
A few Somali women, most of them dressed in the complete "dirac" with matching scarf and sash, were also present. However, many of the men's wives and children are in African refugee camps, searching for the necessary papers and finances to emigrate to Canada.

Slides taken 20-40 years ago sparked many responses from attenders, who saw themselves as children and youth.

"I am thrilled and moved by this gathering," said Ahmed Gedi, who had been a teacher and principal in an EMM-staffed school.

"Happy were the days at school, especially when Mr. [Chester] Kurtz was the anchor in our favorite tug-o-war competitions. It was a sad time when the military government sent the Mennonites home in 1976, with only seven days notice to leave the country."

"Your work was never fruitless," stressed Abdillahi Manjore, who had been president of the parents committee that supported the mission schools in Somalia, as he thanked the staff of EMM. "The seeds that you have planted continue even today."—*Doreen Neufeld*



Children receive seeds. *Northeast Kenya (EMM)*—"I was struck again and again with the hope I saw among the Somali refugees," says Ryan Sensenig of his completed 10-month term of service in refugee camps through Eastern Mennonite Missions.

Left, children in the Ifo camp stand in line for seeds, which they will plant in tin cans. This was part of a tree planting project that Sensenig led among schools in the camp. The enterprise was an attempt to replenish the trees that were bulldozed when the camp was built in 1991.

"This project was one small way that I saw 'seeds of hope' beginning to grow in the refugee children," Sensenig comments.

New prison program brings healing to both victims and offenders

Philadelphia, Pa. (MCC U.S.)—A woman's child was brutally murdered. Some 20 years later, she is unable to overcome her anger, fear, sense of powerlessness, and ruined faith in humanity.

A man in his mid-30s is serving a life sentence for a murder he committed while a juvenile. Although he has matured emotionally and has earned high school and college degrees in prison, he is plagued with remorse and a deep-seated feeling he is unforgivable. He certainly cannot forgive himself.

Is healing possible for either or both of these deeply wounded people? A group of volunteers at Philadelphia's Graterford prison would like to answer, yes.

Howard Zehr, director of the Mennonite Central Committee U.S. Office of Crime and Justice, has been working with the volunteers to adapt the Victim-Offender Reconciliation Program (VORP) to a prison setting.

Last year, the group selected Zehr and Julia Hall, a Drexel University professor of psychology and sociology, to pioneer the first phase of an experimental version of VORP with 12 men who committed murder and are imprisoned for life.

VORP is based on the premise that crime is hurtful because it violates people and relationships. To repair the brokenness, VORP practitioners believe the victim, the offender, and the community must together search for solutions that promote reconciliation.

The program consisted of three phases. First, Hall and Zehr led seminars to help inmates understand the consequences of crime on victims, the victim's friends and family, the larger community, and the offender's own relatives.

Videos, readings, and visits by victim advocates laid the groundwork for a more intense second phase: meeting face-to-face with people whose relatives have been murdered (often referred to as co-victims) and writing letters to surviving relatives of their own victims.

The third phase involves contacting these family members to see if they would like to receive a letter.

The results so far point to the possibility of recovery for the involved parties.

"Many times . . . I came back to my cell and cried under the covers because I felt so bad about the full impact of my actions. I think I have finally been involved in a treatment program that habilitates," wrote one offender.

"This was the most valuable experience I have ever participated in during my incarceration," another inmate wrote. "It gave me an opportunity to express all this heartfelt remorse for which I had no outlet."

The visiting co-victims were startled to learn offenders can have a human face.

"My feelings after meeting the inmates was they are first human beings and they have feelings also, even though they did something wrong," one survivor said.

Deborah Spungen, mother of a murdered daughter and director of Families of Murdered Victims, feels the VORP prison program is too new to evaluate whether the risk of further hurt to the victim outweighs the potential for healing. But she concedes such efforts need to be tried. This was the first of just a few similar programs nationwide.

The impact upon the inmates has been easier to evaluate. "In prison no one trusts anyone any more than is absolutely essential," Hall says. "To be able to openly express oneself and get understanding for those feelings . . . from other inmates was a remarkable benefit of VORP participation."

The men have formed an ongoing support group. They plan to work with other prisoners to help them understand victims' feelings and to aid them in dealing with their need for self-forgiveness. They will also undertake projects such as gun control advocacy to help repay for the harm they have caused.

Graterford staff selected the VORP program as the 1993 "Outstanding Volunteer Program."—*Emily Will*

Duck! No, hawk! No. . . *Hesston, Kan. (HC)*—Fourth- and seventh-graders from Inman Grade School make way as a low-flying Harris hawk soars over them during Discovery Days at the Hesston College Dyck Arboretum of the Plains. Roger Holloway from the World Bird Sanctuary in St. Louis showed the students seven birds of prey. More than 1,400 students from Burns, Burrton, Goessel, Halstead, Hesston, Inman, Moundridge, Newton, and Sedgwick attended presentations Sept. 28-Oct. 1.

Rape victim finds peace after forgiving attacker

Surrey, B.C. (MCC Canada)—For 24 years, Diane constantly lived with the terrible nightmare of the day she was raped.

The traumatic effect of the 1968 assault ended her first marriage and severely threatened her second. "There was not a night that I didn't remember [the rape] at some time," she says, noting that fear and suspicion of men dominated her life.

But all that changed in 1992 when she was able to forgive the man who raped her.

Her release from fear came as a result of her participation with the Mennonite Central Committee-supported Pacific Region Victim Offender Mediation Pilot Project—a program which facilitates communication (written, by video, or face-to-face) between victims and offenders.

Even though she knew her rapist, Don (not his real name), was in jail, Diane did not feel safe. "There was always something in the back of my mind," she explains. Having him locked up, she says, "didn't make me feel better."

Her husband was "totally against" Diane participating in the program, and she was very hesitant herself. But she decided to go ahead.

She wrote him a poem in which she asked him what had been in his mind the day he attacked her. Don responded. After several months of communication with him, Diane now can say, "I respect him. . . . He's a changed person."

She notes that Don has been a member of Alcoholics Anonymous for some time and has educated himself. She says it helped to see his eyes in a video he sent, eyes which she says "showed a lot of pain." She would like to meet Don now, if she had a chance. She hopes he will be able to get out of jail, where he has spent most of his life since 1968.

Diane does not make such statements lightly.

"I can't explain why the mediation process worked for me, and I can't say it would work for everyone. All I can say is that my healing was instantaneous after I sent my first letter to him. It ended 24 years of struggle—the nightmares and the hate in my heart are gone."

Planning underway for '95 environment summit

Elkhart, Ind. (GCMC)—Members of the Mennonite Church and General Conference Mennonite Church Environmental Task Force are planning a 1995 creation summit in hopes that it will spur Mennonites to make the health of the environment a higher priority.

"Our theology of stewardship is certainly hospitable to environmental concerns. However, we need to build on our existing commitments," said vice-chair Dave Neufeld, Scarborough, Ont., who is an environmental coordinator for the Ontario Ministry of Housing.

At a Sept. 25 meeting here the task force defined three objectives for the summit: (1) to help Mennonites converse about the link between the environment and faith; (2) to rethink the theological underpinnings of our Anabaptist faith; and (3) to serve as a model, which could be replicated at the area conference level.

The task force members hope that people from a variety of backgrounds—farmers, pastors, educators, environmentalists, and Native people—will attend the summit.

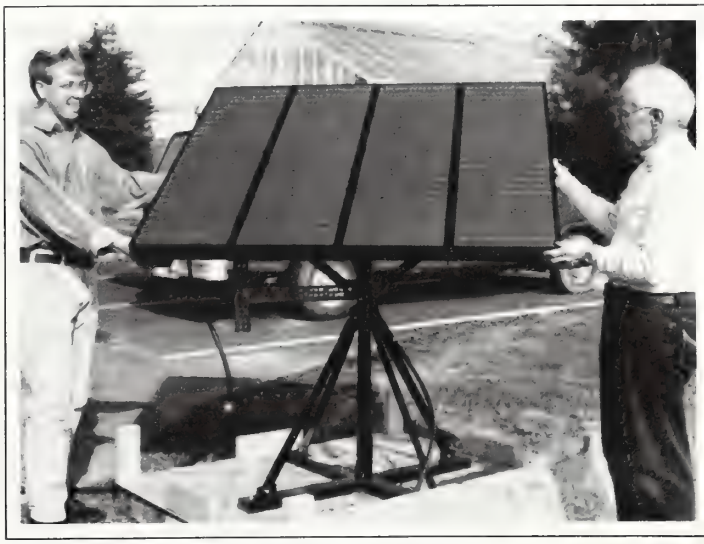
Neufeld noted that churches need to take a closer look at how they manage their property: "Are churches planting flowers and shrubs that attract wildlife? Are they using nondisposable dishes? Are they using pesticides on their lawns? There are tremendous opportunities for change and no shortage of good resources on this topic."

Task force chair Jocele Meyer, Fresno, Ohio, global educator staff person for Mennonite Central Committee, thinks that although many Mennonite churches do want to care for God's creation, they often get sidetracked by the technology and materialism of the West. "It's easier to go with the flow . . . to buy a big, gas-guzzling car," she said.

The two denominations provided some money to the task force until this year, when its budget was cut. The task force members decided to keep meeting, even though they no longer receive funding.
—*Carla Reimer*

Environment-friendly ideas:

- Give seedlings to congregation members to plant in yards. Set up birdhouses on church property.
- Take orders for items like compact fluorescent light bulbs, string shopping bags, low flow shower heads.
- Buy recycled paper for church use.
- As a congregation, share a simple meal instead of the bountiful traditional "carry in" and contribute the difference in cost to alleviate world hunger.
- Use washable mugs or cups at church events.
- Consider car pooling to church events and Sunday services.
- Research the amount of garbage collected/generated by people in your area and plan ways to reduce it. Visit a landfill where the waste goes.
- Each month or quarter dedicate an environmental book in memory of children who had birthdays and present it to the church library.



Solar-powered pump irrigates arboretum. *Harrisonburg, Va. (EMC)*—Eastern Mennonite College freshman Aaron Livengood and professor of biology Kenton K. Brubaker examine a solar-powered water pump being used for water circulation and irrigation in the EMC arboretum. The new Solarjet pump is specifically designed to carry water to remote locations and to provide an inexpensive—and non-polluting—alternative in developing countries.

The EMC arboretum is a model collection of trees, shrubs, and plants useful for ecologically sound and creative landscaping. The area includes the St. Francis Peace Park, Acker Nut Grove, Third World Gardens, Community Composting Project, and the Pinetum, a collection of conifers and dwarf trees.
—*Steve Kriss*

Miriam Krantz

Traveling nutritionist promotes health in Nepal

Kathmandu, Nepal (MBM)—A 10-hour bus trip plus a six-hour jeep ride to arrive at one project. To Ramechhap, 11 hours by bus and an 11-hour walk; the return trip is a 9-hour walk and a 12-hour bus ride. Jajarkot takes a 75-minute flight on a small airplane, then four hours on foot.

These times represent how long it takes to get to the headquarters of each project. To get from headquarters to some remote locations, another 8-11 hours of walking are required!

Sound like an exercise overachiever? Think again! That's travel time Mennonite Board of Missions worker Miriam Krantz spends as a nutrition consultant, visiting United Mission to Nepal (UMN) projects around the country.

Krantz, who has served in Nepal since 1963, tries to visit UMN health projects twice a year and other projects once a year. That includes orienting new UMN staff—so the orientees also must make these long treks.

On a recent trip, one of Krantz's trainees encountered a very sick boy. "I've never seen a child like this," the trainee told her.

Krantz quickly observed that the 18-month-old boy was malnourished and dehydrated. The parents were on their way to a health post, a two or three-hour walk away, for an injection they thought would take care of the problem.

According to Krantz, the boy could have died within 30 minutes. When she learned there was some salt and sugar in the house, she instructed the boy's father how to make a rehydration solution to give to the child.

"The parents hadn't given him any liquid because they thought that would lead to more diarrhea," Krantz says. The parents learned about health care and the boy was noticeably better by the time Krantz and her trainee left.

The most severe nutrition problems in Nepal are energy-protein malnutrition, vitamin A deficiency, iron deficiency, anemia, and iodine deficiency, Krantz says.

Much of her work involves development of educational and teaching materials—including lesson plans, booklets, posters, slide sets, and videos—on nutrition. Some of that information will be used with traditional healers.

"That's who people often go to first, especially if a health post isn't close," she explains. "Who else is on 24-hour duty without complaint? That's why people go to them."

Last year Krantz handed over the role of director of UMN's nutrition program to a Nepali colleague, Nalini Shakya. "Some wonder if this is a demotion," Krantz says. "It isn't. I've been working toward this for many years. She's doing a good job."

Krantz is a member of New Providence (Pa.) Mennonite Church.—*Phil Richard*

Area churches offer peace scholarship

Kokomo, Ind.—What's wrong with this picture? It's another high school graduation ceremony. And one by one, students come to the front to receive scholarships from branches of the U.S. armed forces.

Where are the rewards for students who care about peace?

A conversation on this topic between Mennonite and Quaker pastors led to the birth of the first annual peace essay contest in Kokomo this year.

Historic peace churches in the area—including Church of the Brethren, Quaker, Parkview Mennonite Church, and Howard-Miami Mennonite Church—worked together to collect scholarship prize money for the winning essay.

The $500 scholarship was raised through three golf outings attended by participating church members, congregational contributions, and an offering taken at a Mennonite/Church of the Brethren hymn-sing featuring *Hymnal: A Worship Book.*

The 1993 scholarship winner, Misty Sample, now a first-year engineering student at Purdue (Ind.) University, read her essay at a July 18 meeting of the combined churches.

"World peace is not only a political goal, but a personal one," she said. "Though the political leaders of the world determine official 'war' or 'peace,' it is the ordinary citizens who actually choose between the two. . . .

"Obviously the road to peace is not an easy one. There are no instant solutions to global harmony. It will only be accomplished if we each work to change ourselves. We must look inside ourselves and change our outlook on life. Once that is accomplished, we must reach out to others."—*from a report by Grace Whitehead*

We're closer than you think!

From Fairview to Fresno, from Harrisburg to Harleysville... caring, professional help with MMA plans and services is usually just around the corner, and never more than a phone call away.

In eastern Pennsylvania, contact these MMA counselors:

Franconia Mennonite Mutual Services, Inc.
569 Yoder Road
Harleysville
(215) 256-1510

Retirement Plans, Life Insurance, Health Insurance, Group Health and Employee Benefits, Financial Planning, Long-Term Care Insurance, Annuities

M M A

• **Programs to air on VISN.** Two videos produced by Mennonite Board of Missions Media Ministries are scheduled to air on the cable station VISN this November. "Beyond the News—Hope for Bosnia," telling stories of peacemakers in the region of the former Yugoslavia, will air Nov. 1 at 7 p.m., Nov. 3 at 2 p.m., and Nov. 5 at 2 a.m. (Eastern Standard Time). "Beyond the News—Racism" will air Nov. 8, 10, and 12 at the same times listed above. An edited version of "Beyond the News—Sexual Abuse" will be shown Nov. 15, 17, and 19 at the same times as above.

• **Grant available.** The Justice, Peace, and Service Commission of Indiana-Michigan Conference has $2,000 available for an offender ministries grant. The purpose of the grant is to support efforts that encourage alternatives to the current justice system, including reconciliation for victims and offenders. Programs in Indiana, Kentucky, Michigan, and Tennessee are eligible. Information available from the conference at 212 S. Main St., Goshen, IN 46526; phone 219 534-4006.

• **Invitation extended.** Mennonites in North Dakota and Minnesota invite families or individuals to move to the Fargo-Moorhead area and help plant the Faith Mennonite Church. According to church chair Dellis Schrock, the area has low unemployment, fine schools and health care systems, and is a good place to live. Five families currently are participating in the church-planting project. Information available from Schrock at 1723 S. 9th St., Fargo, ND 58103; phone 701 293-7933.

• **Pastor honored.** The morning worship at Koinonia Mennonite Church, Chandler, Ariz., ended in a surprise for pastor Don Yoder on Aug. 29. Following the benediction, elder Dan Mast invited Yoder to a surprise fellowship dinner and presented him with a new NIV study Bible in honor of completing 40 years in pastoral ministry. In addition to planting the Koinonia church, Yoder has served congregations in Middlebury, Ind., and Glendale, Ariz.. He is also conference minister for the Pacific District Conference congregations in Arizona and California.

Mennos plain and tall. *Goshen, Ind.*—Pleasant View Mennonite Church reached new heights this summer. Things started looking up when senior pastor James Detweiler (6' 2") was joined by Ron Diener, a recent graduate of Associated Mennonite Biblical Seminaries (6' 6"). But the church really rose to the occasion when Jason A. Swihart (6' 4"), a recent Hesston College graduate, began a summer internship as youth pastor.

The long and short of it is, Pleasant View had leadership shoulders above the rest. The three add up to 19 feet—or over 12 cubits.

"It has been noted by many people in the congregation how tall we all are. It has also been said that even if people don't call us an outstanding team, we always have a very 'upstanding' team," Swihart says.

• **Service adventure begins.** Sixteen young people began Service Adventure assignments Aug. 30 with Mennonite Board of Missions in three units. The Champaign, Ill., unit is comprised of household leaders Don and Jane Rittenhouse and five volunteers. In Albany, Ore., Melodie Graber is giving leadership to five volunteers. And Cheryl and Mike Miller are household leaders for the Philippi, W.Va., unit which involves another six volunteers. Service Adventure is a ten-and-one-half-month program for post-high school young adults.

• **Mission workers honored.** A seven-part resource on religious movements has been dedicated to a former mission couple who worked at Selly Oak Colleges, Birmingham, England, from 1986-88. "The Turn Collection of Religious Movements, 1492-1992," a bibliographic index, is dedicated to Harold and Ruth Leaman, along with Irwin and Sylvia Barnes, "whose hundreds of hours of donated time have made this index possible."

• **Pastor transitions:**

Roger Farmer was installed as copastor of Sugar Creek Mennonite Church, Wayland, Iowa, on Sept. 12. His address is 116 W. Hwy. 78, Wayland, IA 52654.

Richard Gehring was ordained Sept. 26 at Sermon on the Mount Mennonite Church, Sioux Falls, S.D., where he has served as pastor since October 1991. Wilton Detweiler, Bob Hartzler, and Orlando Goering participated in the service.

Gerald Showalter was installed as assistant pastor of pastoral care at Huntington Mennonite Church, Newport News, Va., on Sept. 12. He was previously ordained for pastoral ministry at Huntington, but has not had a pastoral assignment since 1983.

James Thornton was licensed and installed as assistant pastor of preaching and administration at Huntington Mennonite Church, Newport News, Va., on Sept. 12. His address is 305 Moss Ave., Seaford, VA 23696.

• **New books:**

What on Earth Can You Do? by Donna Lehman, subtitled "Making Your Church a Creation Awareness Center," offers practical ways congregations and members can minister to creation. Includes step-by-step guides to environmentally sound practices. Available from Herald Press, 800 245-7894.

• **New resources:**

"A Cloud of Anabaptist Witnesses," an 18-page overview and bibliography of Anabaptist writings about urban missions around the world, has been complied by James Krabill and Allan Yoder. Available from Roma Miller of Mennonite Board of Missions, 219 294-7523.

Crime and justice paper—"Scapegoats, the Bible, and Criminal Justice: Interacting with Rene Girard" by Vern Redekop is the latest paper in the New Perspectives on Crime and Justice series. Available from Mennonite Central Committee U.S., 717 859-1151; or MCC Canada, 604 850-6639.

• **Coming events:**

MEDA convention, Holiday Inn Downtown-City Hall, Toronto, Ont., Nov. 11-14. Speakers Samuel Escobar and Art DeFehr will address the theme, "The New Global Balance Sheet." Workshop topics include family business, liberation management, employee relations, and marketing development. A 40th anniversary lunch will mark the founding of the original Mennonite Economic Development Associates. Information from 800 723-7064.

Scholarly traveling symposium, Western Europe, June 20-July 8, 1994. Participants will study past and present understandings of the Anabaptist vision. Speakers include Peter Klassen, Neal Blough, Arnold Snyder. Sponsored by TourMagination and Conrad Grebel College. Information from TourMagination, Box 37, Scottdale, PA 15683; phone 800 296-6789.

NEW MEMBERS

Ashton, Sarasota, Fla.: Becky Stoltzfus, Nathan Weaver, Cheryl Clunk, and Beverly Karalas.

Bethel, Gettysburg, Pa.: Heath Althoff, Joan Byrne, Geoffrey Byrne, Marge Shank, and Ray Shank.

Covenant Community Fellowship, Lansdale, Pa.: Ken and Dorothy Curtis, Gwen Landes, Dennis and Donna Meyers, and Dan and Vicky Pavlichko.

Dayton, Va.: Roger Finan and Monte Heatwole.

Rosedale volunteers begin assignments. *Irwin, Ohio (RMM)*—Seventeen voluntary service workers began assignments in the United States and Ecuador following a Sept. 11-17 orientation at Rosedale Mennonite Missions headquarters. Pictured are (*left to right*):

Kimbra Helmuth, Adair, Okla., to London, Ohio; Kevin Bucher, Manheim, Pa., to Jackson, Miss.; Audrey Maust, Accident, Md., to Ecuador; Kerry Martin, Denver, Pa., to Jackson, Miss.; Angela Shrock, Plain City, Ohio, to El Dorado, Ark.; Ryan Hostetler, Kalona, Iowa, to Jackson, Miss.; Stephanie Gingerich, Plain City, Ohio, to Rosedale; Jason Rhodes, Chouteau, Okla., to Rosedale; Deb Smoker, Cochranville, Pa., to Louisville, Ky.; Chad Bontrager, Greentown, Ohio, to Phoeniz, Ariz.; Robin and Richard Troyer, Plain City, Ohio, to London, Ohio; Bryant Knepp, Montgomery, Ind., to Louisville, Ky.; Chris Raber, Montgomery, Ind., to Louisville, Ky.

Other workers (not pictured) beginning new assignments are: Conrad Bontrager, Greentown, Ohio, to Flint, Mich.; Toby Studabaker, Centerville, Mich., to Louisville, Ky.; Enos Schwartz, Wolcottville, Ind., to Jackson, Miss.

Communion Fellowship, Goshen, Ind.: John and Rhonda Federonick, Andrea Nafziger, Eric Nord, Darlene and Ken Dunnavant, Stephen Christophel, Mark Garratt, Aleta Schrock, Rodney Schrock, Jonathan Glick, April Miller, Yarna Claassen, Buddy Balogh, Kevin Deal, Tim Jagger, Stan Byler, Dave Trowbridge, Sheldon Yoder, Dan Miller, Eric and Wendy Good, and Jason Gingerich.

Harrisonburg, Va.: Cynthia Eberly, Nicole Martin, Julie Miller, Lisa Schubert, and Sarah Troyer.

Houston, Tex.: Keith Baker, Susan Baker, Joan Bal, Amelia Blanco, and Raul Blanco.

Pigeon River, Pigeon, Mich.: Lisa Stalter, Kelly Swartzendruber, Carly McCormick, Kendra Gnagey, Salinda Young, Erin Lorencz, and Emily Lorencz.

Pike, Elida, Ohio: Don and Diane Rodden, Clare and Beulah Snider, Twila Snider, Laura Troyer, Barbara Troyer, Loretta Troyer, Anna Mary Stalter, and Virginia Stalter.

Riverdale, Millbank, Ont.: Becky Frey, Cindy Jantzi, Tari Kuepfer, Natalie Dorion, Alvin Streicher, and Perry Streicher.

BIRTHS

Bumbaugh, Christopher and Amy Cook, Hagerstown, Md., Aaron Martin (first child), Aug. 27.

Clauson, Randy and Julie Miller, Lakewood, Colo., Tanner Joel (first child), Aug. 3.

Coblentz, Jay and Kimberly, Sarasota, Fla., Nathan Jay (second child), July 11.

Garcia, Krista Reynolds, Archbold, Ohio, Dakota Raye (second child), Sept. 12.

Hilbert, Tom and Pam Becker, Virginia Beach, Va., Brittnee (first child), April 26.

Horst, Darryl and Lisa French, Lancaster, Pa., Jessica Noel (first child), Sept. 12.

Kratz, Donald and Deanna Gabel, Telford, Pa., Jaclyn Deanna (second child), Sept. 28.

Kurtz, Dan and Priscilla Thompson, Salem, Ohio, Cody Sheller (second child), Sept. 11.

McQuillin, Rita, Goshen, Ind., Caleb Adam, (first child), Sept. 10.

Peachey, John and Suzi DeFaye, Herts, England, Seth John DeFaye (first child), Sept. 23.

Rider, Doug and Diane Cline, Biglerville, Pa., Aaron Curtis (second child), May 1.

Risser, Eric and Tonya Graber, Glendale, Ariz., Marlee Raye (first child), Sept. 7.

Wenger, Melinda, Littlestown, Pa., Brittany (first child), July 29.

Wheeler, James and Linda Herr, Lancaster, Pa., Mary Ona (second child), Sept. 1.

Yoder, Dale and Sharon Rowe, Greencastle, Pa., Kristi Nicole (second child), Sept. 19.

MARRIAGES

Batdorff-Loop: Darrin Batdorff, Charlevious, Mich., and Krista Loop, Shipshewana, Ind. (Shore), Aug. 7, by Barry Loop (father of bride).

Baumann-Eberly: Jeff Baumann, Warsaw, Ind., and Amy Eberly, Milford, Ind. (Communion Fellowship), Aug. 21, by Roger Eberly.

BreMiller-Hostetler: Aaron BreMiller, Salem, Ore. (Western), and Donna Hostetler, Salem, Ore. (Western), June 26, by Rick Regier.

Chelton-Fullom: Paul Chelton, Corry, Pa. (Valley View), and Christine Fullom, Corry, Pa. (Baptist), Sept. 18, by Carl L. Smeltzer.

Chenier-Cabral: Tom Chenier, Goshen, Ind. (Communion Fellowship), and Casey Cabral, Goshen, Ind. (Communion Fellowship), Sept. 18, by Charles and Tracy Buller.

Crouse-Lombardos: Ted Crouse, Gettysburg, Pa. (Bethel), and Louise Lombardos, Gettysburg, Pa. (Bethel), April 18, by Jim Burkholder.

Elder-Ilowiecki: Dale Elder, Elkhart, Ind. (Communion Fellowship), and Annette Ilowiecki, Elkhart, Ind. (Communion Fellowship), June 5, by Charles Buller.

Maust-Albrecht: Kevin Maust, Pigeon, Mich. (Pigeon River), and Dawn Albrecht, Vasser, Mich., July 10, by Thomas Beachy and Luke Yoder.

Nussbaum-Wenger: Van Nussbaum, South Bend, Ind. (Kern Road), and Carla Wenger, South Bend, Ind. (Kern Road), Sept. 23, by David and Janice Yordy Sutter.

Pauls-Burkholder: Steffen Pauls, Toronto, Ont. (Toronto United), and Barbara Burkholder, Toronto, Ont. (Rouge Valley), Sept. 11, by Gary Harder.

Rosenthal-Kauffman: Scott Rosenthal, Elkton, Mich., and Tricia Kauffman, Pigeon, Mich. (Pigeon River), Aug. 28, by Thomas Beachy.

DEATHS

Alderfer, Esther Lapp, 85, Souderton, Pa. Born: Aug. 26, 1908, Chalfont, Pa., to Joseph and Sally Walter Lapp. Died: Sept. 24, 1993, Souderton, Pa., of Alzheimer's disease. Survivors—stepchildren: Arlene Alderfer, Robert, Stanley, Richard, Harold; brother and sister: Arthur Lapp, Edna Detweiler; 12 step-grandchildren, 14 stepgreat-grandchildren. Predeceased by: Isaac Alderfer (husband). Funeral: Sept. 27, Perkiomenville Mennonite Church, by Charles A. Ness and Stanley Godshall. Burial: Salford Mennonite Cemetery.

Andrick, Julia Elizabeth Rhodes, 93, Timberville, Va. Born: Dec. 19, 1899, Broadway, Va., to Miller D. and Hannah Neff Rhodes. Died: Sept. 28, 1993, Harrisonburg, Va. Predeceased by: Robert F. Andrick (husband). Funeral and burial: Sept. 30, Zion Mennonite Church, by Harvey Yoder, John Drescher, and Richard Early.

Detwiler, Earl Oliver, 77. Born: Dec. 6, 1915, Cherry Box, Mo., to William Henry and Barbara Detweiler Detwiler. Died: Sept. 20, 1993, Kirksville, Mo., of cancer. Survivors—wife: Edna Kenagy Detwiler; children: Louis, Waymond, Betty McKim; sister: Ruth Kreider; 10 grandchildren. Predeceased by: Linda Detwiler (daughter). Funeral: Sept. 23, First Church of God, by David Strong and Jim Johnston. Burial: Mt. Pisgah Mennonite Cemetery.

Frey, Donna Decker, 33, Elmira, Ont. Born: Sept. 22, 1959, Waterloo County, Ont., to Norman and Barbara Decker. Died: Aug. 29, 1993, St. Jacobs, Ont., from a car accident. Survivors—husband: Dale Frey; children: Todd, Tracy; siblings: David, Kathy, Kris, Holly. Memorial service: Sept. 1, St. Jacobs Mennonite Church, by Sue C. Steiner. Cremated.

Gingerich, Wallace, 78, Zurich, Ont. Born: Jan. 10, 1916, Hay Twp., Ont., to Sam and Sarah Gingerich. Died: Sept. 28, 1993, Zurich, Ont. Survivors—wife: Marie Helmuth Gingerich; daughters: Sharon Overholt, Bonnie McKillop, Dawn; brothers and sister: Amos, Roy, Ervin, Reuben, Curtis, Verna Ropp; 3 grandchildren. Funeral and burial: Oct. 1, Zurich Mennonite Church, by Ephraim Gingerich and Philip Bender.

Kanagy, Jonathan Leroy, 51. Born: Feb. 25, 1942, Belleville, Pa., to Amandus and Lomie Kanagy. Died: Sept. 15, 1993, Chambersburg, Pa., of cancer. Survivors—wife: Edith Good Kanagy; children: Lori, Regina Henry, Kevin, Twila; brothers and sister: Jay, Gerald, Donella Wolf, Fred. Memorial service: Sept. 19, Marion Mennonite Church, by Merle Cordell, Duane Fredrick, and Alvin Kanagy. Burial: Locust Grove Cemetery.

He was ordained Nov. 28, 1974, and pastored for more than 18 years.

Marner, Simeon L., 64, Kokomo, Ind. Born: May 22, 1929, Miami County, Ind., to Emanuel and Martha Miller Marner. Died: Sept. 25, 1993, Kokomo, Ind. Survivors—wife: Mary Zook Marner; children: Michael, Patricia, Edward; brothers: Alvin, James S., William E.; one grandchild. Funeral: Sept. 29, Howard-Miami Mennonite Church, by Lee Miller and Mick Sommers. Burial: Mast Cemetery.

Myers, Arthur "Bud," Jr., 69, Fulton County, Ohio. Born: March 6, 1924, Continental, Ohio, to Arthur and Emma Britsch Myers. Died: Oct. 2, 1993, Toledo, Ohio, of an aortic aneurysm. Survivors—wife: Lois Grieser Thierry Myers; children: David, Sr., Keith, Doug, Max, Jeff Thierry, Diane Punches, Deb Fields, and Donna; brother and sisters: Dick, Ellen Stephen, Fern Heltzel; 11 grandchildren. Funeral: Oct. 6, 1993, Zion Mennonite Church, by Ellis Croyle and Dee Swartz. Burial: Pettisville Cemetery.

Troyer, Ivan E., 61, Beemer, Neb. Born: Aug. 7, 1932, Shickley, Neb., to Abraham and Emma Eichelberger Troyer. Died: Sept. 20, 1993, Sioux City, Iowa. Survivors—wife: Wilma Erb Troyer; children: Connie Zehr, Julie Pearson, Paul, Jane Brummels; brothers and sisters: James, Les, Harold, Leonard, Dorothy Schlegel, Loretta Troyer, Mary Erb, Betty Miller, Violet Stutzman, Eunice Stutzman; 12 grandchildren. Funeral and burial: Sept. 23, Beemer Mennonite Church, by Roger Hazen, Firman Gingerich, and Keith Zehr.

When we enter mercy's revolving door

(continued from page 7)

first to sign up as a host when we do a new project!

Could it be that one reason the voluntary service programs of the Mennonite Church have been such life-changing events for so many people is that they exposed us to such great human need? Like Tom, maybe such experiences have challenged us for the first time to open our eyes to our own smallness and shallowness and need.

So what will move us today as a church to experience God's mercy?

Our church recently surveyed a 100-square block area in our city to listen to what people perceive to be the needs in our community. At the top of the list folks would like to see the church provide: support groups to help people stop using drugs and alcohol, businesses that offer meaningful jobs, and low-cost family health clinics. I suspect these are pressing needs in other cities as well.

What would happen if, as acts of justice and mercy and faith, we as a denomination made a commitment to create 25,000 jobs in North American cities during the next 10 years? Or what if 250 Mennonite congregations freely opened their doors to groups like Alcoholics Anonymous and Narcotics Anonymous? Or if Mennonites in urban settings were the catalyst to bring together Christian medical and legal professionals from a variety of churches—professionals who would volunteer one day per month to staff clinics for basic health care and legal assistance to the poor?

Perhaps such will be the acts of mercy and compassion that draw the church into the 21st century and offer us fresh opportunities to experience God's mercy as we are reminded again of our own brokenness.

When we are moved to cry with the psalmist, "Have mercy on me, O God, according to your steadfast love . . ." (Ps. 51:1)—at that moment our lives are forever changed. For when we have experienced God's mercy, we have experienced the heart of our transforming God.

In the end, where we enter mercy's revolving door is not so much what matters as that we do enter. For one cannot truly receive mercy without practicing mercy. And as Jesus promises us, one cannot practice mercy without receiving mercy.

J. Daryl Byler is a practicing attorney and the pastor of Jubilee Mennonite Church in Meridian, Miss. He also serves as moderator of Gulf States Conference and represents that conference on the Mennonite Church General Board.

Newspaper

**********CAR-RT-SORT** CR-23
390200 51H S115 292
MENNONITE BIBLICAL SEMINARY
LIBRARY
3003 BENHAM AVE
ELKHART IN 46517-1947

THE LAST WORD

Heading into the 21st century (3)

Training our children in the way they should go

Few verses have perplexed Christians, especially parents, more than this: "Train children in the right way, and when old, they will not stray" (Prov. 22:6).

That's the way the NRSV puts it. Other translations don't make it any easier to understand. Nor to answer the question: *how do you do that?*

In *By Birth or by Choice* (Herald Press, 1987), Stephen Scott describes the problem well. He notes that converts, especially young people, come into the church disgusted with the world and its ways. At the same time children who have grown up in the church are bored with its ways and want to live as close to the world as possible. "So, while the convert sits humming an *Ausbund* tune and practicing Fraktur with a quill pen by candlelight, the birthright child of the church polishes the mag wheels on his sports car to the tune of gospel rock," Scott writes with his tongue in cheek.

The solution to the problem is easy from the convert's point of view: teach children to appreciate their church and its faith. But how? "God help me to know," writes Scott, imploring the prayer of every Christian parent. "I now have three children of my own who are growing up as 'insiders.' "

Three researchers—Benton Johnson, Dean R. Hoge, and Donald A. Luidens—also asked that question in a recent study of why "baby boomers" (that generation born between 1946 and 1964) aren't joining the church. Not just the church of their parents but any church.

Their conclusion, as reported in *First Things* (March 1993)? Baby boomers grew up with the sense that faith and church just don't matter all that much. "Many of our baby boomer respondents told us . . . that they had only the vaguest idea of what their own parents—or more commonly their fathers—believed. . . . We heard such reports from people whose parents attended church every Sunday." The researchers concluded, "It seems likely that a signficant portion of mainline Protestant parents of the 1950s did not have a deep commitment to the tenets of orthodox Christianity."

Nor do these three see much hope for the future. "Given the reluctance of so many baby boomers to talk about religion or to instill their own views in their children, the prospects that their offspring will make a serious Christian commitment are even dimmer than their own prospects turned out to be."

Whether we agree with Johnson, Hoge, and Luidens in their analysis of the past, they do point a direction for our future. If faith is to be important to our children, it must first be important to their parents and to other adults in the church.

Not in the sense that we set up more rules, find more things to do, or mandate still more changes to make us better Christians. Inevitably these turn away as many as they attract. Rather, what our children need to sense is that God is the most important presence in our lives, that who we are and what we do are in God's hands, and that there we will remain no matter what.

But we must go one step farther. We must also talk about our faith with the children of the church. We must help them understand how dependence upon God makes a difference in our lives. They must see we are not anxious about our present or our future—be it in our families, our churches, or our world.

This is not to say that children will automatically commit themselves to a church filled with adults who talk about their beliefs and their faith while practicing both. But the chances are surely much better than when we live as though faith matters very little.

If the Mennonite church is to have a future in the 21st century, we must teach faith to our children. We can only do so when our faith in God is the most important part in our own lives. So important that we always depend upon God. No matter what happens to our children. Or to our church.—*jlp*

EKHART LIBRARY NOV 9 '93

November 2, 1993

Gospel Herald

E WEEKLY MAGAZINE OF THE MENNONITE CHURCH

If we must compete in the church, let it not be for funds or attention but rather to see how well we can incarnate the unity of Christ's body in what we do.

To meet the challenges of the future:

Our imaginary lines and turf wars must go

When we as the church begin to ask what the world needs from us, we will take serious stock of our institutions, revitalizing the old and creating anew.

by Shirley H. and Stuart W. Showalter and James R. and Jeanette N. Krabill

Something important happened to our view of the world in 1968. For the first time, we saw our planet suspended like a "big, blue marble" in space. Russell Schweickart, one of the astronauts aboard Apollo 7, described the image that went through his mind:

You begin to recognize that your identity is with that whole thing. . . . You look down there and you can't imagine how many borders and boundaries you cross, again and again and again, and you don't even see them. There you are—hundreds of people in the Mideast killing each other over some imaginary line that you're not even aware of. . . . And from where you see it, the thing is a whole, and it's so beautiful (as quoted by Rollo May in *The Cry for Myth*, W. W. Norton & Company).

We live in a global society that does not yet comprehend the significance of the whole. In fact, we are moving faster toward new forms of tribalism in many parts of the world than toward what some have called a "new world order." The planet aches for a new kind of people, a kind of

ALSO IN THIS ISSUE

Beatitude 6: The experience of God is reserved for the pure in heart 6

Tensions in Haiti lessen; future uncertain, MCC says . . . 9

Compassion needed when AIDS comes to the congregation 10

Competition among church agencies decreases enthusiasm for those tools designed to meet the common challenges we face as a church in the world today.

people who, like the disciple John in his old age on the island of Patmos, dream of a "new heaven and a new earth." What role can the Mennonite church play in this worldwide drama?

Clearly, the church's vision should include a new call to Christians to move graciously across national, ethnic, and social class boundaries. In order to do so, we need to work together. The debilitating skirmishes over "turf" which occur all too often between church institutions only hinder us from achieving the vision. When we as a church begin to ask what the world needs from us, we will, with God's help, take serious stock of our institutions, revitalizing the old and creating anew.

We write as a group out of a four-month conversation with each other and with 23 Goshen College students who participated in a Study-Service Term (SST) in Côte d'Ivoire, West Africa. As our own vision for both education and mission has become larger, so too has our need to share what we think we have learned. We invite others to join our conversation, both to critique it and enhance it.

As we and our children prepare for the next century, we see a number of major challenges for the church, including these:

• ***Worldwide religious crisis***: pervasive secularism ("not enough religion," especially in the West); resurgent fanaticism ("too much religion" in many parts of the world, including the West).

• ***Worldwide economic crisis***: a widening gulf between the poor and the rich, with the rich exploiting a disproportionate share of the world's resources and degrading the environment.

• ***Worldwide social crisis***: breakdowns in the social order characterized by all the evil "isms"—ethnocentrism, racism, sexism, classism—that human beings are capable of inventing.

We also see a number of serious obstacles to a concerted, churchwide response to these problems:

1. Specialization and the bureaucracies it produces in institutions such as churchwide boards and committees, publishers, mission agencies, insurance companies (mutual aid), camps, colleges, and seminaries.

2. Competition among church agencies for attention, funds, and employees. This competition sometimes blinds us to the even greater competition that Mennonite agencies face from bigger, slicker institutions that woo people and funds away from their roots.

3. A subsequent decrease in enthusiasm for our own institutions, which were designed as tools to meet the common challenges we face in the world.

We do not have a master plan for overcoming the obstacles within the church so that we can work together at the formidable task before us. However, we do think we must speak boldly and honestly about the problem so that we can better combine our efforts in creating a vision large enough for the whole world.

Our experience as co-leaders of a Study-Service Term in Côte d'Ivoire taught us that missionaries need to be educators and educators need to be missionaries. It also tore down institutional and professional boundaries.

We were helped by some similarities. All of us graduated from Mennonite Church colleges and have had close ties to Mennonite institutions, although we have also spent years studying and working apart from Mennonite communities. We are close to the same age— the middle years— and carry the obligations and delights of parenthood in addition to our other responsibilities.

We discovered that college students in the first SST unit in Africa responded warmly to the cooperation between the Mennonite Board of Missions and Goshen College. When we asked 23 students to evaluate the decision to link Goshen College's SST program with Mennonite Board of Missions in Côte d'Ivoire, they all responded positively. One commented, "I think it

was a good idea because both programs can share contacts and information." Another said, "It was great to get a wider perspective of the Mennonite Church and other religions of the world that would have been difficult to see without cooperation." When asked to cite drawbacks, most students did not list any.

We readily credit any wisdom we gained from leading this group to the power of the Holy Spirit, and that same spirit teaches us to respect the free choice of every student and God's timing for all of our lives. As Christian educators and missionaries, we reject methods which force-feed or impose. Rather, we know that the best way to share faith and deepen understanding is to answer questions when they arise and to ask questions not yet consciously formed. Out of shared need and shared experience come shared stories, the kernel of faith.

The apostle Paul shows us the way in which the pursuit of wisdom and the pursuit of souls cannot be separated: "I want you to know how much I am struggling for you and for those at Laodicea, and for all who have not met me personally. My *purpose* [mission] is that they may be encouraged in heart and united in love, so that they may have the full riches of complete understanding, in order that they may know the mystery of God, namely, Christ, in whom are hidden all the treasures of *wisdom* and *knowledge*" (Col. 2:1-3, emphasis added).

When we keep our eyes on this prize, it does not matter much whether we call ourselves professors, missionaries, administrators, publishers, students—or carpenters, plumbers, farmers, doctors, homemakers, or attorneys. Our identities, as the astronauts discovered aboard Apollo 7, begin to merge with the whole and to lose their attachment to their professional boundaries.

The desire for a vision of the whole, we believe, has been growing in the church even though the opportunities for expressing it have often been inadequate. A few examples based on personal experience illustrate how warmly people in the church respond when their representatives work together.

In 1989, Lee Snyder from Eastern Mennonite College and Shirley H. Showalter from Goshen College teamed up to speak to the Laurelville Mennonite Church Center Associates about the shared mission of their respective institutions and their complementary ways of fulfilling it. In response to their presentation, the audience rose to its feet in applause, not to honor the speakers so much as to honor the common vision.

When James Krabill shared with teachers at Eastern Mennonite High School a recent study showing that the average American adolescent's chief role model after the age of 13 is often not a parent but another adult, he called on the teachers to be ready to extend Christ's love and the church to the students in their care. He called that role "mission" and said that, for him, such commitment is as important as going to Africa.

Later, a teacher said to him, "I have contended for many years that we teachers are 'missionaries' in the North American context. We have not always felt much support from our church's mission structures in this regard. But your words today, coming from a mission representative, give me new courage to be about the job to which Christ has called me in this place."

When we keep our eyes on the prize, it matters not what label we go by. What matters is that we begin to merge with the whole and lose our attachments to our professional identities.

The needs of our world compel us to find new ways of calling each other to being Christian disciples and proclaiming Christ's love. If we must compete, let us compete to see how well we can incarnate the unity of Christ's body. In the inevitable struggles we will face, let us see how creatively we can together reformulate and faithfully carry out the great commission, which calls us not only to *make disciples* but also to *teach*, loving others into a vision larger than any one of us.

Shirley H. and Stuart W. Showalter teach English and communication, respectively, at Goshen College, Goshen, Ind. James R. and Jeanette N. Krabill are Bible teachers and mission educators serving with Mennonite Board of Missions in Abidjan, Côte d'Ivoire, West Africa. The Showalters and Krabills collaborated to lead Goshen College's first Study-Service Term in Côte d'Ivoire this past March-August.

"We also constantly give thanks to God for this, that when you received the word of God that you heard from us, you accepted it . . . as what it really is, God's word, which is also at work in you believers."—1 Thess. 2:13

Gospel Herald

Editor: J. Lorne Peachey

Assistant Editor: Cathleen Hockman

Editorial consultants: George R. Brunk III, Richard A. Kauffman, Martha Kolb-Wyckoff, Stuart Showalter, Diane Zaerr

Gospel Herald (ISSN 0017-2340) is published weekly, except for the third week of August and the first week of December, for the Mennonite Church by the Mennonite Publishing House. Subscription rate (in U.S. dollars): $27.50 per year; outside U.S. and Canada (air mail delivery): $47.50 per year. Group and bulk rates available. Call 1 800 245-7894.

Editorial and subscription address: *Gospel Herald,* 616 Walnut Avenue, Scottdale, PA 15683-1999. Telephone: 412 887-8500. FAX: 412 887-3111.

Second-class postage paid at Scottdale, PA 15683-1999. Lithographed in the United States.

Copyright © 1993 by Mennonite Publishing House.
Canadian subscriptions: second-class postage paid at Kitchener, Ont., publication mail registration no. 128562.

Gospel Herald is a member of the Associated Church Press and of Meetinghouse, an association of Mennonite and Brethren in Christ editors.

Postmaster: send form 3576 to 616 Walnut Ave., Scottdale, PA 15683-1999.

Vol. 86, No. 43: Nov. 2, 1993

Printed on recycled paper

Credits: cover and p. 2 by Dynamic Graphics, p. 9 by Howard Zehr, p. 10 by Larry Bartel, p. 12 by LaMar Weaver, p. 13 by MCC, p. 15 by Lorin Beidler.

READERS SAY

I'm concerned that the writer of the letter ("Name withheld," Aug. 3), identifies himself as a church leader. Christians must be careful not to accept the world's moral judgments but to be guided by God's Word.

Biblical teaching is clear regarding homosexual offenders. In the Old Testament, men practicing sexual sin with other men were to be put to death (Lev. 20:13). In the New Testament, those who practice such sins are said to be worthy of death (Rom. 1:32).

The Gospel offers pardon and forgiveness to homosexuals, as it does to all sinners who repent and believe in the Lord. Complete forgiveness and restoration is available for those who will confess and forsake sin. The Holy Spirit will give power to resist the temptation and to have lasting victory.

I challenge "Name withheld by request" to turn back to the Word of God and to let the convicting ministry of the Holy Spirit turn his life around, allowing Jesus Christ to wash him of his sin.

Eldon Yoder
Quito, Ecuador

In response to J. Otis Yoder's letter (Sept. 7) in which he responds to "Name withheld" (Aug. 3): But the church also needs to *show* that unconditional love. Christ not only associated with the "perceived" outcasts of his time; he even sought them out! If our churches really demonstrated such unconditional love, our gay and lesbian brothers and sisters could publish their names without fear!

Yoder suggests God is ready to receive "Name withheld" into the family of God by the provisions made through God's Son on the cross. We believe "Name withheld" is already part of the family of God. Whether or not persons within the church accept that fact is immaterial to God's acceptance of him or her!

It's sad to see so many gay and lesbian persons leaving the Mennonite church. In some cases, their siblings also leave because of the way their brother or sister has been excluded. Some parents leave while others stay, finding it hard to participate as enthusiastically as they would like to. The majority stay in their "closet," afraid to share this part of their journey with persons within the church.

Being a homosexual is not a "condition," an illness, or even of itself sinful—any more than those of us who are heterosexual are those things just for being. We have seen the compassionate way God has worked in the lives of many of our gay and lesbian Christian friends. Reconciliation is indeed possible, but it is not based on us all being or thinking the same. It is based upon the love of God, who sets us free to be uniquely ourselves while living in humility, love, and understanding!

Paul and Martha Snyder
Breslau, Ont.

I am pleased to see the *Gospel Herald* present a study of the beatitudes. No other passage of Scripture has captivated my attention more in recent years than Matthew's summary of Jesus' teachings. I appreciate Dorothy Weaver's outline and introduction ***(Words of Challenge and Promise for Ordinary Humans,*** Sept. 21), but I am puzzled by her interpretation of them as a "challenge" and a "call to total engagement."

A straightforward reading of the beatitudes does *not* call us to become something other than what we are. The beatitudes are blessings. The word "blessed" brackets the entire segment. A blessing is an approval and encouragement and, in this case (*makarios* in Greek), a divine gift of approval and encouragement.

When we follow the call of Jesus to become his disciples, we come with our moods, our mental sets, our depressions. We bring these along because they are part of us. So when Jesus starts his Sermon to disciples with "Blessed are the poor in spirit," he is saying to us as his disciples, "God's approval and encouragement and continuing presence is with you. Don't let depression or anxiety keep you from knowing that fact."

We might be tempted to say, "You are blessed *even* if you are depressed or anxious." But that weakens Jesus' statement, as though poverty of spirit is a lesser state of being. Rather, "For those of you are poor in spirit, for those of you are mournful, persecuted, etc., you are blessed in that state because you are my disciples." Far from being characteristics we *should* seek to have, they are characteristics many of us already have.

For the many sincere disciples in our churches who often feel depressed and

sad and anxious, this is revolutionary. It is not another "should" laid on us to be different. It is an affirmation of God's acceptance of us just as we are.

Karl Bartsch
State College, Pa.

Your photo of Christian-Muslim dialogue (Sept. 28) reminded me of my visit with Grand Mufti Kuftaro of Syria in October 1991. I was part of an ecumenical delegation of North American Christian leaders visiting government and religious leaders in Syria. During an hour long homily on faith, religion, and politics, the Grand Mufti told our delegation: "Faith in God is the queen of beauty. Religion puts a gorilla face on faith in God and makes people run away from God."

His insight and wisdom was an inspiration to our delegation. Christians and Muslims can learn from each other despite our profound differences. Future peace, justice, and harmony in the world will depend to some degree on love and friendship between Christians and Muslims. History has shown us that when Christians and Muslims hate each other, they also kill each other.

Ronald Yoder
Goshen, Ind.

Gospel Herald *received the following letters in response to our September 14 issue on the subject of abortion.*

I applaud your initiative in bringing the abortion issue to the forefront. For some time now, I have been concerned that the church is losing its integrity by focusing primarily on issues of war and peace. We are told that abortions in America continue at the rate of one every 20 seconds, yet there has been little said in our church circles regarding this atrocity. In my opinion, for the Mennonite Church to have integrity, it must speak out against abortion as much as it speaks out against war.

Robert D. Wengerd
Coshocton, Ohio

Instead of the picture of the mother, barefoot and pregnant, I think the cover article on abortion should have been illustrated by a drawing of the flight into Egypt, with Joseph protecting Mary and Jesus as they traveled along under the guidance of God.

Mary Hull Naumoff
Orrville, Ohio

How can we support injustice and fraud against poor women by providing funds for their abortions? Are we placing less value on the child of a poor mother? Are we willing to justify the expense of their abortion because it will cost less than welfare?

The right of one person to a "better life" at the expense of another's is inconsistent with our Anabaptist beliefs. How can we justify violence against a totally defenseless person—whether alive in terms of weeks or years?

In response to the writer who speaks of the attitudes and behavior of abortion protesters, I would hope that she could take part in a demonstration. Then observe the media coverage. I think she would be chagrined by its intolerant slant.

Lee Ellen Slabach
Indianapolis, Ind.

Only God creates life. Dare we question our Creator about the creation? Perhaps God wants to perform a miracle.

Who is pleading for justice for the unborn? Or the girl or couple going to the abortion clinic because of wrong advice? Do they know the consequences of an abortion: mentally, emotionally, physically, and spiritually? Will they experience the pain and devastation from choosing abortion?

There is much money behind the abortion industry, lobbying and influencing politicians to keep this industry alive. Have we, as Christians, gotten this cancer from the world? Where in the Bible can we justify this?

Our county has twice the number of abortions as three neighboring counties, and we have the largest concentration of Christians. I mourn for those influenced to have an abortion. Their life will never be the same again. And I rejoice with those whose families have stood beside them, supporting them, **choosing life for their baby!** My heart goes out in compassion to both of them, but I cannot recommend abortion.

Marcile Nofziger
Wauseon, Ohio

Too many times we in the church—in our abundant compassion and mercy—send the message that it's okay for a person to sin, that no matter how many times they repeat the same mistake, God will never condemn their lifestyle.

The issue of abortion is quite clear cut. One of the Ten Commandments says, "Do not kill." That has not changed at all.

I know we are now under grace, not the law. But God was the same then as now. It hurts God's heart when we make exceptions to our beliefs and try to say that, maybe, in certain circumstances, to sin is okay.

Crystal Rangel
Juarez, Mexico

A few questions: If I say that the beginnings of life are hard to define, how can I ignore Lev. 17:11-14, which indicate that life is defined by the presence of blood?

If I say that I cannot withstand a situation, am I saying that I do not have enough faith in God to provide for my needs? Or am I rationalizing my own pride in my choice of convenience?

Is abortion the result of lack of social programs or lack of Christ? Is it the lack of education or the lack of morals? If morals are not taught, what else is worth teaching?

Joel L. Nafziger
Hopedale, Ill.

Pontius' Puddle

The beatitudes of Jesus (6):

The experience of God is reserved

We need to filter out the dross of our hearts to become pure before God. But we also must choose from among many good things and focus on the best.

by Maurice Martin

"Purity of heart is to will one thing. . . ."
—Sören Kierkegaarde

In the sixth beatitude, Jesus declares: "Blessed are the pure in heart, for they will see God" (Matt. 5:8). But wait. Is this blessing really a curse in disguise? Must I somehow achieve purity of heart before I can see God? Does this beatitude have to do with my hidden attitudes?

Immediately I recall my impure thoughts, my fleeting lustful glances, which Jesus later says is "adultery." Or my misplaced anger, which he calls "murder." With Martin Luther, I despair before what appears to be a restatement of the Old Testament law.

The biblical scholar, Jeremias, however, suggests that in the Sermon on the Mount the gospel, the good news, always precedes the demands of the law. Our purity of heart comes to us as a sheer gift of grace.

On that level, "pure in heart" might imply the change of heart which comes about through conversion. Thus in this beatitude, we see the reward, not for what we *do* but for what we *are*—the pure in heart will see God. The two parts of the beatitude are inextricably linked. Being pure in heart and seeing God go together.

But how do they go together? Does it have to do with keen spiritual insight? Does it have to do with pulling the "mote" or the speck out of our eyes, as Jesus says elsewhere? Or does it have to do with getting our eyes into focus? I never knew how important that was until I got my first pair of eyeglasses last spring!

We get a hint of the meaning of this short beatitude from a related Scripture, Ps. 24:3-6. There the question is: "Who is ready to seek God in the temple?" The answer: "Those who have clean hands and a pure heart, who do not lift up their souls to what is false, and do not swear deceitfully."

The psalmist does not focus on "dirty" thoughts. He is concerned rather with ethical behavior ("clean hands") and with lack of guile and deceit. Our worship of false gods yields a false self-image before God.

Three paraphrases of the sixth beatitude can also give us fresh clues to the intended meaning.

J. B. Phillips says, "Happy are the *utterly sincere*, for they will see God."

Commentator Marilyn Norquist puts it this way: "Blessed are the *simple-hearted*, for they shall see God."

And in one of his writings Sören Kierkegaarde declares, "Purity of heart is *to will onething*."

"Purity," as these translators define it, deals with a singleness of purpose—*focused living*. It is not purity in the moral sense of being "washed as white as snow." It is rather purity without dross, as in the purging of precious metals which finally yields pure gold or silver. There may be several precious metals in the mix, any of which in themselves is good and worth keeping. But so long as they are intermixed, the metals detract from each other's worth and are regarded as "impure."

What keeps us from being so saintly is not that we are not good enough—it is that we lack focus on one priority.

With this analogy, the beatitude takes on another level of meaning. We need to filter out the sludge and dross, the filth of our hearts, to become pure in the eyes of God. But besides this, we need to choose among many good things and become focused on the best. What is our *top priority*?

There is much in our world that wishes to detract us from our top priority; such is the seductive nature of culture. We have a whole smorgasbord of options out there from which to choose, including options of belief and lifestyle.

But the abundance of choices has not necessarily made us any happier. Indeed, many people are most miserable because of the confusion of the many strident voices which seek to be heard. We can hardly imagine what would it be like to have only *one* aim in life, and to submit all of one's living to that single priority.

We admire Mother Teresa for her singleness of purpose. What keeps us from being so saintly

for the pure in heart

is not that we're not *good* enough—it is that we lack that *focus*, to submit all our life to one single priority.

Norquist suggests that "any single goal would have to be large enough to embrace our entire selves" (*Jesus' Pattern for a Happy Life: The Beatitudes*). That means our focus is greater than simply being a "single-issue" person. It means that all of our life's goals must be subsumed under one greater goal.

Such singleness of purpose (purity of heart) is the basis for *congruity* in life. To be "congruent" is to have our inner thoughts matched by outward expression and deeds.

Remember the story of the schoolboy whose teacher told him repeatedly to sit down? Finally in exasperation she plunked him forcefully into his seat, upon which he said tearfully, "I may be sitting down on the outside, but on the inside I'm still standing!"

To such sincere children without guile belongs the kingdom of God, Jesus exclaimed. A youth attending the Mennonite Conference of Eastern Canada delegate session this summer complained that adults make things altogether too complicated!

In our complex world, many adults too are seeking to simplify life. In the '60s, thousands of communes sprang up overnight, in pursuit of this simpler life. But just as quickly they faded away because people lacked the singular focus to make them work for very long. Human nature is just too complex for easy fixes!

I worked for several years in a tour program interpreting Mennonites to persons from outside the Mennonite community. Often people came to us with idyllic visions of horse and buggy and the simple life. Some even asked if they would be welcome to join the Old Order group.

But when I explained the foundations of the Old Order group—its commitment to be a disciplined community of belief in which personal freedom is often laid aside for the common good—the visitors "went away sorrowful." They could not count themselves in, in such a focused singular way. They saw too much bad news mixed with the good news! Too much law with the grace of the gospel.

We must not lose sight of the good news in the sixth beatitude, expressed in the statement, "for they shall see God." In one sense this speaks of a long-distance view, of the age to come in which "faith will become sight." Most of us expect to "see God" only after we die. But there are some exceptions to that. It is said that Moses saw God and lived to tell of it!

To "see God" has always been an awesome thought, a bit of an oxymoron. After all, God is an invisible spirit. On a simpler level, however, "to see God" is to see evidences of God at work in the world. When our life is in focus, we see God in God's Word and work in the world.

But if our lives are cluttered by all the voices that clamor to be heard, we may not hear the still small voice of God, nor see the evidences that God exists and rewards those who seek God's face. The bad news is most of us lack that singular focus which allows us to see God.

This experience of God is reserved for the "pure in heart"—that is, those who lack guile, who are utterly sincere, whose commitments are genuine, who have singleness of purpose and know what their top priority is, who have a clear vision and "single eye," and who will one thing.

Much of our seductive culture would detract us from our top priority, from living all of our life for one single purpose.

Such persons will see God, not because they live better, but by simplifying their life. In this way they can let go of all that is second best to hold fast to that which is superlative. In this way of refocusing our lives, the pure in heart shall clearly see God.

Maurice Martin, New Hamburg, Ont., is pastor of the Hillcrest Mennonite Church. He is a columnist for Christian Living *magazine and also serves as chair of the Mennonite Publication Board.*

In this issue we continue our series on the part of Jesus' Sermon on the Mount known as "the beatitudes" (Matt. 5:3-12). This series attempts to look at what Jesus was saying, what the beatitudes may mean for our life today, and how we might put them into practice.—Editor

Savor the Smells of the Season.

Sample Herald Press Cookbooks for Holiday Hosting!

Festive Breads of Christmas
by *Norma Jost Voth*. Illustrated by Ellen Jane Price.
Paper, $4.95; in Canada $6.50.

Festive Cakes of Christmas
by *Norma Jost Voth*. Illustrated by Ellen Jane Price.
Paper, $4.95; in Canada $6.50.

Festive Cookies of Christmas
by *Norma Jost Voth*. Illustrated by Ellen Jane Price.
Paper, $4.95; in Canada $6.50.

Peppernuts: Plain and Fancy
by *Norma Jost Voth*. Illustrated by Ellen Jane Price.
Paper, $4.95; in Canada $6.50.

Amish Cooking
by a committee of Amish women.
Spiral/paper, $14.95; in Canada $19.50.
Flatboard/comb binding, $16.95; in Canada $22.25.

Mennonite Community Cookbook
by Mary Emma Showalter.
Spiral, $16.95; in Canada $22.25.

Mennonite Country-Style Recipes and Kitchen Secrets:
The Prize Collection of a Shenandoah Valley Cook
by *Esther H. Shank*.
Hard, $21.95; in Canada $28.75.

Available through your local bookstore or by calling 1 800 759-4447 in Canada call 519 746-2872 (Provident Bookstores MC, Visa, Discover). If ordering by mail, please include 10% for shipping minimum $2.50. Canadian customers, add 7% of total for GST.

Herald Press
Dept. GH
616 Walnut Avenue
Scottdale, PA 15683-1999

Herald Press
Dept. GH
490 Dutton Drive
Waterloo, ON N2L 6H7

AMBS • window

Associated Mennonite Biblical Seminary

Focus

All I ever needed I didn't learn in seminary

by Dorothy Nickel Friesen

Thanks to Robert Fulghum's *All I Need to Know I Learned in Kindergarten*, we understand more simply what is crucial for living in our world.

However, learning does not stop at the end of kindergarten...or at the end of a seminary degree. We who work in seminary settings know we do not provide everything needed in training for ministry. Ongoing, lifelong learning is the key to a productive life of ministry.

Continuing education for pastors

What is the scope of continuing education? First of all, the term is used in a technical way when it refers to ongoing, training for people in a variety of professions. For example, social workers, teachers, and physicians are required to keep their certificates or licenses current through continuing education workshops, seminars and conventions. The time is also here for pastors in our denominations to continually upgrade their professional training and skills through continuing education opportunities.

...for church leaders

A second component of continuing education is not restricted to pastors. Any one in the broad spectrum of church leadership can benefit from information, consultation and discussion. Maybe in the future there should be short workshops to train elders, deacons or church moderators, or development officers, or trustees, or conference ministers.

...for all church members

Going another step, could time on the AMBS campus be an important part of every church member's experience? The opportunity to reflect biblically and theologically about our faith and how we serve the church could help all of us and our congregations.

Photo by Tyler Klassen

Opportunities for all

Beyond courses and continuing education seminars, how can AMBS help your pastor, your congregational leaders, and you keep learning and growing?

Our culture uses a wide variety of technology to help disseminate information quickly. How can technology assist the church? Would teaching by videocassette help in your congregation? Would your pastor want to listen in by telephone to a lecture by a prominent theological or Anabaptist scholar? There are many more possibilities.

How will AMBS use media and its multi-faceted approaches to address biblical illiteracy, ethical dilemmas, faith stories, and current international issues? These are the cutting edges of educating and re-educating our church leaders and members for service and witness in the world.

We are aware that there are many places providing educational resources, especially through conference programs. We encourage those continuing education opportunities which are offered close to the congregation. But in the future, with adequate facilities, we at AMBS can offer to the church an inter-Mennonite setting for addressing issues of church, service, and witness.

Continuing education builds on the past, reflects on the present and prepares for the future. How are you continuing your education?

Dorothy Nickel Friesen is assistant dean at AMBS with responsibility to direct the AMBS Continuing Education program.

Inside

Continuing Education: Count the reasons

Broader visions of worship and the world

Discovering community at AMBS

President's Window

AMBS Panorama

Continuing Education: Count the reasons

John A. Esau

Why do I encourage my pastor to participate in continuing education at AMBS? Let me count the reasons.

1 A growing pastor is a happy pastor, and God knows we need pastors who are optimistic and hopeful.

2 A growing pastor deepens knowledge of the Scriptures to share with our congregation, and the Spirit knows all congregations today could use biblical information and inspiration.

3 A growing pastor is alive to the world in which members live and work, and God knows we need pastors with empathy and understanding who can identify with our experience.

4 A growing pastor opens new doors to my understanding of the faith, and the good Lord knows I need to get out of well-worn and familiar ruts.

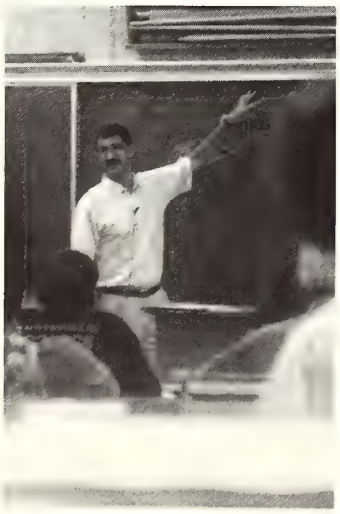
5 A growing pastor loves to come home to a supporting congregation and find ministry opportunities which will challenge him or her for longer-term ministry, and the good Lord knows we don't want to appoint another search committee.

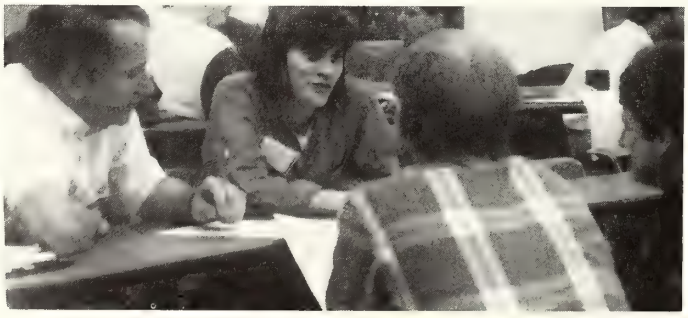
6 A growing pastor expands the quality and quantity of relationships with other people, and the Spirit knows that strong pastoral ministry is more dependent on the quality of relationships than on any other single factor.

7 A growing pastor is spiritually in touch with reality, with God's purpose, with Christ's mission to the world, and with the Spirit's work in and through the church, and you and I know how valuable such pastors are in our lives, in our congregations, and in our witness to the Kingdom of God.

Considering these things, I know the value of our congregation's investment of financial support and provision of time for our pastor to participate in continuing education programs at our seminary, AMBS.

John A. Esau is director of Ministerial Leadership Services for the General Conference Mennonite Church.





***Conflict and Conciliation**, taught by John Paul Lederach, was offered for the third time during summer school. This year's enrollment was the largest ever: 53 students. In addition to large group lectures, small groups met during the two-week period to discuss specific situations and approaches to conflict resolution. For summer school 1993, AMBS hosted 131 students, compared to 91 in 1992; with a fifty percent increase in class registrations. Photos by Mary E. Klassen*

Broader visions of worship and the world

Cliff Brubaker

When I came to AMBS for a sabbatical year, I had been pastoring for about seven years, and had also been farming. The sabbatical became possible when I sold out of farming. Part of my year was a time to make a vocational change from being a farmer who also pastored to being a pastor. In a positive way, my sabbatical year was a sort of wilderness experience for me.

One positive part of our experience was an opportunity for our family to expand our horizons on the world. We lived between families from Somalia and Zimbabwe, and the children became friends with children from New Zealand, Bolivia, the Philippines, Brazil and Spain.

I was surprised at the effort the seminary made to accommodate the needs of our entire family. The day care program was a highlight for my youngest daughter. Our housing on campus met the needs of our family very well. The financial aid package the seminary provided was also quite generous.

I found it helpful to be to be part of worship services for which I had no responsibility, both at AMBS and as part of a local congregation. I returned to my congregation with a broader vision for worship.

Cliff Brubaker is pastor at Salem Mennonite Church, Waldron, Mich. He and his wife, Marilyn Grasse-Brubaker, and their two children spent the 1991-92 school year in Elkhart while Cliff studied at AMBS.

Discovering community at AMBS

Edea and Bob Baldwin

Summer school at AMBS opened our hearts as well as our minds! As relatively new Mennonites, we were curious about the "fit" of our Southern evangelical backgrounds within a center of Anabaptist culture. And we were anxious about our theological comfort zone—how far could we stretch? Because we are part of a leadership development program, our church agreed that questions like these needed to be approached. So they encouraged us to seek out answers.

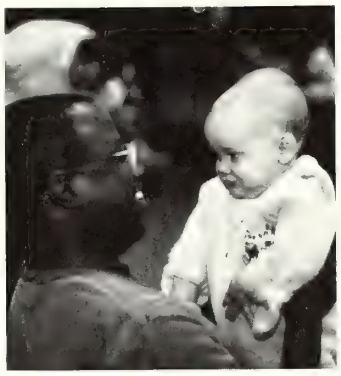
Willard Swartley warmly entered our lives as teacher and guide. He invited us to become fellow travelers on a learning pilgrimage. Before and after each class period, students excitedly shared a richly diverse array of ideas and concerns arising from the study. The class became a community of learners.

Mid-week chapel services were well-planned worship events, inviting us to focus on God as the center of and purpose for our study.

Our children entered into community experiences of their own, through vacation Bible school at Belmont Mennonite Church and camping at Camp Amigo and Friedenswald.

For our family, AMBS will always mean community... a place where our questions were joyfully answered through worship, work, and fellowship. We experienced an enriching wholeness that we anticipate again next summer!

Edea and Bob Baldwin are English teachers in Quitman, Miss., and attend Jubilee Mennonite Church in Meridian. They and their four children spent June 7-18 at AMBS, while Bob and Edea participated in the Biblical Interpretation summer school course.



Following a meal for students, faculty and staff on Community Day, Aniete Ikene, from Nigeria, gets acquainted with Rusty Umble, son of student Jeni Hiett Umble and her husband, Art, from Fresno, Calif. Community Day provided both formal and informal opportunities for learning about what community means for the seminary and for the Christian church. Photo by Mary E. Klassen

I go back to the seminary every winter for Pastors' Week. That's just been part of my life. It's a helpful reminder and stimulus for me.

James Waltner
Pastor, College Mennonite Church, Goshen, Ind.

Short-term education opportunities at AMBS

Interterm, January 3-21, 1994

Human Sexuality and Christian Faith, Gayle Gerber Koontz
Jesus, the Teacher, Daniel Schipani
Synoptic Gospels, Willard Swartley
New! Evangelizing in Modern/Urban Culture, Marsha Snulligan Haney and Linford Stutzman

Pastors' Week, January 24-28, 1994

The Healing Body of Christ

Workshops offered:
- AIDS: Pastoral Response
- Congregational Health Ministries
- Healing Rituals in Worship
- Healing Through Pastoral Care
- Forgiveness
- Professional Ethics
- Praying with Clay
- Communication and Healing

Evening sessions:
- "Can Women and Men Be Friends? Healing Gender Relationships" with Carolyn Holderread Heggen and Ted Koontz
- Healing in Movies: an evening of viewing contemporary movies with themes of healing

Summer School 1994

Session 1: June 6-17
- Anabaptist Theology and History, Arnold Snyder
- War and Peace in the New Testament, Willard Swartley
- Christian Worship in Historical and Contemporary Perspectives, Eleanor Kreider

Session 2: June 20-July 1
- Conflict and Conciliation, John Paul Lederach
- Christian Spirituality and Peacemaking, Arthur Boers
- Creation and Spiritual Renewal, Perry Yoder
- Family Systems, Delores Friesen

Session 3: August 1-12
- Beginning Hebrew, Perry Yoder

Transcultural study opportunities in the Middle East, Colombia, and Guatemala also available.

For more information

Contact Steve Fath, director of admissions, AMBS, 219 295-3726, or 1 + 800 964-AMBS (2627)

President's Window

Recently I talked about the conflicting demands placed on seminary education with Dan Aleshire who serves with the Association of Theological Schools.

Because of his work, Aleshire has a keen awareness of the challenges facing seminaries across North America. One challenge is the tension between the churches' expectations for pastors and the time available for a seminary education.

For many people, a three-year seminary program after college seems like a long time to prepare for ministry. With the rising costs of education, many students add debt to debt. Many seminary students are married and meeting family responsibilities and working part-time often means that completing a full seminary program takes longer than three years. One possible solution? Shorten the time and lower the requirements for completing seminary!

At the same time, expectations for pastors continue to rise. They should know and interpret Scripture well...have good theological judgment...preach eloquently...relate well to people...cultivate a life of prayer. They should make church exciting for youth... inspire evangelistic outreach... nurture congregational unity... help professionals find direction in complex ethical questions... provide resources to strengthen marriage and family life. Three years of seminary education hardly suffice for equipping people to meet all these expectations. One possible solution? Raise the requirements and lengthen the time for completing seminary to four or even five years!

There is no simple solution to these conflicting demands. Nevertheless, one piece of the puzzle is recognizing that good education for ministry is a continuing process. A strong three-year seminary program of study and experience-based learning is a start. That must be followed by quality continuing education during ministry. This issue of *Window* explains why continuing education has become one of the growing edges at AMBS. -- *Marlin E. Miller*

New AMBS students Brenda Sawatzky Paetkau, Winnipeg, Man.; Jonathan Wenger, Fresno, Calif.; and Wanda Roth, Tavistock, Ont.; talk with Margaret Schipani, library assistant, and Nancy Lapp, pastoral counselor (back to camera), during Community Day activities, Sept. 28. Each year, Community Day is an opportunity for students, faculty and staff to learn from each other in activities outside of the classroom. Photo by Mary E. Klassen

AMBS Panorama

New step for AMBS

Associated Mennonite Biblical Seminary is now the name of the partnership between Mennonite Biblical Seminary and Goshen Biblical Seminary. After 35 years of cooperation, the two seminaries have become one as signaled by the change of name from Seminaries to Seminary.

"This step is partly a culmination of years of worship, teaching, study and fellowship together, and is also symbol of a new stage in cooperation," President Marlin E. Miller says.

Note special spring class

One class in our spring semester will be offered during four weekends as a way to make it possible for people from a wider geographical area to study at AMBS. "Biblical Spirituality," taught by Willard Swartley, professor of New Testament, and Marcus Smucker, associate professor of pastoral theology, will meet Friday evenings and Saturday mornings and afternoons, Feb. 4-5, Feb. 25-26, March 25-26, and April 22-23. For more information, contact Steve Fath.

Fall enrollment

Thirty-eight new students enrolled in AMBS this fall, including students from Russia, Denmark, India, Ghana, Taiwan, and France. Although the number of students dropped from 164 last year to 143 this fall, the percentage of full-time students remains steady. Forty-three percent of the students are women; fifty-seven percent are men. Ten percent are from outside North America.

Seminary Sampler

Imagine yourself a student at AMBS. Then come to campus for our open house and learn what seminary studies might mean for you. March 6-7, 1994 is our second open house for this school year. Come on Sunday evening and spend Monday sitting in on classes and a chapel service, meeting faculty and students, and learning about seminary life. Write or call Steve Fath for more details.

Prayer

Give thanks to God for the balanced budget at the end of the fiscal year for Associated Mennonite Biblical Seminary. A combination of special contributions and cost-saving measures helped AMBS end the year in a better position than earlier expected.

Feb. 10-12, pray for the the AMBS board as it meets on campus in Elkhart.

The purpose of AMBS Window is to invite Mennonite churches to further the work of God's kingdom by calling people to leadership ministries and helping to support their training for ministry.

Editor and designer: Mary E. Klassen
Consulting editor: Richard A. Kauffman

Distributed three times a year as a supplement to Gospel Herald, Mennonite Reporter, The Mennonite.

October 1993
Printed in U.S.A.

Associated Mennonite Biblical Seminary

3003 Benham Avenue
Elkhart, IN 46517-1999
Telephone 219 295-3726

Tensions in Haiti lessen; future uncertain, MCC says

Port-au-Prince, Haiti (MCC)—After a tense 10 days, the tension in Port-au-Prince, Haiti's capital, is easing, Gordon Zook reported in an Oct. 20 fax. Zook is Mennonite Central Committee's (MCC) country representative for Haiti.

"Haiti at this point remains relatively calm. We continue to be prudent in our movements but do not sense an extraordinary danger," Zook wrote.

Zook has been keeping closer radio contact than usual with MCC workers in the rural areas. MCC currently has 13 adult personnel and seven children in Haiti. Of the adults, five are Canadian, one is Swiss, and seven are U.S. citizens. Two Canadian students are also placed in Haiti for four-month internships.

Over the weekend of Oct. 16-17, the Canadian Embassy asked all Canadian citizens in Haiti to "evacuate immediately." One of the student interns may be leaving, but "everyone else has decided to hang tight," Zook said. "If we all leave at the first sign of trouble, what kind of witness will we be giving?"

Many Haitians, particularly those living in Port-au-Prince's poorer sections, left the capital in packed buses and trucks. The Haitian military is targeting poorer neighborhoods for renewed repression, Zook said. The exodus will make the food situation in the rural areas even more critical; poverty levels in the countryside are "horrible at best," Zook reported.

An MCC worker in the countryside reported that local military commanders have started making additional arrests of popular leaders. Zook believes MCC-associated leaders are likely in hiding, which may mean only that they do not sleep in their own homes at night.

Sylvira Romelus, a Haitian woman

Haiti's foreign community became alarmed last weekend when a leader of FRAPH—a new coalition of former Duvalier supporters and Macoutes with ties to the military—said that if the embargo was put back into effect as scheduled midnight Oct. 18, U.S. citizens in Haiti would pay the price.

These fears were allayed when, according to Zook, another FRAPH leader said more recently, "Now that the Organization of American States and United Nations are gone, let's show those foreigners who remain true Haitian hospitality."

"This statement has helped lower the panic level," Zook said.

The OAS and the United Nations had 200 human rights monitors in Haiti, placed in 10 areas of the country, since last spring.

"Our personnel are not happy to see the human rights monitors leave because even though their departure signifies a safer environment for them personally as foreigners, it increases the danger for their Haitian partners," says Linda Shelly, MCC secretary for Latin America programs.

"MCC workers continue to be highly concerned for the well-being of their Haitian partners who have worked for years to improve the living conditions of Haiti's poor."

Zook asks for prayer for the safety of MCC workers and Haitian partners, and for a peaceful resolution to the turmoil now facing Haiti.

CPT delegation departs for Haiti. *Chicago (CPT)*—Eleven North Americans under Christian Peacemaker Teams (CPT) were scheduled to return this week following an Oct. 22-Nov. 1 assignment in Haiti.

According to CPT, some have charged that additional missions to Haiti at this time might be foolhardy and simply set up participants as targets for an angry, trapped Haitian military force.

But Cry for Justice says that current threats to foreigners are intended to create panic and to frighten international witnesses into leaving the country so that there will be no foreign witnesses to the violence in Haiti. Cry for Justice is a group of nine North American justice and human rights groups (including CPT) working against the violence in Haiti.

CPT reports that more than 500 congregations have committed themselves to prayer for Haitians during this turbulent period.

Members of the delegation to Haiti include: Debbi Asta, Oakbrook, Ill.; Sue Brown, Albuquerque, N.M.; Rodger Cragun, Duluth, Minn.; John Docherty, Montreal, Que.; Mary Jane Hershey, Harleysville, Pa.; Ron Monk, Newberg, Ore.; Wayne Nussbaum, Wichita, Kan.; Jane Shoemaker, Goshen, Ind.; Mary Lou Simmons, Harrisonburg, Va.; Gene Stoltzfus, Chicago; and Richard Williams, Broomfield, Colo.

Major change unlikely for program in Russia

Moscow, Russia (MCC)—Mennonite Central Committee (MCC) in Russia does not anticipate any major changes in its program plans due to the unsettled political situation there, says Ralph Wischnewski of the MCC Europe office.

Susan and Chris Shore and their two children, workers with Mennonite Economic Development Associates, have moved back into their apartment near the parliament building, known as the White House. They had stayed with MCC personnel during the October showdown at the White House.

Only one MCC worker may experience a change in her plans. Anna Janzen may not go to the city of Tuapse near the Georgia border to instruct at a teacher's training institute there. Janzen is scheduled to teach ethics at the institute until Christmastime.

MCC personnel in Moscow believe that keeping in touch with Janzen will be almost impossible, and they are not easily able to obtain news about the political situation there.

Tuapse—with armed conflict to the southeast in Georgia and to the north where the Adygei people are fighting for their independence in Russia—is being flooded with refugees. To travel from Moscow to Tuapse requires passing through territory in conflict.

Last week a truck from Germany, sent by MCC Europe, arrived in Moscow with office equipment, winter clothing, and goods for refugees. Most of the truckload, however, remained unpacked for further transport to Karaganda, Kazachstan. MCC has eight adult personnel and two children in Russia.

Compassionate response essential when AIDS comes to the congregation

Bluffton, Ohio (Meetinghouse)—When Shirley Detweiler's son, Kevin, was dying of AIDS four years ago, a hospital psychologist asked her, "What are you doing for support?" "We don't have any," Detweiler replied.

"I was not angry with God," she told participants at the church leaders conference on "AIDS in the Congregation" at Bluffton College Oct. 18-19. "I was angry at my church. I got more help from two strangers from the hospice than from my entire church family."

When Kevin died, she said, it was as if she had never had a son. No one in the Mennonite congregation spoke with her about Kevin's death.

Similar stories of anger, grief, healing, and hope were shared by some 40 Mennonite and Brethren participants at this year's church leaders conference, sponsored jointly by the college and the Central District Conference of the General Conference Mennonite Church.

Love that casts out fear. The response of many churches and families of persons with AIDS (PWAs) has been isolation, rejection, and condemnation, noted Ann Showalter, associate pastor of First Mennonite Church of Denver, Colo., whose husband died of AIDS. "What makes it so hard to reach out and embrace people with AIDS?"

Fear, conference participants answered. Uncertainty about one's own sexuality. Fear of one's own mortality. Fear that the PWA will reject the caregiver. Fear that asks, "Am I condoning something I shouldn't?" And fear of the established church—and its response to the divisive issue of homosexuality that often accompanies the issue of AIDS.

Thus our primary task is learning how to get beyond fear, Showalter suggested. She cited 1 John 4:18-19: "There is no fear in love, but perfect love casts out fear. . . . We love because he first loved us."

"Do we really know in the depths of our being that we are loved by God—that all people are? And that God's not out to get us?" Showalter asked.

The judgment of God? In her biblical study, Dorothy Jean Weaver, associate professor of New Testament, Eastern Mennonite Seminary, Harrisonburg, Va., took the question a step further: "Does AIDS in some fundamental way represent the judgment of God? Or is it to be viewed as a human tragedy?"

The book of Job, she proposed, "prohibits . . . the simplistic one-to-one equation of sickness and sinfulness. What the writer offers instead is a passionate plea for the recognition of the mystery at the heart of life."

She referred to John 9, where Jesus is questioned about the man blind from birth: Who sinned, the man or his parents? Jesus answers, "He was born blind so that God might be revealed in him."

"All humankind have sinned," Weaver said. "Jesus makes clear that sickness is not the occasion for judging those who are sick." Rather, "the biblical portrait of sickness is one in which community [demonstrates] a noisy and desperate advocacy on their behalf.

"We cannot assume the proverbial ostrich pose and leave persons with AIDS on their own," Weaver emphasized. "It is clear that Jesus has no room within his scheme of things for the exclusion of people society deems unclean. Nor dare we."

How can we respond? "We get caught up in thinking that we somehow have to be responsible for making people see they're 'wrong'—that we're responsible for correcting their behavior," Showalter said. "No, we're called to love—and to have faith that God can work in their lives."

When relating to people who are HIV-infected or have AIDS, she continued, we

The gift of AIDS. LaDell and Joyce Gautsche were serving in Jamaica with Mennonite Central Committee when they tested positive for HIV. They returned home to Colorado, where they were received with loving arms by First Mennonite Church of Denver. Two years later Joyce died.

When talking about AIDS, people often talk about "victims" or "tragedy," LaDell noted in an evening session of the 1993 church leaders conference. But these labels don't fit Joyce and himself, he said.

Tragedy, to LaDell, is the sudden death, with no chance to say good-bye to loved ones. Or the person who lives a long life just to question at the end if there was any meaning in those many years of life. Or the person who lives without meaningful relationships and dies alone.

"Unfortunate . . . sad . . . those words may fit our situation. And of course we have all the questions of 'what-if,' " LaDell said. "But having AIDS has been a sort of gift—a time of much spiritual growth. A time to reexamine our lives.

"Much of what society says is important in life doesn't mean much to me anymore," LaDell continued. Relationships—with other people and with God—are the focus of his life now.

"Life is not about answers," he concluded. "The goal is not living long enough to find the answers. It is in learning to live with the questions."
—*Cathleen Hockman*

Professor studies emphysema. *Wichita, Kan. (HC)*—Hesston College chemistry instructor Jim Yoder describes an enzyme in the lungs as a pile of tiny spaghetti. Buried in each enzyme lies a unique, key-like pattern awaiting discovery of a chemical compound that can be used to lock it up and halt the progress of emphysema in a patient's body.

Yoder spent June and July at Wichita State University researching this current theory in the treatment of emphysema. This irreversible disease destroys air sac tissues in human lungs.

"This kind of research definitely enhances my teaching at Hesston . . . it keeps me on the cutting edge of scientific research," Yoder says. "When I teach, I can speak from personal experience as to just how research gets done and how discoveries are made in chemistry."—*June Krehbiel*

can't go wrong by asking the question Jesus often asked: What do you want from me?

"We can find ways to help people with unfinished business: making a will, settling family finances, making funeral plans, bringing reconciliation between those who are estranged from family members."

There is also power in taking on the role of the priest—to "stand in the breach" between the person and God, Showalter said. "Our words may not mean very much, but our presence can mean a great deal."

AIDS education, especially with teenagers, was highly stressed. Public, corporate prayer was also encouraged.

"It's not a matter of if AIDS comes to the congregation," noted David Bartow, pastor of Upper Milford Mennonite Church, Zionsville, Pa. "It's a matter of when."

He noted there is often a "scale of sympathy" for persons with AIDS: church members are most sympathetic toward "innocent victims"—infants, hemophiliacs. Further down the scale are drug users. At the very end are homosexuals.

During her son's illness, Detweiler recalled asking the hospital social service staff, "Why do people have to know why? This boy is dying."

"We have to get past why," she stressed to the conference participants. "We have to be a healing community."

—*Cathleen Hockman*

Teachers convention sets attendance record

Mt. Pleasant, Pa. (MBE)—"Transmitting a Faith of Contemplation and Action" was the theme of this year's teachers convention sponsored by the Mennonite Secondary Education Council (MSEC).

Held Sept. 29-Oct. 2 at the Laurelville Mennonite Church Center here, the event attracted more than 280 individuals, making it the largest MSEC teachers convention ever. Attenders included faculty members and administrators from the 14 MSEC schools and about 20 administrators from Mennonite Elementary Education Council schools.

Speaker Michael Cartwright, faculty member in religion at Allegheny College in Pennsylvania, explored the question, "What should we do to prepare students to live effectively in a multicultural/multiethnic world?"

He suggested that an important part of the answer would be to help students first to see the contemporary situation for what it is. Then teachers should help students make a case for their faith as a diaspora people. God's people are set among the nations not in privilege but as a witness to proclaim the faith, Cartwright said.

Worship leader Marlene Kropf of Mennonite Board of Congregational Ministries lectured on "Faith Development of Adolescents." "When Mennonite schools are places where students learn to pray, there is real change in the church," she said.

Paul Dueck and Marilyn Houser Hamm joined Kropf in leading the worship periods. Composer/singer Chuck Neufeld gave a concert Friday night.

—*Alice Suderman and Don Garber*

Nominating committee seeks names for new churchwide leadership

Elkhart, Ind. (MCGB)—The Nominating Committee for Mennonite Church General Assembly is seeking names of qualified and dedicated individuals to be considered for churchwide leadership positions.

These include: General Assembly officer; members of the Historical Committee; Council on Faith, Life, and Strategy; Mennonite Board of Congregational Ministries; Mennonite Board of Education; Mennonite Board of Missions; Mennonite Mutual Aid; Mennonite Publication Board; and the Nominating Committee.

All these positions will be filled at the 1995 General Assembly in Wichita, Kan.

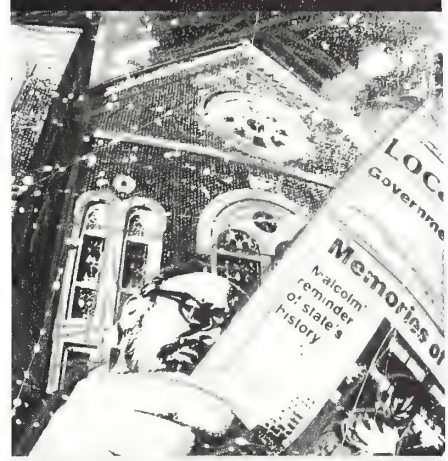
The Nominating Committee asks that church members give prayerful consideration to persons from different geographic areas and with broad experience representing the diversity of the Mennonite Church constituency (age, gender, race, culture) for all positions. Special efforts are underway to seek available candidates who are not Caucasian.

Suggestions may be mailed to the committee at 421 S. Second St., Suite 600, Elkhart, IN 46516. Deadline is Jan. 15.

Enclose information including the person's mailing address, telephone number, position for which she or he is suggested, congregational membership, conference, church involvement, present employment, and education/experience. Also include the name, address, and telephone number of the person making the suggestion.

BEYOND THE NEWS

HOPE FOR BOSNIA



This special edition video introduces viewers to people living in the war-torn former Yugoslavia. They are responding to the war in peacemaking efforts, giving aid, and praying for their enemies.

The hope for Bosnia is people of faith initiating reconciliation, forgiveness, and life together, while the war goes on around them. The hope for us is that we will learn from their experiences.

The 30-minute video comes with a discussion resource written by Sheri Hartzler with Gerald Shenk.

Producers:
Jerry L. Holsopple
D. Michael Hostetler

Just $24.95 U.S./$29.95 Canadian
(please add $2 shipping per video up to $6)

TO ORDER
CALL 1-800-999-3534

or mail check to:

Mennonite Media Ministries
1251 Virginia Avenue
Harrisonburg, VA 22801-2497

or ask your pastor or church librarian to order this important VIDEO RESOURCE

Put your money where your heart is ...

Give to Mennonite Church Ministries through your regular church offerings.

PARTNERS IN MINISTRY

Extending Ourselves Through Churchwide Support

Sponsored by the Mennonite Church General Board, Board of Congregational Ministries, Board of Missions, Board of Education, Mennonite Colleges and Seminaries, the Associate Groups (AAMA, HMC, UNM, WMSC), Publication Board and Mutual Aid Association. (Publication Board and MMA do not receive offering plate contributions.)

Small groups build Cornerstone fellowship

Irwin, Ohio (RBI)—"What keeps churches together?" asked Gerald Martin, pastor of Cornerstone Mennonite Fellowship, Broadway, Va., at the close of the Cell Group Church Seminar at Rosedale Bible Institute here Oct. 1-2.

He placed block upon block, creating a vast tower that stretched from the podium past his head. "We can build something quite impressive," he commented as he added yet another block. "Yet the slightest tremor sends it crashing." He gave the stand a slight shake and blocks tumbled in all directions.

"But if the connections between the parts are strong," he said, fashioning a tinkertoy tower of nearly the same height, "the structure can weather many a serious jolt."

With this closing parable Martin summed up five sessions in which he and fellow pastor Sam Scaggs taught about how God has led their seven-year-old congregation to become a multi-congregation cell church which has grown to well over a thousand members—mostly through the ministry of lay people.

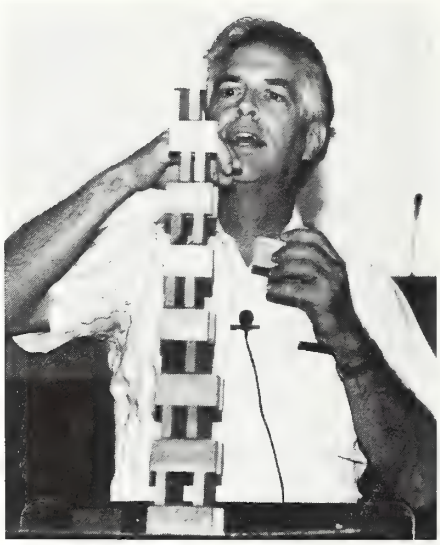
Martin attributed the strength of their church to the cells and the strong relationships which are built there. "As pastors we work 'to equip the saints for the work of ministry.' We resource and supervise the cells. But the real ministry takes place 'from house to house,' where God uses ordinary people to do extraordinary things."

They explained that for the cell to truly become the basic unit of the church, competing ministries—such as Sunday school and Sunday evening services—may have to be pruned off.

It takes a paradigm shift, a new way of understanding reality, to become a cell-group church rather than the more typical program-based design church of today, Martin said.

"No one today continues using a road atlas from 1950," he illustrated. "Have you heard anyone say, 'This map was meaningful to me in the '50s so I'll still follow old Route 40'—while others go whizzing by on the new interstates? Yet we take that attitude toward change in the church."

Martin urged churches to look at some of their "sacred cows"—style of music, Sunday evening services, Sunday schools. "Missions and evangelism must become a priority in our fellowships. We exist to extend the kingdom!"—*Jewel Showalter*



Gerald Martin builds a block tower to illustrate a point during a cell group church seminar at Rosedale Bible Institute.

Intentional communities conference attracts 240

Evanston, Ill.—"Where did they all come from?" This was the question many people were asking Oct. 1-3 at the Shalom Connections Conference.

In response to an invitation from Reba Place Fellowship and Plow Creek Fellowship, 240 people from more than 40 communities and congregations gathered at Reba Place here. They discovered that the Holy Spirit is lighting new fires today, causing new communities to blaze forth while older communities are gathering strength after a decade of struggles.

The conference was noted for the diversity of communities present. Some, like the Bruderhof, represent a life of common work, table, and finances. Others are intentional neighbors gathered around common ministries and worship. Still others are finding their place within larger congregations, clustered in small groups for study, mutual aid, and accountability.

One conference theme seemed to be the paradox of communities' frequent failures and God's amazing power to forgive and redeem. One of the most popular workshops was on "Learning from Communities' Mistakes."

Jim Wallis of Sojourners community in Washington, D.C., challenged participants to offer their churches and communities as places where talk can replace gang violence and where alienated inner-city youth can safely express their hunger for love and redemption.—*David Janzen*

• **Name changed.** Manhattan (N.Y.) Mennonite Fellowship has adopted a resolution to change their name to Manhattan Mennonite Church. According to pastor Harris H. Waltner, the primary reason for this action was to help clarify for new residents in the community that the church is an established congregation and not merely a university group that meets for fellowship and discussions.

• **Bible conference held.** The annual Bible conference of the Fellowship of Concerned Mennonites was held at Zion Mennonite Church near Pryor, Okla., Oct. 1-3. People from 14 states and Ontario attended. This year's theme was "Principles for Daily Living." "There seems to be a growing hunger for the hearing of the preaching of the pure Word of God," noted Earl Delp in his report. "In a day when there is much lukewarmness and error abounding all around us, with many 'winds of doctrine' afloat, Bible conferences of this nature can fill a large place in providing the light and encouragement that people are looking for."

• **90 years celebrated.** First Mennonite Church of Fort Wayne, Ind., celebrated its 90th anniversary on Oct. 10 with a special Sunday morning worship service. The theme for the day was "A Heritage for the Future"—this is also the theme for a series this fall that includes an evangelism workshop and consideration of the Mennonite Church/General Conference Mennonite Church integration issue. Guest speakers included former bishop Paul M. Miller and former pastor Mark Vincent. More than 140 people were in attendance, including at least four descendants of Matilda and John Federspiel, founders of the congregation.—*Hazel Jo Hurst*

• **Sale brings in $85,000.** The 18th annual Rocky Mountain Mennonite Relief Sale was held Oct. 16 at Arkansas Valley Fairgrounds, Rocky Ford, Colo. Gross receipts were $85,600. A stained-glass work of the LIFE (Living in Faithful Evangelism) symbol was sold for $1,000 at the auction.

• **Taiwanese women gather.** In lieu of their own annual retreat, 60 women from the Taiwanese Mennonite churches joined an all-island women's retreat sponsored by the Year 2000 Evangelistic Movement Aug. 3-5. The assembly of 2,500 women represented 40 denominations from all areas of Taiwan. "This was a moving, historic event—the first of its kind for Christian women on this island," writes Marietta Sawatzky, a General Conference Mennonite Church mission worker in Taiwan. The theme of the retreat was "I Am the Lord's Servant."

• **Statement available.** The Conservative Mennonite Conference has adopted a statement of theology which is intended to identify the conference theologically. Available from the CMC at 9910 Rosedale-Milford Center Rd., Irwin, OH 43029.

• **New appointments:**
Tom Bishop, Goshen (Ind.) College board of overseers. Bishop, of Denver, Colo., is vice-president of Kirkpatrick Pettis, a Mutual of Omaha company.

• **Coming events:**
Christian education conference, Weaverland Mennonite Church, Lancaster, Pa., Nov. 6. Marlene Kropf will give the keynote address. Information from 717 293-5246.
Drama, "Christian Burkholder, Bishop—Leader in Time of Crisis," Groffdale Mennonite Church, Leola, Pa., Nov. 13-14. The drama concludes the 275th anniversary year of the Groffdale congregation. Information from the church at 717 656-6388.
Annual arts weekend, the People's Place Gallery, Intercourse, Pa., Nov. 19-20. Featured artists/speakers are Dawn Marie DeSanto and Howard Zehr. Information available from 717 768-7171.
Open house to celebrate the completion of the second building of Casa del Sol, La Junta, Colo., Nov. 21. Residents moved into the eight-apartment building in mid-October. Casa del Sol is a Mennonite-sponsored retirement facility.

• **New books:**
Acts by Chalmer E. Faw. Like the four other volumes of the Believers Church Bible Commentary series, *Acts* probes each section for its meaning in the wider biblical context and in the life of the church. Available from Herald Press, 800 245-7894.
Called to Care by Palmer Becker brings together resources for leading small groups and shows how small groups can energize individuals and congregations. Available from Herald Press, 800 245-7894.
Called to Equip by Palmer Becker is a step-by-step manual designed to help pastors recruit, train, and supervise a team of small group leaders. In this model, a minister becomes pastor to the pastors, offering care and support to the group leaders, who in turn care for and support others. Available from Herald Press, 800 245-7894.
The Lord's Supper in Anabaptism by John D. Rempel, explores the Christology of Balthasar Hubmaier, Pilgram Marpeck, and Dirk Philips. Anabaptists, Rempel says, can contribute to the wider church the emphasis on communion as the surpassing expression of reconciliation of Christians with God and with each other. Available from Herald Press, 800 245-7894.

• **Job openings:**
Campus minister/counselor, Bethel College, N. Newton, Kan. Position is responsible for providing leadership in support of spiritual and personal growth of the student body, in particular student counseling services, and is a part of the overall campus ministry team. Graduate degree (M.Div. or counseling) required. Prior pastoral and counseling experience preferred. Full-time position begins August 1994. Contact Mary Ann Krehbiel, Bethel College, 300 E. 27th St., N. Newton, KS 67117.

Villagers rebuild after floods. *Pulsita, India (MCC)*—Mennonite Central Committee (MCC) has given $43,000 (U.S.) to assist people in West Bengal, India, who lost their homes and belongings in late summer floods.

Rising water damaged and destroyed many houses in Pulsita, home of the man pictured here. MCC is helping people, mostly day laborers, rebuild. Villagers are erecting mud walls; MCC is purchasing roofing tiles, nails, door and window frames, and bamboo poles for 125 houses. Some MCC funds are also going for water purification tablets, lime for sanitation, and supplies to rebuild a school.

In several villages in southern West Bengal, rivers overflowed dikes and swift currents washed houses away. People, with their livestock, took refuge on high embankments. In these areas MCC is distributing rice, blankets, and tarps.

MCC India staff are researching low-cost housing construction that would better withstand natural disasters like floods, wind, and fire.

Development manager, Mennonite Board of Missions, Elkhart, Ind. Person will lead MBM approach to donors. Experience necessary in fund raising, plus supervision of staff and volunteers. Send résumé to Box 370, Elkhart, IN 46515-0370, or call Dan Schrock at 219 294-7523.

Faculty, Bluffton (Ohio) College. *American history* position (Ph.D. necessary) requires expertise in one of the following: black history, women's history, history of religion, political science, or non-western history. *Music* position (doctorate preferred) will teach functional and applied piano and either theory or appreciation; continuing performance activity is encouraged. Positions are full-time and tenure track beginning fall 1994. Screening begins Dec. 10. Information available from William Hawk, dean of academic affairs, Bluffton, OH 45817-1196; phone 419 358-3317.

Marketing director, Selfhelp Crafts, Akron, Pa. Qualifications include degree in business and some business experience, personnel and administrative skills, ability to do strategic marketing planning and implementation. Overseas experience preferred. Two-year position available immediately. Applications accepted until Nov. 22. Contact Dwight McFadden (U.S.), 717 859-1151, or Mennonite Central Committee personnel department (Canada), 204 261-6381.

• **Change of address:**

Cedar Grove Mennonite Church, from 12175 Williamsport Pike to 13343 Williamsport Pike, PO Box 268, Greencastle, PA 17225.

Church of the Servant, from 677 S. State St., Suite 3, to PO Box 567, Newtown, PA 18940.

NEW MEMBERS

Bahia Vista, Sarasota, Fla.: Patricia Read.

Charlotte Street, Lancaster, Pa.: Tina Santiago, Janae Yoder, Stephen Drehoble, Dave Graybill, and Marie Graybill.

Finland, Pennsburg, Pa.: Laura Gross and Kimberly Ployd.

Midway, Columbiana, Ohio: Hannah Rohrer, David Alan Wenger, Wesley Howell, Alan Hostetler, Jacob Huebert, Travis Trotter, and Alfonso Labra.

North Goshen, Goshen, Ind.: Sharon Gingerich.

Salem Ridge, Greencastle, Pa.: Dean Burkholder, Rodney Denlinger, Roxanne Denlinger, Jeffrey Martin, Daria Martin, Jill Martin, and Latonia Petersheim.

Walnut Creek, Ohio: Jon Mast, Julie Mast, Robbie Keim, Craig Shoup, and Todd Weaver.

BIRTHS

Barker, John, Jr., and Marcella Hollingshead, Germfask, Mich., John Milton III (first child), Sept. 3.

Beck, Arlan and Brenda Rivera, Archbold, Ohio, Ruth Elizabeth (fourth child), Sept. 27.

Flagg, Greg and Christy Lehman, Sarasota, Fla., Ashley Elizabeth (first child), Sept. 30.

Hodge, Mark and Wendy Jo Warner, Lyndhurst, Va., Hannah Nicole (second child), Sept. 30.

Hoover, Edwin and Margaret Stuart, Stouffville, Ont., Clara May (second child), Aug. 27.

Hopkins, Scott and Carol Knott, Stouffville, Ont., Carley Catherine (fourth child), May 19.

Hovde, David and Marjorie Rush, Lafayette, Ind., Karla Elizabeth (first child), July 20.

Jansen, Carmen and Lisa Miller, Carstairs, Alta., Tyler James (second child), Sept. 29.

Kandel, Ron and Julie Alexander, Wooster, Ohio, Britney Carolyn (third child), Sept. 28.

Kauffman, Barry and Lynne Neuenschwander, Orrville, Ohio, Jocelyn Renee (third child), Aug. 5.

Lehman, James and Suzanne Schmucker, Grove City, Ohio, Joseph Christian (first child), Oct. 4.

Mast, David and Gina, Harrisonburg, Va., Kendra Marie (second child), Sept. 28.

Mast, E. Dale and Shari Yoder, Harrisonburg, Va., Kendrik Dale (first child), Sept. 9.

Mast, E. Dean and Jan Steffy, Lancaster, Pa., Olivia Georgette (first child), Oct. 1.

Mercurio, Brad and Lisa Thomas, Maple Heights, Ohio, Eryn Joy (first child), Sept. 3.

Miller, Junior and Lori Detweiler, Sarasota, Fla., Brandon Dale (first child), Sept. 29.

Nisly, Omar and Barbara Harris, Partridge, Kan., Jacob Glenn (third child), Oct. 5.

Nissley, Gerald and Mary Weiler, Middletown, Pa., (twins) Austin Mark and Alex Morgan (fifth and sixth children), Sept. 12.

Oswald, Craig and Charlotte Yoder, Osceola, Ind., Seth Michael (second child), Oct. 4.

Rittenhouse, Dayle and Kathy Landis, Souderton, Pa., Christina Lynn (first child), Sept. 29.

Roes, Larry and Susan Gerber, Wellesley, Ont., Kelsey Nicole (third child), Sept. 1.

Rychener, Brent and Laurie Fulle, Colorado Springs, Colo., Tess Elizabeth (second child), Sept. 17.

Schlabach, Brian and Trinity Lupel, Wolcottville, Ind., Austin Taylor (first child), Sept. 21.

Shore, Toby and Joylynn Souder, Telford, Pa., Kody Scott (first child), Oct. 6.

Short, Brad and Lisa Lightner, Archbold, Ohio, Laura Lynn (third child), Sept. 25.

Showalter, Linden and Ruth Sollenberger, Waynesboro, Pa., Grantley John (fourth child), Oct. 1.

Stewart, Murray and Janet Wideman, Goodwood, Ont., Andrew Brian (second child), born Nov. 12, 1987, adopted Sept. 29, 1993.

MARRIAGES

Bueter-Nice: Peter Bueter, Newport News, Va., and Cindy Nice, Newport News, Va. (Warwick River), Sept. 18, by Gordon Zook.

Cordell-Scott: Michael Cordell, Marion, Pa. (Marion), and Tammy Scott, Chambersburg, Pa. (Church of God), Sept. 11, by Earl E. Mills.

Freed-Landis: Timothy Earl Freed, Putnam Station, N.Y. (Log Chapel), and Rhonda Kay Landis, Harleysville, Pa. (Souderton), Sept. 18, by James Musser and Floyd Freed.

Hoekstra-Zavitz: Michael Hoekstra, Dunnville, Ont. (Christian Reformed), and Jennifer Zavitz, Cayuga, Ont. (Rainham), Oct. 1, by Rod Weber.

Kipp-Kinsinger: Dwight Kipp, Grantsville, Md. (Springs), and Tricia Kinsinger, Grantsville, Md. (Springs), Oct. 9, by Steven Heatwole.

Kreider-Diller: Robert B. Kreider, Mount Joy, Pa. (East Petersburg), and Danielle Diller, Manheim, Pa. (Sandy Hill), Sept. 18, by Karl Steffy.

Parker-Averill: David Parker, Conshohocken, Pa. (Plains), and Tracie Averill, Conshohocken, Pa. (United Methodist), Oct. 9, by Richard J. Lichty and Robert A. Mongold.

Ramseyer-Lehman: Eric Ramseyer, Marshallville, Ohio (Smithville), and Roxie Lehman, Orrville, Ohio (Sonnenberg), Oct. 2, by Randy Murray, Vernon Zook, and Dennis R. Kuhns.

Schaefer-Rickert: Mark Joseph Schaefer, Perkasie, Pa. (Salem), and Glynis Joan Rickert, Chalfont, Pa. (Baptist), Sept. 25, by George W. Hampshire.

Schumm-Yungblut: Wayne Daniel Schumm, Tavistock, Ont. (Tavistock), and Michelle Christine Yungblut, Shakespeare, Ont. (Lutheran), Oct. 2, by Darrel Toews.

Schwarz-Martin: Steve Schwarz, Gettysburg, Pa., and Rita Martin, Gettysburg, Pa. (Bethel), June 26, by Jim Burkholder.

DEATHS

Balder, Sarah Hochstetler, 91, Sugarcreek, Ohio. Born: March 28, 1902, Walnut Creek, Ohio, to Levi C. and Martha Weaver Hochstetler. Died: Sept. 19, 1993, Walnut Creek, Ohio. Survivors—daughter: Esther Olinger; 8 grandchildren, 6 great-grandchildren, 11 great-great-grandchildren. Predeceased by: Harry O. Balder (husband), two daughters, one son. Funeral and burial: Sept. 22, Walnut Creek Mennonite Church, by Ross A. Miller.

Evans, Kristopher, 25, Denver, Colo. Born: June 29, 1968, Chicago, Ill., to Carol Jin Evans. Died: Aug. 31, 1993, Denver, Colo. Survivors—brother: Seth. Funeral: Sept. 4, First Mennonite Church, by Ann Showalter. Cremated.

Good, Ezra Otis, 78, Fairfield Glade, Tenn. Born: Dec. 29, 1914, Elida, Ohio, to Aaron and Cleo Bernice Barnt Good. Died: Oct. 10, 1993, Fairfield Glade, Tenn. Survivors—wife: Vida King Good; children: Gaylan, Cynthia Chitwood, Loretta Irby, Eldon, Marilyn Hansen, Wilferd; brother and sisters: Harold, Eva Martin, Betty Moore, Laura Hartman; 16 grandchildren, 10 great-grandchildren. Funeral: Oct. 13, Weavers Chapel, by Edward M. Godshall and John Weyant. Burial: Concord Mennonite Church Cemetery.

He was ordained May 25, 1952, at Newfound Mennonite Church and pastored Knoxville Mennonite Church for 18 years.

Hahn, David, 69, Wakarusa, Ind. Born: Dec. 11, 1923, St. Joseph County, Ind. Died: Sept. 20,

MCC volunteers attend orientation. *Akron, Pa. (MCC)*—More than 60 workers participated in orientation held at Mennonite Central Committee headquarters here Sept. 7-17. Thirty-one are beginning overseas assignments, 13 are beginning assignments in North America, six are beginning service internships, and 13 are beginning short-term assignments with Selfhelp Crafts of the World. Mennonite Church members pictured here are (left to right):

William and Verda Swartzendruber, Kalona, Iowa, to Akron; Mark and Alice Hartman Jantzen, Elkhart, Ind., to Belgrade, Serbia; Mabel V. Brunk, Goshen, Ind., to Akron; Berneice and Eldon Cooke, Freeport, Ill., to Akron; Jean and Laverne Landis, Tuckhannock, Pa., to St. Elizabeth, Jamaica; Paul E. Groff, Ephrata, Pa., to Nairobi, Kenya; Cynthia D. Pickett, Los Angeles, Calif., to Inglewood, Calif.; Laura Leuz, Elkhart, Ind., to Regina, Sask.; Dwight McFadden, Jr., New Holland, Pa., to Akron, Pa.; Mario Jeovany Carcamo, Brooklyn, N.Y., to Brooklyn; William E. Trimiew, Richmond, Va., to Richmond; Rodney Jusino, Lancaster, Pa., to Lancaster, Pa.

1993, Wakarusa, Ind., of cancer. Survivors—wife: Norma Hartman Hahn; children: Rachel Hoover, Joseph, John, Steven; brother and sisters: Mervin, Agnes Miller, Mabel, Lula Snyder; one grandchild. Funeral and burial: Sept. 23, Olive Mennonite Church, by Dale Shenk. Burial: Olive West Cemetery.

Hallman, William, 89, Goshen, Ind. Born: Jan. 29, 1904, Kitchener, Ont., to Eli and Melinda Clemens Hallman. Died: Sept. 3, 1993, Goshen, Ind. Survivors—children: Elinor Good, Richard, Clemens; brother and sister: Abram, Anna Byler; 10 grandchildren, 8 great-grandchildren. Predeceased by: Beatrice Hershey Hallman (wife). Funeral: Sept. 8, College Mennonite Church, by Nancy Kauffmann. Burial: Elkhart Prairie Cemetery.

He served as a missionary in Argentina with Mennonite Board of Missions for 32 years.

Horst, Melvin J., 84, Albany, Ore. Born: Jan. 22, 1909, Peabody, Kan., to Jacob S. and Anna Beck Horst. Died: Sept. 26, 1993, Albany, Ore. Survivors—wife: Elizabeth Miller Horst; children: Oren, Jeanette Arello, Sharon Nesselrodt, Lola Jenkins, Beverly Armstrong, Miriam Kiogima, Dorthea Coleman, Melvena Hawks; brothers: Frank, Lawrence; 16 grandchildren. Funeral: Oct. 1, Fairview Mennonite Church, by Al Burkey, Roy Hostetler, and Louis Lehman. Burial: Gilliland Cemetery.

Hostetler, Wilbur, 86, Goshen, Ind. Born: May 26, 1907, to Noah and Lizzie Hostetler. Died: July 24, 1993, Goshen, Ind. Survivors—children: Gordon, Susan Guipe, Verda Bialac; brother: J. J.; 6 grandchildren. Predeceased by: Velma Lapp Hostetler (wife). Congregational membership: College Mennonite Church. Funeral: July 27, Yoder-Culp Funeral Home, by Rachel Fisher.

He served as a missionary with Mennonite Board of Missions in India for 16 years.

Kauffman, Adeline Hershey Mowrer, 94, Landisville, Pa. Born: May 31, 1899, Rapho Twp., Pa., to Alpheus and Annie Hershey Mowrer. Died: Sept. 28, 1993, North Miami Beach, Fla. Survivors—daughter: Ruth Barnhart; sister: Effie Stauffer; 2 grandchildren, 2 great-grandchildren. Predeceased by: C. Raymond Kauffman (husband). Congregational membership: Landisville Mennonite Church. Funeral: Oct. 5, Kraft Funeral Home, by Sam Thomas. Burial: Silver Spring Cemetery.

Oswald, John D., 51, Denver, Colo. Born: June 29, 1942, Nebraska, to Warren and Mary Stutzman Oswald. Died: Sept. 4, 1993, Denver, Colo. Survivors—wife: Charlene Hostetler Oswald; children: Lori, Jeff; mother; brothers: Stephen, Michael, Benjamin. Funeral: Sept. 8, First Mennonite Church, by Jerry Weaver and Ann Showalter. Cremated.

Roth, Hilda Hershberger, 86. Born: March 26, 1907, Milford, Neb., to John A. and Susan Rediger Hershberger. Died: Sept. 26, 1993, Iowa City, Iowa, of a heart attack. Survivors—children: Willis, Ellis, Betty Krabill, Delbert, Curtis; brothers and sisters: Albert, Edgar, and Iola Hershberger, Elva Troyer; 14 grandchildren, 10 great-grandchildren. Predeceased by: Melvin Stauffer Roth (husband). Funeral and burial: Sept. 28, Wellman Mennonite Church, by Daniel R. Johnston.

Stutzman, Ray Allen, 74, South Bend, Ind. Born: Jan. 15, 1919, Aurora, Ohio, to Elmer and Mary Neff Stutzman. Died: Sept. 26, 1993, of a heart attack. Survivors—wife: Vada Stutzman; children: Sherry Weaver, Betty Jordon, Suzzanne, Shirley Craft, Connie, David, Larry, Dennis, Devon, Vernon; brothers and sisters: Kenneth, Mahlon, Robert, Lucille, Grace. Burial: Aurora Cemetery.

Unzicker, Virginia C. King, 73, Eureka, Ill. Born: Feb. 18, 1920, Eureka, Ill., to Elmer and Lena Kennel King. Died: Sept. 28, 1993, Eureka, Ill. Survivors—husband: Archie R. Unzicker; children: Royal, Bob, Dallas, Jane Schumacher, Carol Schweitzer, Leanna Miller; brother and sister: Elmer R., Jr., Margarite Litwiller; 13 grandchildren, 15 great-grandchildren. Funeral: Oct. 1, Roanoke Mennonite Church, by Elmer Wyse, Rick Troyer, and Bob Harnish. Burial: Stuart-Harmony Cemetery.

Woolner, Ida Gerber, 77, Kitchener, Ont. Born: June 13, 1916, West Branch, Mich., to Jacob and Mattie Gerber. Died: Sept. 29, 1993, Kitchener, Ont. Survivors—son: Peter; sister: Mattie Kropp; 3 grandchildren. Predeceased by: Calvin Woolner (husband). Funeral and burial: Oct. 2, First Mennonite Church, by Rudy Baergen.

CALENDAR

Missions month: November

Illinois Conference (with Central District West) annual meeting, Lombard, Ill., Nov. 5-6

Hesston College board of overseers, Hesston, Kan., Nov. 5-6

Stewardship Sunday, Nov. 7

Franconia Conference assembly, Franconia, Pa., Nov. 13

Mennonite Economic Development Associates convention, Toronto, Ont., Nov. 11-14

Mennonite Church General Board, Newton, Kan., Nov. 18-20

Mennonite Church/General Conference Mennonite Church Christian education event, Elkhart, Ind., Nov. 19-20

Eastern Mennonite College & Seminary board of trustees, Harrisonburg, Va., Nov. 19-20

Bible Sunday, Nov. 21

Mennonite Mutual Aid board meeting, Chicago, Ill., Dec. 3-4

African-American Mennonite Association board meeting, Miami, Fla., Dec. 9-11

Newspaper

**********CAR-RT-SORT** CR-23
390200 51H S115 292
MENNONITE BIBLICAL SEMINARY
LIBRARY
3003 BENHAM AVE
ELKHART IN 46517-1947

THE LAST WORD

Heading into the 21st century (4)

There is a future for the Mennonite church. If we want there to be.

"What's your hang-up with 'Mennonite'? You think it's more important than 'Christian'!"

Gospel Herald elicits that reaction often enough to keep us thinking. (The latest reader did blunt the criticism with a two-year subscription renewal!) Some people report they even count the number of times the word *Mennonite* gets used in a single issue.

"It's a lot," they say. We agree. "Mennonite" gets used often in *Gospel Herald*. Not because we believe we're a superior denomination. But because we understand our mandate to include helping the Mennonite church to know itself.

Yet people who get uncomfortable with too much denominational labeling have a point. Jesus founded the *church*, not the Mennonite church. His prayer in John 17 was for the unity of the church. The denominational divisions of our day could well scandalize him.

I suspect, though, that were the Christian church today the united front Jesus intended, we'd still break it down into manageable parts, each with a different task in the kingdom. And while today's denominations weren't (and aren't) formed for that reason, could it be God is using our structures in just that way: each with a specific task, a specific emphasis, a unique place in the kingdom?

Assuming that may be true, let me be presumptuous enough to suggest what God's call might be for a Mennonite denomination as we go into the 21st century:

1. To preach the centrality of Jesus Christ. People today are confused about Jesus, even in the church. As our worlds expand, we rub shoulders with people from other cultures with other religions. Our temptation is to pave over our differences by relegating Jesus to the role of good person, articulate prophet, or model saint.

We Mennonites must be clear. Jesus is "the way, and the truth, and the life" (John 14:6). That belief has been the foundation of our past. It must undergird our future in who we are and in everything we do as Mennonites.

2. To nurture Christian community. To be clear about the centrality of Jesus Christ is to put ourselves at odds today with much of the "politically correct" thinking about other beliefs and religions. To do so bravely and continually, we must find new ways to support and encourage each other in community.

But let not our communities be just for our own strength and sustenance. Let them become centers of welcome and care to all those around us. People today hunger for true community. May they find it among Mennonites.

3. To be agents of peace and reconciliation. A strong emphasis of the Mennonite church through the years has been the lifestyle of peace: turning the other cheek, going the second mile, nonresistance, pacifism—however you want to name it. Today's fragmented, violent world needs that witness.

However, fragmentation also affects the life of the church. Ironically, at the very time Mennonites are becoming known to outsiders as a people of peace, inside we have more disagreements than ever about what peacemaking is and how to put it into practice.

I believe God's call to Mennonites today is to be agents of peace and reconciliation. That can be a unique gift of ours to the world, our part in realizing God's kingdom here on earth as it is in heaven.

If the Mennonite church is to survive into the 21st century, we need to discover what God's call is for us as a denomination. It may not be the three tasks I've outlined here; but it does need to be something. For unless we believe God has a unique role for those of us who call ourselves Mennonite, we may as well fold our tents and join our Christian sisters and brothers down the street who have discerned God's call for their denomination.

Do we believe God has a unique task for the Mennonite church? Can we agree what that task should be? How we answer those questions will go a long way in determining whether there will be a Mennonite church in the future.—*jlp*

November 9, 1993

Gospel Herald

THE WEEKLY MAGAZINE OF THE MENNONITE CHURCH

Because we have experienced spiritual deliverance, we are called to share the blessings of our firstfruits and to call others to participate in this life.

We are a delivered people. We are a joyful people. Thus we give firstfruits.

Giving becomes a symbol of our freedom from materialism, an act of worship celebrating our deliverance in Christ.

by Richard A. Moyer

Firstfruits: it's a theme that has received wide attention during recent years in the Mennonite Church, thanks to the leadership of Lynn Miller. Like a melodic phrase that surfaces repeatedly in a symphonic masterpiece, the theme emerges throughout the Scriptures. But what ties these biblical references to firstfruits together?

My study has pointed me to a surprising answer: throughout Old and New Testaments, the linking thread for the theme of firstfruits is that of deliverance.

Firstfruits in ancient Israel. The first stated claim on firstfruits comes at the first Passover, prior to the final deliverance of the Israelites from their Egyptian masters. Yahweh tells Moses, "Consecrate to me all the firstborn; whatever is the first to open the womb among the Israelites, of human beings and animals, is mine" (Exod. 13:1-16). Cattle, sheep, donkeys—the first all belonged to God. The only way to keep these for personal use was to redeem them.

One year after the Exodus, the Levites were set aside to serve Yahweh (Numbers 3) as substitutes for all the firstborn sons of Israel. This ex-

ALSO IN THIS ISSUE

Perspective: Seeking to link activism with doctrine 7

Beatitude 7: Christian peacemakers act just like their Parent 8

Pastor's challenge to teens spurs gun buy-back program . . .11

Project targets unexploded bombs in Laotian province 12

Firstfruits people give joyfully and often, beyond the requirement of the tithe. They practice giving that is planned, set aside, and proportionate as God blesses.

change was serious business! Every one of the 273 extra firstborn males in excess of the number of Levites had to be redeemed with silver.

Crops were also subject to firstfruits commands as part of annual festivals. The Feast of Unleavened Bread, the Feast of Harvest, and the Feast of Ingathering were all linked to celebrating God's deliverance from Egypt, the giving of the law, and God's sustaining Israel during their wilderness wanderings.

Firstfruits of salvation. In the New Testament, firstfruits change from being gifts of animals, sons, and crops. These are no longer our offerings to Yahweh, but God's gifts to us. Yet these still come in the context of deliverance. Spiritual firstfruits commemorate deliverance from death, sin, and Satan.

- First, Jesus is the source of deliverance. As crucified sin bearer and risen Lord, he is the first of a kind, the new Adam. 1 Cor. 15:20-24 describes Christ as the first of the resurrection of the dead; his resurrection is the guarantee of our own bodily resurrection someday. If you have firstfruit, there is more to come. There will be a main crop.
- Second, the Holy Spirit is the promise of full deliverance. In Rom. 8:23, Paul calls the indwelling Spirit "the first fruits of the Spirit." We have this blessing, yet long for more. We want the final harvest. We wait to have redeemed bodies, full salvation, and the long anticipated meeting with our Lord. The presence of the Spirit gives hope for more to come.

The Spirit is also the agent of deliverance living. Gifts of grace from the Spirit shape and empower the believer. These gifts build the church—and the fruits of the Spirit reveal the character of the Spirit-filled life (Gal. 5:22-23).

- Third, the early Christians are firstfruits, delivered ones: "In fulfillment of [God's] own purpose he gave us birth by the word of truth, so that we would become a kind of first fruits of his creatures" (James 1:17-18). These women and men were an indication to the world that a great number would experience that same new birth in the future. These are a testimony on earth.

There is also a testimony in heaven. In Revelations, John says 144,000 were "redeemed from humankind as first fruits for God and the Lamb" (14:4). No matter how you interpret prophecy, the message is clear: a group of believers is presented to God in heaven as a testimony to the Lamb and as a reminder of the great harvest to follow. A great multitude will worship God someday—all those redeemed and delivered by the blood of the Lamb.

What relevance does this have for us today?

We give ourselves to God. Applied firstfruits means living in deliverance from bondage. When we give ourselves to God, we are free to live as spiritually delivered people in a community of deliverance. In Christ, the firstfruit, we can present our bodies as living sacrifices.

God doesn't want more animal sacrifices or a group of individuals set aside as representatives of the people for holy living—such as the Levites or monks of the Middle Ages. Rather, God wants us all to be set apart people. In a sense, the church of believers is made up entirely of New Testament "Levites." We are a royal priesthood (1 Pet. 2:9).

God has given us the resources to deal with sin and trouble. So we stand tall as Christians, ready to be a positive witness. We strive to live now as God's kingdom people—in worship, by helping the needy, in loving the enemy, by welcoming the stranger, and in caring for our planet earth.

Because we have experienced spiritual deliverance, we are called to share the blessings of spiritual firstfruits and invite others to this life. The vision statement of Franconia Mennonite Conference, for example, calls us to be a people of invitation. Be "infecting agents of God," Lynn Miller says, "until there is an epidemic of holiness."

Next, ***we give firstfruits offerings***. We do this to symbolize our freedom from materialism. Giving is an act of worship in response to God's deliverance in Christ.

Some experimentation may be necessary to find a method that works for each person. It may be separate envelopes, separate checkbooks, or separate columns in a checkbook register for God's money and for our money. Then funds are always available to give in church and for the special need that arises.

The Old Testament guide for tithing is still a good one. Giving a tithe is like following a rule which helps to develop a good habit. "Wash daily, change your clothes, take out the trash, clean your room," we were told as children. Now we would no longer think of being dirty or smelly, even though childhood rules no longer control us. Our desires and lifestyle choices have superseded them. Likewise, firstfruits people give joyfully and often beyond the mere legal requirement of the tithe. They practice first-

fruits giving—giving that is planned, set aside, and proportionate as God blesses.

Many people can give much more. People in midlife with children gone, the house paid off, and incomes peaking are invited to let God bless their lives. Those who aren't giving a tenth now don't have to despair—they just need to start somewhere. A person can begin at 4 percent, if need be, with the expectation of learning to give God's share first and to raise this firstfruits giving to the tithe and beyond.

Children need to be encouraged and taught how to give firstfruits—in ways beyond our modeling this practice. Even little things can help. For example, when giving children an allowance, give it in a way that makes it easy to set aside money for God first. If the allowance is one dollar, give quarters and smaller change; if 10 dollars, give some ones.

Beyond the issue of giving now, we need to consider our thought life. Are we always looking enviously at red Corvettes or black BMWs? If we ask, God can help us to be satisfied with good, modest value in our purchases. These are matters in which we face tremendous social pressure; the push to have something to impress others can be enormously strong. But God offers us deliverance from the tyranny of forever grasping for the more and more expensive.

Something happens to us deep down inside when we release our wallets and give God a first and generous share. Milo Kauffman, a longtime teacher of stewardship, says he never met a generous giver who was not a happy person. We are a delivered people! And this freedom in God will make us a joyful people.

Richard A. Moyer is treasurer of Franconia Mennonite Conference and copastor of Shalom Christian Fellowship, East Greenville, Pa.

The top 10 announcements you'll never see in the church bulletin

10 The Sewing Circle has completed this year's quilt: a full-scale replica of the tabernacle. On display in the church parking lot.

9 Because of a high turn out of volunteers, Vacation Bible School will be extended throughout the summer.

8 Don't miss Baptism Sunday! Our four candidates will give a choral reading of *The Complete Works of Menno Simons*.

7 Thanks to Bertha Schwartzentruber-Swartzendruber for donating her BMW to the MCC relief sale.

6 Due to popular demand, Sunday evening classes in Greek and Hebrew will be offered again this quarter.

5 The handbell choir will play "Jesus Christ Superstar" for the Easter sunrise service.

4 Anabaptists Anonymous, a 12-step program for people with a martyr complex, will meet in the church basement Wednesday at 7:00 p.m. The support group for Adult Children of Mennonite Parents meets Thursdays at 8:00 as usual.

3 This year's Father-Son retreat will re-enact the sacrifice of Isaac. Bring your own wood.

2 Adult Sunday school options for this quarter: (1) Intermediate Tae Kwon Do; (2) Pa. Dutch Made Easy; (3) Christian Aerobics with George Brunk III (video provided by MBM Media Ministries).

1 The charismatics, fundamentalists, and liberals will share another unity dinner today.

—Ryan Ahlgrim (pastor, Peoria-North Mennonite Church, Peoria, Ill.) and Randy J. Roth (pastor, Des Moines Mennonite Church, Des Moines, Iowa)

"For every animal of the forest is mine, the cattle on a thousand hills. I know all the birds of the air, and all that moves in the field is mine. . . . For the world and all that is in it is mine."
—Psalm 50:10-11, 12b

Gospel Herald

Editor: J. Lorne Peachey

Assistant Editor: Cathleen Hockman

Editorial consultants: George R. Brunk III, Richard A. Kauffman, Martha Kolb-Wyckoff, Stuart Showalter, Diane Zaerr

Gospel Herald (ISSN 0017-2340) is published weekly, except for the third week of August and the first week of December, for the Mennonite Church by the Mennonite Publishing House. Subscription rate (in U.S. dollars): $27.50 per year; outside U.S. and Canada (air mail delivery): $47.50 per year. Group and bulk rates available. Call 1 800 245-7894.

Editorial and subscription address: *Gospel Herald,* 616 Walnut Avenue, Scottdale, PA 15683-1999. Telephone: 412 887-8500. FAX: 412 887-3111.

Second-class postage paid at Scottdale, PA 15683-1999. Lithographed in the United States.

Copyright © 1993 by Mennonite Publishing House.
Canadian subscriptions: second-class postage paid at Kitchener, Ont., publication mail registration no. 128562.

Gospel Herald is a member of the Associated Church Press and of Meetinghouse, an association of Mennonite and Brethren in Christ editors.

Postmaster: send form 3576 to 616 Walnut Ave., Scottdale, PA 15683-1999.

Vol. 86, No. 44: Nov. 9, 1993

Printed on recycled paper

Credits: Cover by Dale D. Gehman, p. 3 art by Gwen Stamm, p. 11 by Glenn Gilbert, p. 12 by Jim Bishop.

READERS SAY

Sexual Abuse, Patriarchy, and the Gospel of Christ (Aug. 24). It is good the author of this article uses terms like "assume" and "perhaps." There are many assumptions in the article, many that could use ballast to give them credibility. Most of the article has good humanistic logic but appears weak in its acceptance of biblical teaching.

The author hints that much harm has come from patriarchy inherent in the Judeo-Christian tradition. It is well that he refers to the tradition and not to biblical teaching. Patriarchy as described in the article and the relationships taught in the Bible are not identical. Scriptures such as Gen. 17:5-6, Exod. 4:25-26, and 1 Cor. 7:4 definitely show that man is not ultimately supreme.

The writer seems to equate Judeo-Christian teaching and patriarchy, which to him has evil connotations. Does he blame God as the source of all the evils of patriarchy? Does he intend to castigate God for the relationships taught in the Scriptures?

The Bible teaches that men are responsible for the spirituality of others (e.g., Num. 30:1-16, 1 Cor. 14:35, 2 Tim. 2:12). This idea does not come from patriarchy.

It is the plain teaching of Scripture that men are especially qualified to hold church office, feminists and their cohorts notwithstanding. This statement can be shown wrong if one can find in the Bible the names of women who were priests, Levites, apostles, elders, and the writers of Scripture.

S. B. Nafziger
Buffalo Head Prairie, Alta.

My heart cried out in pain as I read ***Member by Baptism, Victim by Ordination*** (Aug. 31) and the letters that followed. One of the most painful experiences in my life was resigning as the founding pastor of a church. That resignation was in fact a death experience: death of vision, dreams, hopes, security, relationships, and ministry.

By definition, pastoring is involving oneself with conflict. While seminaries do not have courses on "Surviving Congregational Jungles," those jungles do nevertheless exist. So every person who embarks on the journey of leadership must "not be surprised at the painful trial you are suffering, as though something strange were happening to you." But rather: "Be overjoyed when his glory is revealed" (1 Pet. 4:12-13). That glory is revealed in the resolution of conflict.

Where does a pastor find support in such a situation? The answer is simple—in the pastor's pastor or overseer. This simple answer, however, raises a host of complex issues for the typical Mennonite congregation:

Do congregations see the pastor as a leader or simply an employee? Are there leaders overseeing other leaders? Does the pastor and congregation accept that leadership oversight? Is the overseer competent and willing to deal with congregational conflict?

Unfortunately, too many congregations today do not have a healthy understanding of leadership. Perhaps as a result of past abuses of leadership, or the influence of past antiestablishment movements on the current crop of church leaders, too many churches have a negative view of congregational oversight.

In my situation, when the inevitable problems arose, several leaders whose roles were recognized and accepted by all *before* conflict arose were there for me and for the congregation. This oversight was twofold. One was organizational bishop oversight: the second was what I'd call apostolic—someone from the outside able to speak an unbiased word to the situation.

After congregational and pastoral evaluations, much soul searching, and many meetings, it was discerned that my gifts were not what the congregation needed for its next phase. So while a part of me died that day, I do not have the pain today that "Arlo" has, thanks to adequate oversight and support. The pain I feel today comes from bumping my head against walls while trying to find the door of God's will for the future.

Harry W. Rutt
Ronks, Pa.

My first reaction on reading, ***Member by Baptism, Victim by Ordination*** (Aug. 31) was: "Someone will think I wrote that." On second thought, few probably knew my feeling of rejection when I needed to pack up and move on while remembering broken promises.

Perhaps I should have allowed my personal "call" to full-time church work to be demythologized during seminary

days. Was God trying to tell me something when doors opened for me to take an easy step into another profession? That step would have offered the possibility of tenure and a generous retirement plan. But, then, I would have missed the joys of personal ministry, worship leading, and conference work. And our children might not have developed their loyalty to the church.

For several years now, I have been ignored by those in the structures who have the power to approve or disapprove pastoral candidates. Today I am thankful for relative good health and for a job where I can compete with recent high school graduates in the labor force.

Name withheld by request

Member by Baptism, Victim by Ordination (Aug. 31). It is important for the Mennonite church to hear both joy and pain from its leaders. In this way we can learn and make needed changes.

A few observations from our experiences of working with conference ministers and leaders in the United States and Canada:

1. Conference leaders have been part of the problem. Some conference ministers do take an assertive role with both the congregation and the pastor in defining and working on the issues as they emerge. But not all. However, conference ministers have been willing to learn and change. At the same time, conference leadership needs to be given the authority and power to call not only problem pastors but problem congregations to accountability.

2. It is important for the denominational leadership offices, conference ministers, seminaries, and pastoral ministry programs to work together in the calling, preparation, and support of those persons involved in ministry. We must learn as we team together. We dare to hope that each group can work individually to define abuse and all work together for more healthy behavior.

3. "Arlo" is correct in noting that pastors leave or are asked to leave, but congregations remain. However, the entire pastoral-congregational system must be analyzed during times of unhealthy behavior. Many times the problems are systemic and attitudes, behaviors, and structures must all change.

Congregations with unhealthy behaviors and structures need to be asked to change, and resources are available for that process. Pastors who bring stress to the congregation need to be confronted as well.

Mennonite Board of Congregational Ministries has produced a manual to help overseers and conference ministers deal with problems that develop between pastors and congregations. We've also scheduled a retreat on "painful transitions" for October 1994, designed to hear each others' stories and provide opportunity for healing.

Congregational-pastoral relationships can change. We each need to live a life of confession and repentance so that we can move from being victims to growth and restoration of relationships.

Dale Stoltzfus and Anne Stuckey
Ministers of Congregational Leadership
Mennonite Board of Congregational Ministries
Elkhart, Ind.

The Sept. 14 issue, devoted to the voices of six women on the church's abortion position, was, quite simply, the best *Gospel Herald* I have ever read. I was puzzled, though, that no one discussed the idea that "we do not legislate morality for society." This is the heart of the public debate. I would be very interested in seeing a discussion of how we as Mennonites participate in the formation of laws for society.

Ryan Ahlgrim
Peoria, Ill.

The Mennonite Church's statement on abortion (Sept. 14) lacks clear and explicit language to describe what abortion really is. Words are powerful. They can either sanitize an issue or give us vivid mental pictures. Abortion is the killing of a child.

The first sentence of the statement says, "Abortion violates the biblical principles of the sanctity and value of human life." If you insert the phrase "child killing" in place of abortion, you get straight to the point of the entire issue.

We shudder when we read in the Old Testament of parents offering their children to the god Molech. And yet that is precisely what abortion is—sacrificing the life of a child to the gods of money and self-interest. If by some unfortunate circumstance one becomes homeless and has no food to feed their children, would we take these children out and kill them?

With the advance of technology, our position against child killing should become even stronger. Have we become so much a part of the world's culture that the arguments for child killing have started to become a plausible solution?

The beginning paragraph of the *Gospel Herald* article on abortion states, "In perhaps the ultimate irony, at least two doctors have lost their lives recently for their roles in performing abortions." I agree. However, how ironic that no mention was made of the 4,000 babies who are killed every single day in this country, a total of over 17 million since abortion has been legalized.

Gloria J. Shrock
Sarasota, Fla.

When a woman discovers she is pregnant, God created that pregnancy, not some arbitrary collision of a sperm and an egg. This is true whether the pregnancy is desired or not. If you are biblical, you can have empathy for the woman who has an undesired pregnancy, but you cannot deny that God created the pregnancy for a specific purpose.

Today throughout the United States, there is little or no hinderance to a woman working at her job up until the last weeks of pregnancy. If a woman dis-

Pontius' Puddle

covers that she is pregnant and she knows, with a fair degree of certainty, that she is currently not able to be an effective mother, she can give the newborn up for adoption. If she is pregnant and concludes that she can be an effective mother, then she can carry the pregnancy to term and keep the baby to raise herself.

Why aren't all pregnant women following this course? If they did, there would only be abortions that were medically necessary, and the controversy about abortion would disappear.

The major reason that women who know they are not going to be the mother of the child want to avoid pregnancy is that they are susceptible to attachment. Intrinsically they know that their tendency to attachment would not let them have the birth and then give the child up for adoption.

God has provided us with principles concerning every possible activity that occurs in the world. As Christians, we have an obligation to discover those principles and adhere to them. It is sheer apostasy to claim that Christians can act in any manner that they want. If a particular approach cannot be substantiated by Scripture, then the odds are very high that that particular approach is a result of succumbing to the devil.

Warren F. Metzler
Hackensack, N.J.

I find it rather unusual that the Mennonite Church, long known as a peace church, would even consider ever condoning abortion. We have been taught nonresistance and have opposed war. Why should there be a different set of rules for an unborn creation of God?

We recently had a son born with Down's syndrome. He has added so much joy to our home and hearts it's hard to imagine how life was without him. Yes, there has been some sorrow, but we look at our son as a gift and blessing from God.

At his dedication, the minister made reference to the verse, "Before you were formed I knew you." I believe when a baby is conceived, God has a purpose for that child. God does not make mistakes. I am amazed at the blessing we would have missed had we chosen to abort our son.

Deborah E. Risser
Hershey, Pa.

You Get to Answer the Questions Where You Are (Sept. 21). As a girl growing up in Lancaster County, Pa., I knew you had to go through Intercourse to get to Paradise. Thank you for calling this geographic fact to the attention of your readers. I appreciate the wisdom and wit you have brought to the *Gospel Herald*.

Vici P. Yoder
Elkhart, Ind.

The editorial, ***Gladly Giving Up Our Favorite Hats*** (Sept. 28), had me saying "Amen." We who live and work in developing countries have to face our incriminating wealth constantly, even when trying hard to simplify our lifestyles. The people we work with know there is money where we come from and assume we have it too. (And we do, especially when contrasted with the hard cash available to most of them.)

Yes, North American Mennos have stressed "living simply so others can simply live"—and it seems it hasn't worked. It struck me that the editorial suggested scaling down our lifestyles so that *we* might have the more abundant life ourselves. The motivation to do something so that we ourselves benefit probably does "work" better than doing it for others' benefit, but I am not sure that it fits with Jesus' teachings. Isn't that what we mean when using the term "rice Christians"?

While I'm at it, I must comment on an error on page 2 of the same issue. The word "their" is used where it should be "there." It really brings an English teacher up short to run into this kind of thing in our denominational paper! I don't think it is the editors, and probably is the computer . . . but can something be done?

And I cannot end on such a negative note—we really appreciate the *Gospel Herald* and your hard work on it. It is a high spot in our week to read it through from cover to cover. This is one of the blessings of living where the pace of life is slower and where we sense more strongly the need for "community."

Margaret Metzler
Luo Yang, Henan
People's Republic of China

Mourning Is About Relinquishing a Quest for Control (Oct. 5) seems to interpret the second beatitude more or less as a "funeral text." But is this really the case?

The prophetic words of Isaiah 61 say to "comfort all who mourn . . . , to give them . . . the oil of gladness instead of mourning." James 4:9 says, "Be wretched and mourn and weep. Let your laughter be turned to mourning."

William Barkley gives expanded versions of the beatitudes as a way of getting to the root meaning of these important sayings of Jesus. For the second beatitude he writes, "O the bliss of the man whose heart is broken for the world's suffering and for his own sin, for out of that sorrow he will find the joy of God."

We will have to mourn over our sinfulness before we will have much comfort or joy in the Christian life. The second beatitude is a "funeral text" to the self life. Mourning over sinfulness—this is a key to entering the kingdom. Beatitude number two is not primarily a text for comforting us when we mourn the loss of loved ones.

Norman Derstine
Harrisonburg, Va.

The method described in ***Often the Leaders We Need Are There in Our Own Backyard*** (Oct. 12) for discovering and affirming leaders within one's congregation is to be commended. The outcome of that process also seems to me to be healthy, i.e., some stayed in the congregation and some went elsewhere to serve. There is, however, one glaring omission in the process. Were there no women in the congregation whom God had also gifted for ministerial roles?

An irony exists if we express dismay that there is a shortage of available persons responding to the call to pastoral ministry, when half of God's creation is not part of the picture. I was raised in a Mennonite community where, had my gifts and aspirations been encased in a male body, I likely would have been encouraged to prepare for pastoral ministry. After a denominational change and the passing of more than 20 years, God's call came through.

Let's be responsible discoverers and affirmers of ministry gifts in persons of all ages and both genders in our congregations. Then the pastoral shortage dilemma can become part of the "way it was."

Janet M. Peifer
Willow Street, Pa.

Seeking to link activism with doctrine

A report and an analysis of the Fifth World Conference on Faith & Order

by Thomas Finger

This August the World Council of Churches (WCC) held its fifth Conference on Faith & Order in Santiago de Compostela, Spain. As a non-voting observer from Mennonite World Conference, I was the only Mennonite present. Although only two Mennonite church bodies (from Germany and the Netherlands) belong to the World Council, the conference addressed many issues of importance to Mennonites.

The WCC—like many church bodies that belong to it—is often divided between social activists and those who stress doctrine and church order. The Faith & Order Commission, which convened this conference, emphasizes the latter. But recent years have witnessed conflict between it and more activist World Council units, such as the one on Justice, Peace, and the Integrity of Creation (JPIC).

Despite our general lack of WCC involvement, Mennonites have participated significantly in JPIC. And for 10 years I have been an observer for the Mennonite Church and the General Conference Mennonite Church on the Faith & Order Commission of the National Council of Churches, USA. During this time Faith & Order, in both the National Council of Churches and the WCC, has emphasized the Christological and trinitarian foundations of faith.

Before the conference began, I pondered what contribution I could best make on behalf of Mennonites. I felt led towards stressing the inseparability of strong Christological foundations *and* social involvement. From our perspective, of course, Christology must emphasize not only Christ's divine person but also his way and his cross. From the same perspective, social involvement cannot mean general humanistic activism but radical discipleship under the cross.

I was pleased to discover that the JPIC itself, in a booklet addressed to this conference, had affirmed that social activism must be grounded in a common faith. Accordingly, I proposed that the conference report affirm this JPIC emphasis and encourage Faith & Order to work more closely with JPIC. Though my proposal was first opposed by some who continued to regard JPIC negatively, it was eventually adopted by a large majority.

The conference, perhaps surprisingly, underlined the importance of both a common faith and social activism—and also of the link between them. The emphasis on the faith perhaps came partly from Eastern Orthodox participants, whom I found more numerous and active than in the National Council of Churches, USA.

This emphasis was not only on Christology but also on the Trinity. The Trinity appeared not as a theological abstraction but as a dynamic, relational divine "life of giving and receiving love flowing between [the three Persons] . . . a communion at the heart of which is a cross . . . always stretching out beyond itself to embrace and enfold all within its own life." Though this way of thinking may be unfamiliar to some Mennonites, I think there is much to recommend it—not least its grounding of community in the Divine Life.

The social activism sections affirmed that "models of discipleship are based on the life and teachings of Jesus" and that Jesus, in his "vulnerability and death . . . is the pattern and patron of reconciliation. . . . We are called to establish *koinonia* [community] through a ministry of *kenosis* (self-emptying, cf. Phil. 2:73)." Many of the conference's social statements thus seem compatible with a Mennonite perspective.

In other actions, the conference expressed concern over many Western groups which are evangelizing in formerly Communist countries with little respect for the churches or culture there. Yet it also criticized misrepresentation of such groups by established churches. Those assembled encouraged respectful, cooperative efforts among all concerned about these countries.

Faith & Order's more positive attitude towards JPIC means that ecological matters will receive increasing attention. However, another current issue, the ministry of women, remained hotly debated. While most Orthodox opposed an expanding role for women, many female participants met in several caucuses to promote it.

Already in 1982, the WCC's *Baptism, Eucharist and Ministry* document affirmed that "Any practice which might be interpreted as 're-baptism' must be avoided." Some voices at this conference urged more thorough implementation of this prohibition, which would make participation of churches practicing

(continued on page 10)

The beatitudes of Jesus (7):

Christian peacemakers act

Our peacemaking must grow out of the understanding that God is the supreme peacemaker, and our efforts merely imitate what God is already doing.

by Terry Shue

"Blessed are the peacemakers, for they will be called children of God" (Matt. 5:9).

A quick reality check will confirm that we live in an ever increasingly violent society. Most of us are so numbed by this topic that no statistic has the ability to shock us anymore. We simply have heard it all before.

We also hear that we live in a post-Christian society. We can no longer assume a Christian ethic will guide the government or provide the moral fiber of our culture. The message of the gospel and a personal relationship with God are seen by an increasing number of people merely as options from an ever multiplying smorgasbord of value systems.

It is in this context that we read the words, "Blessed are the peacemakers."

When Jesus gathered his disciples around him on the gentle sloping hills, he began teaching, but not in commands, as was the form of the Hebrew Scriptures' "Thou shalt not. . . ." Jesus simply declared the truth—a prescription and description of appropriate attitudes and actions of those who would choose to follow him.

We can only imagine how the disciples may have squirmed as they listened to Jesus' Sermon on the Mount. For just like today, their time knew the effect of racial hatred, oppressive political regimes, and religious schisms. Their world was in a state of chaos and confusion. Yet this man sitting in front of them was inviting them to be peacemakers—not peacekeepers or peace lovers but peacemakers.

Jesus tells his disciples that they will live in the midst of conflict, in a tension between the way things are and the way things ought to be. This beatitude implies that there will always be a task for a peacemaker, whether it is in an international setting or in a family. There will always be a need for peacemakers.

A careful reading will reveal a shift with this beatitude. The first six beatitudes were introspective as well as oriented to God. However, this short verse—and those following—focus on the brokenness of the world and the effect of sin in earthly relationships.

The Mennonite church is widely known for being a historic peace church. I am glad to be a part of such a denomination. This way of life develops out of the way we read Scripture as centered in Jesus Christ. Our desire is to live those teachings out. Yet the second half of this short teaching—"for they will be called children of God"—gives us a new insight and motive to work for peacemaking, one which we may often overlook.

As I continue to grow older I occasionally catch myself doing or saying something after which a flash goes through my mind: "That is just like my dad!" Many of these traits I am glad to emulate; others I feel less good about and say, "Oh no, me too!" People who know my father and are around me often say, "Oh, you can tell who's son Terry is—just watch him for a while."

Yes, it is true, although in my youth I would have not wanted to admit it publicly. But because of genetics, environment, and choices I am often called my father's son. Parents can never underestimate the influence they have on their children.

When we are called a child of God because of what we are doing as peacemakers we must first acknowledge God as the model to follow. Our peacemaking then grows out of an understanding that God is the supreme peacemaker, and our efforts merely imitate God's lead. Working as a peacemaker thus becomes a combination of concern for humanity while imitating God (Eph. 5:1).

just like their Parent

We gain an insight into the concept of God as peacemaker from Eph. 2:13-19 (see also Col. 1:19-20). Here we read that God removed the "dividing wall of hostility" between races to open the way for peace in human relationships. But, not content to stop there, Christ went on to reconcile all of humanity to God through the cross, again making peace. Peacemaking for God is an equal concern for the wholeness of human relationships (justice) and the restoration of the relationship between humanity and God (salvation).

The peace which God seeks to make is better understood from the Hebrew word *shalom*. The word never means just the absence of trouble; it conveys a positive living condition. Here the total spectrum of the person is cared for all in the best interest of the individual and the community. Safety, shelter, health, prosperity, and a right relationship with God all come together for biblical peace. This is the peace we are invited to make.

Even though the peace God seeks to make is a balance of justice and salvation, the church—even the historic peace churches—have become divided as to which is most important. Divisions for the last hundred years have existed between those who think it most important to seek social justice and those whose primary agenda is being concerned about spiritual conditions, i.e., saving souls.

Peacemaking for God is an equal concern for wholeness of human relationships and restoration of relationships between humanity and God.

These divisions have grown into fully developed branches and arms of the church, both sides faithfully striving to be peacemakers. But each all too often ignores the importance of the other side. The church carries the scars of too little dialogue between the views and too much energy spent defending one's own position. The result of this has often created a lack of peace!

But the Bible does not separate the two, nor does it raise one higher than the other. Both are making peace, working to produce shalom in a tattered world. Both are valid expressions of peacemaking, but both sides are only part of the larger whole.

No longer can the church tolerate the continued arrogance of such an imbalanced approach to peacemaking. Peacemakers seeking social justice without a deep spirituality, rooted in a personal relationship with God, tend to be shallow and trendy. Peacemakers doing evangelism without a concern for the social needs of a particular context are seen as uncaring and simplistic.

It is not enough for this balance to be achieved in a denomination setting through various extensions of the church. The time has come for every peacemaker to seek this balance within their own life.

It may be that Paul's words of peace in Rom. 12:18 would be easier to listen to than the seventh beatitude—for indeed these words describe the way we were taught to live: "If it is possible, as far as it depends on you, live at peace with everyone." Yes, Paul is much easier on us here. Even so, Jesus' words continue to burn in the hearts of his would-be disciples as we try to live out the Sermon on the Mount.

Yes, we live in a violent, unjust world. Yes, that same world seems to mock Christianity and ignore God. But Jesus speaks to us today and gives us words which challenge and build community as he says, "Blessed are the peacemakers, for they will be called children of God."

Terry Shue is pastor of Pine Grove Mennonite Church, Stryker, Ohio. He serves on the Evangelism Commission of Ohio Conference and is president of the Williams County chapter of Habitat for Humanity.

Tired of losing page in hymnal, choir member invents Post-it notes

Post-it notes—those little self-sticking slips of paper that can be removed and repositioned without a trace. They're everywhere. And their origin can be traced to a Minnesota church.

It was a Sunday in 1974, and Art Fry was annoyed . . . again. A researcher in product development at 3M, Fry sang with his choir at North Presbyterian Church in North St. Paul, Minn.

Fry marked the pages of his hymnal in the time-honored way—with scraps of paper. But more often than not, the paper would flutter out. Fry would get up to sing only to find the marker gone.

"I don't know if it was a dull sermon or divine inspiration," Fry says, "but my mind began to wander and suddenly I thought of an adhesive that had been discovered years earlier" by another scientist at his company.

Experimentation and test marketing followed. Today Post-it notes are found in millions of offices, homes, and choir lofts. And Art Fry never lost his place in choir again.—*The Marketplace*

Civilian public service featured in syndicated comic

"Flashbacks," a syndicated historical comic strip by Patrick M. Reynolds, featured "an alternate form of service"—civilian public service (CPS)—in two panels published nationwide this summer.

The series traced the roots of CPS in 1940, and noted that most of the CPS camps were operated by church groups, "mainly the Mennonites, Quakers, Brethren, Baptists, and Catholics."

A footnote commented that conscientious objectors were not paid. "However, Nazi prisoners of the war who did the same kind of work on farms and in national forests got 80 cents a day."

National Bible Week declared for Nov. 21-28

U.S. President Bill Clinton has declared Nov. 21-28 as National Bible Week, calling on U.S. citizens to "read the Bible often and carefully." He said, "Many of our highest ideals, rights, and freedoms are derived from these Scriptures."

Fewer upper-income Christians share faith with economic peers

According to a 1993 poll by Barna Research, personal evangelizers make up 54 percent of those who earn less than $20,000 a year, but only 34 percent of those with incomes over $60,000. Similarly, 54 percent of people without college education feel responsible to proselytize, while only 37 percent of college graduates do.

Because North Americans who are wealthy have fewer evangelizers among their ranks, they are less likely to be evangelized by their peers. (NIRR)

Seeking to link activism with doctrine

(continued from page 7)

believers' baptism more difficult. At the same time, desire for greater inclusion of Evangelicals and Pentecostals was often expressed. Yet most such groups practice believers' baptism.

If churches practicing believers' baptism keep this matter alive, I believe that deepening understanding on this issue is possible. This openness could help Evangelicals and Pentecostals feel more welcome in ecumenical dialogue. Yet sentiment against believers' baptism is fueled by many who critique evangelism in ex-communist countries. If believers' baptism advocates say nothing, those who vocally oppose them could win the day.

I came to this world conference wondering how much longer I should devote energy to such affairs and recommend Mennonites to do so. I can affirm much that appears in ecumenical documents. Yet no matter how sound their statements, organizations composed of so many large, diverse bodies sometimes seem governed far more by subtle, indecipherable "political" compromises. Despite the WCC's rather conservative official theology, many who can hardly affirm it straightforwardly hold important positions. Despite its fairly radical social statements, many churches deeply invested in the status quo fund it.

Nevertheless, I left the conference feeling that Mennonites still have much to learn and contribute. At almost every meal I made new acquaintances from around the globe. Some knew nothing about Mennonites or had never met one, and most wanted to know much more about us. Many kept asking for a Mennonite perspective on issues, and I keep on learning from them.

Despite the WCC's fairly "liberal" image, our frequent worship times and Bible studies were meaningful. The fellowship was exhilarating. Perhaps such organizations will never really go very far—or finally go in directions we oppose. In the meantime, it is hard to set limits on what we can still share and learn.

Thomas N. Finger, Harrisonburg, Va., teaches theology at Eastern Mennonite Seminary. For the past 10 years, he has represented the Mennonite Church and the General Conference Mennonite Church as an observer to the National and World Council of Churches. This article is a report to these constituencies as well as to the churches represented by Meetinghouse, a Mennonite and Brethren in Christ editors' association.

Pastor's challenge to teens spurs gun buy-back program

Elkhart, Ind.—Four weeks after a funeral for their 19-year-old friend who was shot to death, more than 50 Elkhart youth announced on Oct. 28 the start of Drop Your Guns, an effort to buy back illegal guns, primarily from under-aged youth.

The seed was planted when a Mennonite pastor challenged several friends of John Trevor Frangis to "do something positive" in remembrance of the Elkhart youth. About 150 young people were among the mourners at a funeral for Frangis, where Duane Beck, pastor of Belmont Mennonite Church here, gave the closing prayer.

"It was really their idea for their friend. When they walked by the casket, I saw it on their faces," Beck said. "I suggested we could work at pulling guns out of kids' hands and putting God in their lives. If they took the initiative, I would help."

Gabe Sigler said he carried a gun until Frangis was killed Sept. 25 when a 15-year-old boy's gun discharged into his chest, piercing his heart and lung. The accused said the shooting, which occurred in Sigler's home, was accidental.

"He was my best friend," Sigler said. "Even though I used to carry a gun, I didn't stop and think how deadly they were until Trevor was shot.

"I carried it more to [put on] an act [about] how hard I was," he said. "People don't think it can happen to them, but it does. Once it does, you can't believe it."

Sigler and two other friends, Ray Flores and Rich Wegner, took up Beck's challenge because they wanted "to save someone else's life," Wegner said.

Working with Frangis' mother, Becky Biers, the three young men recruited scores of their friends and met to plan the project in the home where the shooting took place.

"I want to save any other mother from having to go through the same hell I go through every day I wake up," Biers said. "This was one way for me to vent my anger for this. . . . It also makes me feel like I'm not quite so alone."

Drop Your Guns was scheduled to begin a series of buy-backs Nov. 6 at area churches, paying $40 for handguns, $20 for "long guns," and $100 for assault weapons. An association of Elkhart County funeral-home directors gave $1,000 the day the program was announced, and organizers hoped to raise $5,000 in the program's early days.

Adult and youth members will buy the guns from anyone, "anonymously and with no questions asked." After being turned over to Elkhart police, the guns will be melted and possibly formed into a memorial for Frangis and other victims of gun violence.

Organizers have not set a goal for the number of guns they hope to collect. "All of them," suggested Chris Reed, a student at Elkhart Memorial High School.

But their dreams were tempered by a realistic assessment of the impact they could have.

"We know we won't get a lot of guns at first," Sigler said. "Kids will be scared."

"Success for me is one gun. That one person might be the next one [involved in gun violence] in Elkhart," said Bill Schwinzger, a student at Indiana University at South Bend. "If [Drop Your Guns] saves one life, that's a success."

Although the group has supported efforts for gun safety training launched by families of other shooting victims, they felt a need to take a greater step.

"Gun safety doesn't tell people how to deal with their anger, it helps them know how to use a gun," Beck said. "I would hope people learn how to solve conflicts without killing each other."

Privately, the teens credited Beck with doing a lot of "the adult work." But when the lenses of the three network television affiliates focused on Drop Your Guns, Beck emphasized the youths' role.

"This would not have happened if they had not been willing to lend a hand," he said. "They have shown a lot of concern and a lot of courage."—*Tom Price*

Six alumni honored by EMC, Goshen College

Scottdale, Pa. (EMC/GC)—Goshen (Ind.) College and Eastern Mennonite College (EMC), Harrisonburg, Va., each honored three alumni during homecoming celebrations on campus last month.

Henry L. Rosenberger of Blooming Glen, Pa., was named EMC's 1993 "alumnus of the year." He is chief executive officer of Rosenberger Cold Storage and Transport based in Hatfield, Pa.

Paul M. and Ann Kenner Gingrich of Elkhart, Ind., received the tenth annual "distinguished service award." The couple has worked for four decades in various mission assignments in Ethiopia and the United States. Paul is currently completing a term as president of Mennonite Board of Missions.

Winners of Goshen College's 1993 "Culture for Service" awards are Peter J. Dyck, Abram M. Hostetler, and Leanne Fricke Schertz.

Dyck, of Akron, Pa., is widely known among Mennonites for lifelong service to the church through Mennonite Central Committee and through pastorates.

Hostetler has been in the practice of psychiatry in central Pennsylvania since 1961 and founded Hershey Psychiatric Associates in 1973.

Schertz is immediate past president of the Goshen College board of overseers. She has taught English at the high school and college levels since 1967.

Construction continues. *Goshen, Ind. (GC)*—Construction of the recreation-fitness center at Goshen College is on schedule for substantial completion by the end of the year. Workers are currently laying the subfloor of the three basketball courts and digging the swimming pool. The complex will also include a jogging track, racquetball courts, weight room, classrooms, laboratories, an athletic training room, and office space for the campus health center and physical education department.

Project aims to rid Laotian province of unexploded bombs

Xieng Khouang, Laos (MCC)—From 1964 to 1973, as the United States' war in Vietnam spilled into neighboring countries, U.S. planes rained more than 500,000 loads of bombs on Laos: the equivalent of a planeload of bombs every eight minutes for nine years.

Today the maiming and killing continues as Lao farmers' hoes strike unexploded bombs, as playful toddlers pick them up, and as villagers with visions of better irrigation systems dig into the earth and detonate them.

Recently the Lao government approved a Mennonite Central Committee (MCC) plan to rid the hard-hit northern province of Xieng Khouang of these deadly unexploded bombs. Mines Advisory Group (MAG), a British humanitarian agency running disposal programs in bomb-infested Afghanistan, Cambodia, and other bombinfested locations, will assist MCC.

MCC is soliciting contributions from constituency and other agencies for the project that has a start-up cost of about $600,000 (U.S.). MCC is also looking for two volunteers to serve in Laos as project coordinators. MAG will supply bomb disposal experts, equipment, and training for teams of Laotians.

This is not a new project for the Mennonite agency. Since 1977 MCC has tested various techniques to help Lao villagers clear their land, particularly of small antipersonnel bombs known as "bombies." An MCC-modified tractor with heavy logging chains mounted on the front and a protective shield around the cab was driven through fields. The chains beat the ground, detonating bombs.

To minimize farmers' risks, MCC also distributed thousands of shovels to replace traditional hoes. Hoes that are slammed into the earth more easily detonate bombs than shovels that can be gently guided into the dirt.

After 16 years, however, these methods have cleared only about 50 hectares of land out of Xieng Khouang province's 50,000 infested hectares. Earlier this year MCC workers in Laos requested MAG's help in assessing MCC's past clearing work and to advise MCC on future efforts. MAG sent two ordinance experts to Laos and then proposed that MCC and MAG cooperate on a major clearing project.

"We know the Lao people will continue to discover the unexploded bombs, one by one. They don't have the means to clear their land safely and systematically. If MAG and MCC together can help them develop that capacity, we feel there is no higher priority for MCC work in Laos," explains Ann Martin, MCC East Asia secretary.

According to Martin, Xieng Khouang province was particularly targeted by U.S. pilots because of its strategic importance as a link between two key Lao cities. Additionally, when bad weather hindered bombers headed for Hanoi, Vietnam, from reaching their destination, pilots often discharged their bombs over Laos so they could make a safe return landing in Thailand. By the end of 1973, every town in Xieng Khouang province had been destroyed.

Between 1975 and 1993 the Xieng Khouang provincial hospital recorded 38 deaths and 926 injuries from unexploded bombs. More people were injured but never made it to the hospital due to the province's mountainous terrain.

In the first phase of the project, set to begin in early 1994, MAG will conduct a survey of the province and train a team of 20 Laotians in bomb disposal. Eventually the Lao team will double in size and take over the job.—*Pearl Sensenig*

Urge for active ministry drives interest in house churches, leaders say

Harrisonburg, Va. (EMS)—"Don't go to church!" read the statement on the front of one participant's T-shirt at the conference, "The Church Comes Home: Healing and Mission in the House Church."

But the back of the T-shirt finished the message: "Be the church!" A similar outlook brought a greater number of people than expected—more than 200—to the Oct. 15-17 conference at Eastern Mennonite Seminary (EMS).

The meeting, cosponsored by the John Coffman Center at EMS and the Family of Hope House Churches in Harrisonburg, continued a series of consultations held over the past 10 years in Ohio, England, Australia, and Costa Rica.

"I see a groundswell of interest in house churches across the country," said Lawrence M. Yoder, director of the John Coffman Center and conference organizer along with seminary students Ron Czecholinski and John Zimmerman. "The house church movement has a life of its own. People want to be active in church life and ministry, not passive participants."

Participants came from Canada, Africa, and 18 states, representing Mennonites, Protestant denominations, and nonaffiliated groups. Despite the diversity, however, most shared a vision of face-to-face communities of shared life and accountability, participatory worship, and decision-making, and resources spent on ministry and outreach rather than buildings and pastoral salaries.

Keynote speakers included leaders in the house church movement, such as Robert Banks, professor of lay ministry at Fuller Theological Seminary, Pasadena, Calif.; Mary Zoet Bankson, president of Faith at Work and a member of Church of the Saviour in Washington, D.C.; and Lois Barrett, executive secretary of the Commission on Home Ministries of the General Conference Mennonite Church.

Marjory Zoet Bankson speaks in a general session of the Oct. 15-17 Conference on House Churches.

Instead of mass evening meetings, groups of 12-15 people visited area homes for times of sharing, singing, Scripture reading, and prayer. The conference high point for many was the Sunday morning corporate worship.

Networking and idea-gathering were key ingredients of the weekend, allowing people to make contacts with others in the same geographic area about possibly starting a house church as well as fostering dialogue about the positive and negative aspects of house churches.
—*Valerie S. Weaver*

MBM volunteers may be eligible for grants from national service program

Elkhart, Ind. (MBM)—Some service assignments filled by Mennonite Board of Missions (MBM) volunteers could fit the parameters of a new national service program that took effect in the U.S. Oct. 1.

Suzanne Lind, director of MBM Service Ministries, said some MBM Voluntary Service or Service Adventure placements may be designated as national service assignments and thus be eligible for educational grants.

"Some volunteers may be able to help the agencies where they work gain access to national service funds and recognition," she said. "However, the process for selection of national service sites and participants has not yet been clarified."

According to Lind, a government corporation will administer the new national service program, with state commissions designating programs and placements locally as appropriate for national service assignments.

"Funding will not be available to religious service agencies directly or individually," Lind explained. "But planning and operational grants may be available to projects which originate in the local community and are planned by a coalition of religious and community organizations."

Lind is an ad hoc member of the executive committee of the Council of Religious Volunteer Agencies (CRVA). "In the past year, member organizations have laid the groundwork for ecumenical sharing of information, and consideration of joint projects that would increase opportunities for applicants to all our programs," she said.

Lind said the National Council of Churches has already submitted a proposal to the White House Office of National Service for a planning grant to develop an Ecumenical Urban Volunteer Program based largely on an expansion of CRVA-related programs in urban areas.

"I do not anticipate that national service will have an immediate or dramatic impact on our programs, but we want to be well informed and ready to participate," Lind continued. "I'm particularly interested in finding ways to connect Mennonite youth from urban churches with national service opportunities."

The first participants in the national service program, called the National Service Trust Program, will likely begin their jobs next September. Some 20,000 people are expected to participate in the first year of the $1.5 billion three-year program.

The program will give as many as 100,000 youth tuition money, stipends, health insurance, and child care in exchange for community service work.

—Phil Richard

MDS channels students' energy for flood cleanup

Iowa City, Iowa (MCC U.S.)—On Sept. 22, the entire 152-member student body of Iowa Mennonite School turned its youthful energy to tearing out rotted drywall and mud-caked carpets, shoveling muck off floors, hauling ruined furniture to dumpsters, and hosing down the gutted remains of 25 Iowa City homes damaged by this past summer's flooding.

"It was a smashing success," exclaims Mennonite Disaster Service (MDS) Iowa chair Wilbur Litwiller.

Homeowners were awestruck by the students' eagerness to pitch in, he says, and the students were invigorated by the camaraderie they experienced and the visible difference their efforts made in just one day.

The event received broad media coverage from Iowa City area newspapers and television stations.

"I've never been around a greater bunch of kids," property owner Chris Hochstedler was quoted by the *Kalona* (Iowa) *News*. "They wouldn't quit working. I told them they had to take a break for lunch."

The local sheriff—evidently believing he would have to help control so many teenagers—left after 15 minutes saying his services weren't needed, Litwiller says.

Hochstedler and the other 24 homeowners had just been allowed back into their homes along the Iowa River six days earlier. The houses had been flooded since July 5, some with over five feet of water standing in them for 12 weeks.

Iowa Mennonite School is located outside Kalona, about 18 miles from Iowa City.

Members of the school's chapel committee approached Litwiller about presenting a chapel on MDS at the school. From this, the idea of a mini-MDS service project grew.

A couple of days before they met the muck, the students had to bare their arms for tetanus and diphtheria shots.

"This was more painful for the students than the work—or at least they made it sound that way," relates school principal Wilbur Yoder with a laugh.

Yoder is pleased the workday proved to be such an effective booster of the Mennonite service ethic. "The students found that service can be enjoyable and rewarding," he says.

—Emily Will

Does Aunt Sarah really need another sweater this Christmas?

GIFTS WITH GLOBAL PROPORTIONS

This Christmas, MCC provides an opportunity for you to support MCC's partners and projects instead of traditional gift giving. Money that would normally buy a sweater for "Aunt Sarah" can support our sisters and brothers around the world. A card provided by MCC tells Aunt Sarah of the gift given in her honor.

Mennonite Central Committee

For information contact MCC or MCC Canada at the addresses here, or the MCC office nearest you.

Mennonite Central Committee and MCC U.S.
21 South 12th Street, PO Box 500, Akron, PA 17501-0500
(717) 859-1151 (717) 859-3889

Mennonite Central Committee Canada
134 Plaza Drive, Winnipeg, MB R3T 5K9
(204) 261-6381

Colombian lawyer's wife also leaves the country

Akron, Pa. (MCC)—Ricardo Esquivia's wife, Patricia, and the couple's two youngest sons, ages 6 and 7, flew to the United States on Oct. 21 to join Ricardo. The Colombian Mennonite Church feared for Patricia's safety.

Ricardo, director of the Colombian Mennonite peace and justice organization *Justapaz*, left his country on Aug. 22 at the advice of church leaders.

Although known for his deep commitment to nonviolence, Ricardo was publicly accused in the newspaper *El Tiempo* of plotting the June murder of a Spanish priest. A later article also implicated Patricia, who worked closely with Ricardo at the community level.

Patricia reports that the Colombian Mennonite Church, through its lawyer, continues to try to clear up the situation with the Colombian government. The Esquivias believe the charges represent an attempt to put an end to their work for human rights and conscientious objection.

Patricia says the telegrams supporters have sent seem to be having some influence; at least one government office has contacted church leaders. Worldlink, the organization sending telegrams on Ricardo's behalf, reports that more than 225 people have sent messages of concern to Colombian officials.

Patricia says that although the past few months have been extraordinarily stressful, she is grateful for the support the family has received from the North American Mennonite community.

She expresses her appreciation with the saying, "La solidaridad es la ternura de los pueblos," which means, "Solidarity is the people's expression of tender care."

The Esquivias do not know when they will be able to return to Colombia, but they hope it will be soon. They will await the counsel of Colombian church leaders.

The Esquivias encourage supporters to continue sending telegrams or letters on Ricardo's behalf. Contact MCC for specifics, or see the Oct. 12 *Gospel Herald.*

MCC commissions new mobile meat canner

Akron, Pa. (MCC U.S.)—Following an Oct. 27 commissioning service, the Mennonite Central Committee (MCC) canner crew hit the road Nov. 1 for the 1994 canning season—with a spanking new canning trailer behind the semi-truck.

The old canner unit retired last summer, more rusty than trusty. As the only portable meat processor in the United States, it had served nobly for 20 years, however, cranking out 28-ounce cans of beef, broth, and pork—more than 6.4 million cans in all—to feed hungry persons in countries worldwide.

Members of this season's canning team are Daryl Mack of Collegeville, Pa.; David Enns of Meade, Kan.; and Rudy Schmidt of Goessel, Kan. Manfred Galle, an MCC worker from Weierhof, Germany, will replace Schmidt in January.

The festive atmosphere at canning sites appeals to Mack, who is beginning his third year on the six-month, 11-state canning circuit. He is a member of Vincent Mennonite Church in Spring City, Pa.

Mack's favorite stop on the 30-locations route is Dayton, Va., where dozens of young people from Old Order Mennonite groups turn out to help.

"Canning is a time for everyone to come together and take a break from their everyday routines," says Mack. "They really put a lot of energy into it and enjoy competing with one another."

When, for example, the Showalter Mennonite group learned the Wenger Mennonites had just broken a record by filling and sealing a batch (140 cans) in four minutes, 34 seconds, they successfully broke the new record. The average time for filling and sealing a batch is seven to eight minutes.

The Virginia stop is also among the canners' most demanding. They put in 12- to 14-hour days that week, helping the committee cut up, debone, and can as many as 240 head of beef in five days. They rise as early as 3:30 a.m.—in near-zero temperatures—to "steam up" and otherwise ready the canner for the first volunteers, who arrive at 5:00 a.m.

This year Mack is especially looking forward "to getting the kinks worked out" of the new canner, which is larger than the old one and contains several improvements: a new exhaust system to prevent the canner from filling with steam and condensation; sloping water pipes so steam and water drain, preventing them from freezing at night; and a new steam-recycling system that is expected to save about 200 gallons of water a day.

M. H. Eby, Inc., of Blue Ball, Pa., built the new canner-on-wheels at a cost of $125,000 (U.S.). MCC is in conversation with an ecumenical Christian organization based in California that wants to purchase the old canner for $40,000 to send to Albania. The group hopes Albanians can copy its design to manufacture similar units.

The meat canner received unexpected and intense discussion at the MCC U.S. executive committee meeting in Akron Sept. 17-18 when board members learned a private firm has asked MCC to sell

Mennonite Hour Favorites!

A Cappella Music On Cassette

Enhanced quality from original recordings of the Mennonite Hour Singers, including songs like:

The Star and the Wisemen ✱ *How Great Thou Art*
My God and I ✱ *Beautiful Saviour*

QTY — TOTAL

___ Sets of 5 cassettes for $33.95 U.S./ $39.95 Canadian ___

Individual cassettes $7.95 U.S./$9.95 Canadian

___ Hymns of Rejoicing ___
___ Songs of Inspiration ___
___ 30 Men Sing (Men's Chorus & Quartet) ___
___ Hallelujah! Amen! ___
___ Favorite Hymns ___

TOTAL ___

Write or call for a complete listing of Mennonite Hour cassettes.

Name _____
Address _____
City _____
State/Prov. _____ Zip/PC _____

Send order and payment to:

Mennonite Media Ministries
1251 Virginia Ave., Harrisonburg, VA 22801-2497
Or call 1-800-999-3534

GH

Youth dedicate court. *Meridian, Miss.*—On Aug. 15, Gulf States Conference youth, their sponsors, and the team that constructed the basketball court met down by the lake at Pine Lake Camp here and knelt on the concrete, dedicating it as a monument of stewardship in the conference: this is what God can accomplish when people plan and work and give together.

It was the youth who declared the need for a decent place to play basketball. They took five-dollar bills in 1992, put them to work, and brought back $800. The following March they pledged to finish the court and brought back nearly $1,000 to the Youth Rally in August.

Basketball appears to be more fun if you play hard, notes Elaine Maust of the Gulf States evangelism and church growth committee. "I also know that giving is more fun if you 'give hard.' Try giving the way kids play basketball," she suggests. "Giving with enthusiasm, giving for the joy of it, giving more than you think you can, giving with a strategy and sometimes recklessly."—*The Fellowship*

canners to it. The company would then resell the canners in the former Soviet Union.

Board member Susan Goering, an attorney from Baltimore, Md., urged MCC to explore the feasibility of seeking a patent on the canner.

A patent is necessary, she said, to ensure that private firms do not end up making large profits by selling canned goods to people in need, using technology designed for nonprofit uses.

The board agreed to ask staff to investigate whether the canner represents a unique enough mix of technology to be patentable, and the cost of doing so.
—*Emily Will*

Freedom of religion endorsement doesn't include peyote use

Akron, Pa. (MCC U.S.)—A smorgasbord of topics—from a new meat canner to Native Americans' religious rights—created unusually animated discussion at the Mennonite Central Committee (MCC) U.S. executive committee meetings held here Sept. 17-18.

At its December 1992 meeting, MCC U.S. board members had endorsed a religious rights bill for Native Americans that included four provisos: access to sacred sites, guarantees for the rights of Native American prisoners, the right to use peyote for ceremonial purposes, and the religious use of eagle feathers.

The bill's inclusion of peyote provoked vigorous opposition from many Native American Mennonites.

MCC U.S. staff invited Danny Begaye of Mennonite Indian Leaders Council and Don Barnhill of United Native Ministries Council to the meeting to express their viewpoints in person.

Begaye held the group spellbound with his testimony of horrifying hallucinations after being given peyote at age 8. Peyote is a small, spineless cactus, usually ingested in a dried form.

"Peyote is used for blessing, healing, and providing protection from harm," Begaye said. "But I have never seen it bring about healing. I am very glad the Lord has taken me out of that."

Barnhill said peyote causes suicide and mental illness. "Do we want people's minds to be jelly?" he asked. "This is a drug that destroys the mind."

MCC U.S. chairperson Richard Garber apologized that the board had made the decision to support the Native American religious rights act without first consulting them.

The board unanimously approved the following statement: "Our desire to endorse freedom of religion did not in any way endorse the use of peyote."

We're sorry

A number of persons have contacted Mennonite Publishing House, questioning this statement in the *Adult Bible Study Guide (ABSG)* for Sept. 5, 1993 (page 5): "There is general agreement among students of the Old Testament that this account of Genesis 1 was composed while the Jews were in exile in Babylon." This statement did not acknowledge a long tradition which connects Moses to the Pentateuch.

The Old Testament is a gift from God to us through the Jews. We accept and reaffirm the words of 2 Timothy 3:16: "All Scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness."

We regret the confusion the *ABSG* statement has caused in our churches and reaffirm our understanding that biblical interpretation is the task of the whole community. In issues of controversy more than one position should be acknowledged, and we failed to do so.

A paid announcement from the Mennonite Publishing House

• **VORP popularity grows.** Programs that encourage victim-perpetrator reconciliation are growing in popularity, according to the *Wall Street Journal*. An Oct. 28 article noted that Mennonites helped to launch the first U.S. Victim-Offender Reconciliation Program (VORP) in 1977; there are now 125 such programs across the country, and the movement has spread to Europe, Africa, and New Zealand. According to one study, offenders who take part in a reconciliation program commit fewer subsequent crimes, and the crimes they do commit are less serious than among a similar group that hadn't participated.

• **Seminary goes singular.** Associated Mennonite Biblical Seminary is now the name of the partnership between Mennonite Biblical Seminary and Goshen Biblical Seminary. After 25 years of cooperation, the two seminaries have become one as signaled by the change of name from Seminaries to Seminary. "This step is partly a culmination of years of worship, teaching, study, and fellowship together, and is also symbol of a new stage in cooperation," says president Marlin E. Miller.

• **Lack of space discussed.** Where to put incoming collections in the Archives of the Mennonite Church was again a major item on the agenda of the Historical Committee of the Mennonite Church when they met in Metamora, Ill., Oct. 16-17. In about five years the archives will reach capacity, in its present configuration. A preferred option, to share space with the Mennonite Historical Library, will be considered soon. A second option is the installation of compact shelving in the present location.

• **Fellowship changes name.** Lawrence (Kan.) Mennonite Fellowship has changed its name to Peace Mennonite Church—"a name that links us with the central biblical theme of shalom—what God intends and what we hope for the world," says pastor Rod Stafford. "It is a name that calls us to both deepening spirituality and increased activism. It is a name that identifies us clearly and distinctively with our long Anabaptist heritage. And it is a name that will continue to shape us and guide us as we discern our ministry in Lawrence and beyond."

• **A roof of their own.** Members of the Sinai Mennonite Church in Santa Cruz, Bolivia, have a new roof over their heads—thanks to contributed funds from Mennonite Board of Missions and the Commission on Overseas Mission of the General Conference Mennonite Church. "Before we had no room for people. Now we can invite people to participate in our church," says pastor Rene Barron. For the past five years, the congregation gathered in a shed.

• **Assignments begin.** Several Mennonite Church members have begun voluntary service assignments with the North American program of the General Conference Mennonite Church. They are: Kira Cunningham, Goshen, Ind., to Denver, Colo.; Lucy Martin, Waterloo, Ont., to Kansas City, Kan.; Tamara Miller, Dundee, Ohio, to Dallas, Tex.; Shanti Nand, Elkhart, Ind., to Cincinnati, Ohio; Jan-Erik Unruh, Newton, Kan., to Seattle, Wash.

• **Pastor transitions:**
Rachel and Ivan Friesen were licensed on Oct. 10 to serve as pastors of the Oak Hill church in Winston-Salem, N.C.
Howard Miller was ordained for conference ministry on Oct. 17. He serves as conference youth minister for Virginia Conference and is staff person for the Faith and Life Commission.
David Orr was ordained Oct. 24 at Friendship Mennonite Church, Cleveland, Ohio. He has served as pastor of the church since September 1991. Conference minister Eldon King of the Ohio Conference led the ordination service.
Millard Osborne has resigned as pastor of East Bend Mennonite Church, Fisher, Ill., effective April 30, 1994.
Dorothy Y. Shank was ordained for stewardship ministries on Oct. 3. She and her husband, *Orval*, are serving as itinerant stewardship ministers in Virginia congregations and the wider church.

• **Missionary transitions:**
Betty Lou and Ron Collins, mission workers in Puerto Rico, can be reached at PO Box 2016, Aibonito, PR 00705.
Marian Hostetler returned from Djibouti Sept. 30 after serving five years teaching English in Somalia and Djibouti. Her address is 1910 Morton St., Elkhart, IN 46514.
June and Paul Kropf of Millmont, Pa., left Oct. 19 for Albania where they will serve three years as educators and church planters through Eastern Mennonite Missions. Their address is c/o Smaci, L. Beslidhja, p. 128AP7, Lezhe, Albania.
Joan and Ed McMannes, with Joshua and Laura Beth, are on a five-month home leave from the Middle East. They can be reached at 702 S. Ogontz St., York, PA 17403 until the end of December.
Jane and Glenn Stoltzfus returned Oct. 16 from Tanzania where Glenn served three years as a medical doctor. Their address is c/o Anna Ruth and Don Jacobs, 715 Southview Dr., Landisville, PA 17538.

• **Coming events:**
Pastor/spouse interterm, Associated Mennonite Biblical Seminaries, Elkhart, Ind., Jan. 10-21. Course offerings include "Jesus the Teacher," "Human Sexuality and Christian Faith," "Synoptic Gospels," and "Evangelizing in Modern/Urban Culture." Additional courses available off-campus. Contact Steve Fath, 219 295-3726.
School for Leadership Training, Eastern Mennonite Seminary, Harrisonburg, Va., Jan. 17-20. Speaker William Willimon will explore the theme, "The Bible in the Congregation." Classes include "The Bible in Pastoral Care," "Drama and the Bible," and "Introducing the Bible to New Believers." Information from 703 432-4260.

• **Job openings:**
Christian education minister, Mennonite Conference of Eastern Canada. Primary responsibilities in resourcing, training, networking, and programming with the 90 congregations of the conference in the areas of children and adult education ministries. Direct inquiries to the Christian Education Search Committee c/o Mary Burkholder, MCEC, 60 New Dundee Rd., Kitchener, ON N2C 3W5; phone 519 748-2162.

January Interterm

January 5-28, 1994

Take a full seminary course in three weeks.

Choose from:
- Anabaptist Theology
- Christianity & World Religions
- Education in the Congregation, *Jan. 25-27 at Mennonite Publishing House*
- Church in the City, *based in Washington, D.C.*

Call (703) 432-4260

EASTERN MENNONITE SEMINARY

Harrisonburg, VA 22801

Student/young adult minister, Mennonite Conference of Eastern Canada. Half-time position includes: to serve as a resource, work in the planning of events, and encourage the development of networks for the young adult ministries in the conference. Experience with young adults and theological background helpful. Direct inquiries to the Student and Young Adult Search Committee c/o Mary Burkholder, MCEC, 60 New Dundee Rd., Kitchener, ON N2C 3W5; phone 519 748-2162.

NEW MEMBERS

Evanston, Ill.: Matthew Martin and Loren Cheers.

Harris Hill, Williamsville, N.Y.: Joanne Barry, Julie Schwarzott, Pete Bulger, and Dave Schrock.

Maranatha, Nazareth, Pa.: Peter and Amy Widrick, Frances and Donald Muffley, David Anthony, Stephanie Heimer, and Chris Wisk.

Mt. Vernon, Oxford, Pa.: Karen Hostetter, Clay and Becky Ammon, and Glen and Jerri Longacre.

Philippi, W.V.: Cheryl Miller, Mike Miller, Jo Longenecker, Lois Omonde, and Janie Steele.

Salem, Shickley, Neb.: Heidi Hochstetler, Jeremy Kempf, Amity Lubbers, Mike Oswald, Amanda Schweitzer, Joshua Schweitzer, Aaron Swartzendruber, and Amy Yoder.

St. Johns Chapel, Logan, Ohio: Jim Fry.

Village Chapel, New Holland, Pa.: Gwenda Martin and Nicole Flickinger.

Zurich, Ont.: Elizabeth Adams, Don Adams, Julaine Bisson, Dan Bisson, Rose Erb, Carol Gingerich, Cyril Gingerich, Teresa Verhoog, Garry Verhoog.

BIRTHS

Glick, Mark and Marci Ropp, Indianapolis, Ind., Levi Daniel (second child), Sept. 16.

Graber, Joe and Karen Miller, West Unity, Ohio, Natalie Renee (second child), Oct. 12.

Hasselbeck, Jon and Yolande Allaire, Lockport, N.Y., Julie Marie (third child), June 4.

Henderson, Todd and Janine Stutzman, Louisville, Ohio, Travis Todd (second child), Oct. 8.

Hershberger, Barry and Tanya Dudley, Canton, Ohio, Logan Wentzel (first child), Oct. 7.

Laframboise, Todd and Renae Graber, Finley, N.D., Karlee Renae (first child), Sept. 21.

Moyer, Gregory and Lory Tysvaer, Sellersville, Pa., Erik John (third child), Oct. 5.

Quante, Mike and Joyce Pusel, Durham, N.C., Stephanie Amelia (third child), Sept. 24.

Showalter, Jon and Dawn Yutzy, Plain City, Ohio, Joel David (second child), Oct. 5.

Shrock, James and Amy Raber, Hartville, Ohio, Andrew James (first child), Oct. 8.

Sommers, Lamar and Cheryl Bender, Hartville, Ohio, Alex Ryan (first child), Oct. 1.

Truex, Michael and Julia Miller, Brooklyn Park, Minn., Zachary Edwin (second child), June 6.

Zehr, Brent and Usha Barwale, West Lafayette, Ind., Benjamin Raj (second child), Sept. 29.

Zimmerman, John and Ruth Ann Lapp, Harrisonburg, Va., Caleb Lapp (first child), Oct. 10.

MARRIAGES

Andrews-Martin: David Andrews, Ottawa, Ont., and Roxanne Martin, Ottawa, Ont. (Zurich), Sept. 25, by Phil and Julie Bender and Jack Tweddle.

Bonvie-Zandwyk: James Bonvie, Stanley, Ont., and Dorothy Zandwyk, Zurich, Ont. (Zurich), Sept. 11, by Julie Bender.

Denlinger-Shenk: James Denlinger, Lancaster, Pa. (Mellinger), and Alica Shenk, Quarryville, Pa. (River Corner), Oct. 9, by Lester Denlinger and Leon Oberholtzer.

Grassbaugh-Kandel: Kevin Grassbaugh, Wooster, Ohio (Catholic), and Kelli Kandel, Dalton, Ohio (Kidron), Oct. 9, by Bill Detweiler.

Hershberger-Mullet: Paul Hershberger, Phoenix, Ariz. (Trinity), and Leah Mullet, Mt. Hope, Ohio (Berlin), Oct. 9, by Peter B. Wiebe.

Thompson-Simons: Matthew Thompson, Middlebury, Ind. (Bonneyville), and Jennifer Simons, Sept. 21.

Turner-Smith: Joel Turner, Parkhill, Ont., and Lynda Smith, Zurich, Ont. (Zurich), July 31, by Julie Bender and Doug Miles.

Uhl-Heiland: Stephen Uhl, Marietta, Pa., and Denise Heiland, Lancaster, Pa. (Erisman), Oct. 2, by Eric Henderson.

"At Hesston I felt at home immediately."

Leigh Ann Peachey enrolled at Hesston College last year at the start of spring sememster.

"Hesston is the only place I considered starting second semester. I knew I could come here--where people would realize I was a new student--and feel comfortable even in the middle of the year."

If you are interested in a fresh start this spring, begin your education at Hesston College. New friends and our caring, Christian faculty and staff will help you fit in right away.

Call Rosie Jantz at 1-800-99-LARKS for more information or an application. Or write to Hesston College Admissions Office, Box 3000, Hesston, KS 67062.

Spread your wings

Hesston College

Weaver-Kreider: Dennis L. Weaver, New Holland, Pa. (Weaverland), and Karen Y. Kreider, Akron, Pa. (Masonville), Oct. 9, C. Kenneth Martin.

Willson-Bamberg: Jeffrey Willson, Rockford, Ill. (Assembly of God), and Angelina Bamberg, Freeport, Ill. (Freeport), Oct. 9, by Robert E. Nolt.

Yoder-Miller: John F. Yoder, Allensville, Pa. (Locust Grove), and Angela Miller, Huntingdon, Pa. (Nazarene), Sept. 18, by Max Zook.

DEATHS

Allebach, Paul F., 90, Souderton, Pa. Born: July 12, 1903, Hilltown, Pa., to John G. and Lucy Freed Allebach. Died: Oct. 10, 1993, Souderton, Pa., of a stroke. Survivors—wife: Elizabeth Souder Allebach; children: Marvin, Paul, Gerald, James, Ruth Sheeler, Esther King, Miriam Mack, Lois Leatherman, Elaine Derstine; 36 grandchildren, 50 great-grandchildren. Funeral and burial: Oct. 14, Rockhill Mennonite Church, by Michael Derstine and Russell Detweiler.

Baer, Clarence John, 79, Archbold, Ohio. Born: Oct. 2, 1914, to Joseph N. and Katie E. Schrock Baer. Died: Oct. 17, 1993, Archbold, Ohio. Survivors—wife: Laura Crossgrove Baer; children: Joseph, John, Judith Kulp, Nathan, Mark; sisters: Cora, Huldah Sauder, Rosella Schell; 17 grandchildren, 2 great-grandchildren. Funeral: Oct. 20, West Clinton Mennonite Church, by James Roynon and Edward Diener. Burial: Pettisville Cemetery.

Egli, Walter E., 72, Verna, Ill. Born: Oct. 24, 1920, Shelbyville, Ill., to Reuben and Matilda Eigsti Egli. Died: Oct. 1, 1993, Peoria, Ill. Survivors—wife: Rebecca Young Masters Egli; children: James, Jerome, Jane Cusac, Judy Wyatt, Joyce Strawn; stepchildren: Dean, Neal, Gayle, Greg, and Roger Masters, Audrey Bishop; brothers and sisters: Chris, Ben, Glen, John, Emma Monk, Jeanette Viets; 9 grandchildren, 15 stepgrandchildren, 3 step-great-grandchildren. Predeceased by: Anna Louise Arndt Egli (first wife). Funeral: Oct. 4, Metamora Mennonite Church, by Christy Christner and Roger Hochstetler. Burial: Roanoke Mennonite Cemetery.

Gerig, Orin J., 78, Orrville, Ohio. Born: Sept. 14, 1915, Smithville, Ohio, to Seth and Lydia Plank Gerig. Died: Oct. 15, 1993, Orrville, Ohio. Survivors—wife: Sylvia Hofstetter Gerig; brother: Carl. Funeral and burial: Oct. 18, Kidron Mennonite Church, by Bill Detweiler.

Gingerich, Wallace, 77, Zurich, Ont. Born: Jan. 10, 1916, Zurich, Ont., to Samuel and Sarah Gingerich. Died: Sept. 28, 1993, Zurich, Ont. Survivors—wife: Marie Helmuth Gingerich; daughters: Sharon Overholt, Bonnie McKillop, Dawn; brothers and sister: Curtis, Roy, Amos, Rueben, Ervin, Verna Ropp; 3 grandchildren. Funeral and burial: Oct. 1, Zurich Mennonite Church, by Philip Bender and Ephraim Gingerich.

Hess, Harry G., 81, Manheim, Pa. Born: Feb. 2, 1912, Conestoga, Pa., to John R. and Mary Graver Hess. Died: Oct. 9, 1993, Manheim Twp., Pa., of cancer. Survivors—children: Edith B. Nolt, Pauline B. Crankshaw, Arthur B., Elwood B., David B., Harry B., Jr., Gerald B., Richard B.; brothers and sisters: Mervin M., John R., Elvin G., Hattie Engle, Barbara Eby; 17 grandchildren, 12 great-grandchildren, 6 stepgrandchildren, one step-great-grandchild. Predeceased by: Minerva Brubaker Hess (wife). Funeral and burial: Oct. 13, Erisman Mennonite Church, by Norman G. Shenk, Andrew G. Miller, and Robert A. Martin.

Rensberger, Clara Roth, 79, New Smyrna Beach, Fla. Born: May 18, 1914, Seward, Neb., to Henry and Mary Guth Roth. Died: Oct. 2, 1993, New Smyrna Beach, Fla. Survivors—husband: Jacob Y. Rensberger; children: Margaret Miller, Kathy Stewart, Donald; sisters: Mary Wenger, Ida Roth; 8 grandchildren. Funeral and burial: Oct. 8, Sugar Creek Mennonite Church, by Dean Swartzendruber and Ruben Chupp.

Shelly, Gloria J. Kreider, 52, Akron, Pa. Born: April 11, 1941, Bird-in-Hand, Pa., to Allen H. and Anna D. Leaman Kreider. Died: Oct. 6, 1993, Lancaster, Pa., of injuries from an automobile accident. Survivors—husband: James C. Shelly; daughters: Patricia A., Joanne M. Wenger; brothers: Elvin L., Paul L., Allen H., John L., Tobias L., and Earl L. Kreider. Funeral: Oct. 9, Lititz Mennonite Church, by J. Clair Hollinger, David Kniss, Jay Oberholtzer, and John Lederach. Burial: Hess Mennonite Cemetery.

Shirk, Edith Borkholder, 55. Born: April 16, 1938, Centreville, Mich., to Henry and Ermma Borkholder. Died: Sept. 24, 1993, Kalamazoo, Mich., of cancer. Survivors—husband: Orville Shirk; mother; brothers and sisters: Harvey, Willard, Lloyd, John, Elsie Helmuth, Mary Miller, Sovilla Oaks, Amanda Keller, Verma Slabaugh, Nancy Burkholder. Congregational membership: Locust Grove Mennonite Church. Funeral: Sept. 28, Halverson Chapel, by Ike Porter. Burial: Riverside Cemetery.

Skaggs, Kenneth, 59, North Ridgeville, Ohio. Born: Nov. 16, 1933, Leslie, W.Va., to Aubrey and Addie Keen Skaggs. Died: Oct. 3, 1993, North Ridgeville, Ohio, of cancer. Survivors—wife: Joanne Troxel Skaggs; children: Brenda Swigler, Richard L., Jr., Jean Martz, Joe; 4 grandchildren, one great-grandchild. Funeral and burial: Oct. 6, Kidron Mennonite Church, by Bill Detweiler.

Slabaugh, Truman S., 81, Kokomo, Ind. Born: Dec. 11, 1911, Miami County, Ind., to Niles and Sadie Hoffman Slabaugh. Died: Oct. 6, 1993, Kokomo, Ind. Survivors—wife: Helen I. Troyer Slabaugh; children: Richard L., Evelyn L. Miller, Marjorie A. Pennington, Martha E. Miller; sisters: Lola Mast, Vera Litwiller, Beatrice Nafziger; 14 grandchildren, 11 great-grandchildren. Predeceased by: Winifred I. Miller (daughter). Funeral: Oct. 9, Howard-Miami Mennonite Church, by Mick Sommers and Lee Miller. Burial: Shrock Cemetery.

Snyder, Nelson G., 79, Kitchener, Ont. Born: April 17, 1914, Waterloo, Ont., to Edwin and Leah Gingrich Snyder. Died: Sept. 24, 1993, Kitchener, Ont., of leukemia. Survivors—wife: Dorothy Schmitt Snyder; children: Merton, Eugene; stepchildren: Marlene Snider, Gerald Schmitt; brothers and sisters: Roy G., Minerva Brubacher, Erma Horst, Joe; 3 grandchildren, 2 stepgrandchildren. Predeceased by: Vera Koch Snyder (first wife). Funeral and burial: Sept. 28, St. Jacobs Mennonite Church, by Sue C. Steiner and Harold Hildebrand Schlegel.

Terrell, Mary Ann Miller, 92, Archbold, Ohio. Born: Jan. 2, 1901, Arthur, Ill., to Simon and Lovina Helmuth Miller. Died: Oct. 14, 1993, Bridgeport, Ohio. Survivors—daughters: Virginia Weber, Ruth Ann Blush; brother and sisters: Maurice Miller, Mattie Shellenberger, Dora Burkholder, Wilma Smith; one grandchild. Predeceased by: Charles Terrell (husband). Funeral: Oct. 18, Central Mennonite Church, by Charles Gautsche. Burial: Pettisville Cemetery.

Townsend, Valerie Tomachek, 54, Meridian, Miss. Born: Feb. 14, 1939. Died: Sept. 20, 1993, Meridian, Miss., of heart failure. Congregational membership: Jubilee Mennonite Church. Funeral: Sept. 24, by J. Daryl Byler, Elaine Maust, and Craig Snider. Burial: Meridian, Miss.

Wideman, Elmina Cressman, 85, Stouffville, Ont. Born: Jan. 24, 1908, New Hamburg, Ont., to Osiah and Annie Gingrich Cressman. Died: Aug. 22, 1993, Stouffville, Ont., of cancer. Survivors—children: Elva Dike, John, David, Loreen Witmer, Howard, Merle, Willis, Mary Schlichter, Carol; 32 grandchildren, 26 great-grandchildren. Predeceased by: Willis Wideman (husband), Gordon (son), and Elsie Reesor (daughter). Funeral and burial: Aug. 25, Wideman Mennonite Church, by Lawrence Burkholder.

Yoder, Emma K. Peachey, 72, Allensville, Pa. Born: April 4, 1921, Belleville, Pa., to John Y. and Katie Yoder Peachey. Died: Oct. 12, 1993, Harrisburg, Pa. Survivors—son: Richard S. Predeceased by: Joseph H. Yoder (husband). Funeral and burial: Oct. 15, Allensville Mennonite Church, by Philip Barr, Lee Kanagy, and Paul Bender.

Yoder, Mary, Fort Mill, S.C. Died: Oct. 2, 1993, Chesapeake, Va., of cancer. Survivors—children: Kenneth, Eugene, Patricia, Shirley, Sharon. Predeceased by: Dan Yoder (husband). Funeral and burial: Oct. 5, Mt. Pleasant Mennonite Church, by Harold Bergey.

Yoder, Vernon L., 90. Born: April 11, 1903, Parnell, Iowa, to Levi and Mary Swartzendruber Yoder. Died: Oct. 16, 1993, Milford, Neb. Survivors—children: Belva Rapp, Wilma Roth, Elaine Roth, Joyce Sears; 26 grandchildren, 30 great-grandchildren. Predeceased by: Phoebe K. Roth Yoder (wife) and Wilford, Elwood, Norman, Wallace, and Lawrence (sons). Funeral and burial: Oct. 19, East Fairview Mennonite Church, by William J. Saltzman and Lloyd Gingerich.

You may not know this...

but a lot of people outside the church ask about membership in MMA.

The fact is, MMA is for church members.

Still, the calls keep coming. Here's what I think others find so attractive:

- we're an alternative to profit-seeking, commercial insurance and financial services,
- we offer a chance to join group insurance plans in which every member is concerned about the careful use of resources,
- we provide extra benefits our members don't need to pay for, funded by MMA's unique tax status as a fraternal benefit association,
- we offer conscientious service from people who value people more than the bottom line, and
- our ethical investments support Christian values of peace and justice, and the sanctity of human life.

It's no wonder so many people outside the church are interested in MMA. Yet most of us who are in the church take our mutual aid programs for granted.

The truth is, you and I are part of a unique Christian community — a group of people committed to helping each other as an expression of Christian faith. Together, we form a base of support that is unequalled in the experience of most North Americans.

Who knows? If people outside the church understood all that, maybe they'd do more than call MMA on weekdays. We might notice them on Sunday mornings too.

— *Howard Brenneman, President*

MMA

Newspaper

**********CAR-RT-SORT** CR-23
390200 51H $115 292
MENNONITE BIBLICAL SEMINARY
LIBRARY
3003 BENHAM AVE
ELKHART IN 46517-1947

Celebrating a $24,000 deficit

Mennonite Central Committee Canada is to be commended for a recent decision not to accept funds generated by a provincial lottery (see *Gospel Herald*, Oct. 10, 1993).

The story is this: The Canadian government has historically given nonrestrictive funds to relief organizations such as MCC. This year, MCC learned that the Alberta agency responsible for this distribution had been merged with one that runs the province's lottery. In the future, lottery money could fund relief work. MCC Canada said "no" and stands to lose $24,000 annually because of its decision.

Will MCC's constituency be 100 percent behind the decision? One would hope so. The statistics are not all that encouraging.

In a pamphlet put out by the Canadian Mennonite Brethren Conference, writer Harold Jantz notes a study that found 33 percent of Christians who called themselves conservatives also regularly play the lottery. Many Mennonites number themselves among the former; are we also in the latter?

One statistic from *The Mennonite Mosaic*, a 1989 study of Mennonite behavior, says we could be. Only 65 percent of the members of the Mennonite Church said they believe gambling to be "always wrong"; that means 35 percent left some "wiggle room" for such things as lotteries.

Some Mennonites have also been wondering aloud if MCC Canada should be so squeamish about where its funds come from. Does the source matter as long as the money is used for good purpose? MCC Canada believes it does. The end cannot justify the means.

Jantz says that's one thing Christians can do to take a stand against a growing gambling industry: refuse to accept any money it generates. We can also band together and refuse to participate in any form of gambling, including lotteries.

Why? Jantz lists these reasons:

• *Individualism.* Few people gamble to get money for others. They are looking out for themselves. Gambling is individualism at its worst—one person winning as many lose.

• *Greed.* This used to be one of the seven deadly sins. Today a public lottery manager says: "We base all our marketing strategy on greed. It's our big selling point." Not particularly one of the fruits of the Spirit, is it?

• *Stewardship.* "Is it right to spend money on something which has no promise of return?" Jantz asks. No return at all? Jantz quotes a University of Manitoba professor who says the odds of gambling are these: anyone who plays long enough has a 100 percent chance of losing everything.

With conclusions like that, what every Mennonite should do is send a card or letter to MCC Canada commending and supporting its decision not to accept lottery money. If 24,000 of us enclosed a $1 bill, we could also get MCC's revenue line back on track.—*jlp*

And learning a $2 million lesson

I only ever held one lottery ticket. It was a gag Christmas gift from a member of the youth group for which I was an adult sponsor.

Our tradition was to draw names, go to the mall, and buy each other gifts. Mine that year was a lottery ticket and a ride on the kiddie train—both, I suspect, to see what I would do. I took the ride and kept the ticket.

I remember three things about the six days before the lottery drawing:

1. People had all sorts of suggestions about what I ought to do with the money should I win. Very few left much in my pocket. Most benefited themselves in some way, like paying off the church mortgage.

2. I—and some others who knew about my ticket—were glued to the TV at 7:00 p.m. on the day of the drawing.

3. I didn't win.

I learned something else. Playing the lottery was exciting. It would have been easy to go out and buy another ticket for the next week because maybe, just maybe, I would win.

Which brought me up sharp. That's addiction. I could get sucked up in gambling. Many people do. It's one of the problems of things like lotteries. And I am not immune.

That lesson was likely more important than anything I could have learned had I held the winning $2 million ticket. At least that's what I keep telling myself.—*jlp*

MENNONITE ELKHART LIBRARY NOV 17 '93

November 16, 1993

Gospel Herald

THE WEEKLY MAGAZINE OF THE MENNONITE CHURCH

Technology makes it possible to extend life with extraordinary means. Do we have anything to say about prolonging life as opposed to delaying death?

What is the role of the church in the U.S. health care crisis?

Unless the church reclaims its traditional place in the healing process, with an ethical and a moral voice, the cure could turn out worse than the illness.

by Howard Brenneman

From the very beginning, the Christian church has identified health care as part of its mission. The Gospel of Luke was written by a man who was trained as a physician, and he is very clear that one of Jesus' primary directives to his disciples was to heal:

"Jesus gave them power and authority over all demons and to cure diseases, and he sent them out to proclaim the kingdom of God and to heal" (9:1-2). Then Luke records the parable of the good Samaritan—a story told to answer a question about who our neighbors are. This story is set in the context of healing (10:30-37).

The Mennonite church has been very serious about following the example of Jesus as healer. We are involved in the health care system at every level. Mennonites have transformed the mental health care system in North America and led in the development of centers for senior citizens. Our members are involved in all branches of the healing professions. We have established Mennonite Mutual Aid (MMA), an organization that provides health insurance as a way of

ALSO IN THIS ISSUE

Beatitude 8: To be like Christ will mean to suffer persecution 6

Gathering wrestles with peacemaking in post-Cold War world . 8

Statement of healing and hope drafted by visions committee . . .10

At the very basic level, how people feel about the issues involved in the health care crisis depends on their core values; it is here the church must speak clearly.

extending the church's mutual aid ministry.

At an even more basic level, each one of us is a consumer of health care at some point in our lives. These bodies God has given us are attacked by disease and accidents and old age.

Now we find ourselves in the midst of what has been called a health care crisis in the United States—and it *is* a crisis. I believe this issue has the potential to literally bankrupt our country, both economically and morally, if we don't do something about it and soon.

But what? And what role should the church play as we try to solve this problem?

In discussions about the health care crisis, three primary issues consistently emerge: quality, cost, and access.

Quality. The health care system in the United States is capable of delivering the finest medical care available anywhere in the world. Our medical researchers routinely win Nobel prizes. Doctors and nurses save lives every day with new techniques and procedures that were unheard of just a few years ago. Our technology surpasses anything available in any other country.

Cost. But this quality is available only at an extremely high price. Our technological wonders are incredibly expensive, far beyond the means of all but the wealthiest in our society. So we have turned to a system of insurance to protect ourselves from the catastrophic costs that often come with a serious illness.

Now, even the cost of health insurance is too high for many people to bear. Some 37 million people in the U.S. have no health insurance at all. An informal survey we have done at MMA shows that in the average Mennonite congregation of 100 members, 14 of those people will have no health insurance. Each one of these situations is a potential time bomb. How will a congregation respond when two or three uninsured members become ill and suddenly have medical bills of $100,000 or more?

How can our sense of justice support a health system that denies even the most basic care to 37 million people?

Access. People often get upset when the ideas of rationing health care or limiting choice are raised. But the truth is, we have already adopted a system of rationing. We have made health care available to those who can afford it—usually those with insurance—while those who can't afford it often don't get even basic health care.

The problem is, we want it all. But these three points—quality, cost, and access—form a kind of devil's triangle. We can have some control over two of them, but not all three. There are three basic options:

- If we control cost and provide access to everyone, we can't provide all the high-technological care to everyone who wants it wherever they want it. This is essentially the Canadian system.
- If we provide the best high-technological care and try to control cost, we limit access.
- If we try to give the best high-technological care to everyone, we can't control cost. The U.S. system is sort of a combination of these last two options.

Now what does this have to do with the church? Plenty, if you interpret Jesus' parable about the good Samaritan as a call for compassion and mercy for our neighbors. At a very basic level, how people feel about the many issues involved in the health care crisis depends on their core values, and it is here the church should speak loudly.

Each of the three health care issues I've outlined can be tied to one or more important values for the church. Cost, for example, is directly tied to the idea of stewardship. Last year, the U.S. spent more than $900 billion on health care. Estimates are that we will spend $1.5 *trillion* by 1997. In 1960, we spent $143 per person on health care. We are now spending more than $3,600 per person on health care every year, and estimates are that we will spend more than $5,500 per person by the turn of the century.

The issue of access is tied to our feelings about justice. People in this country with no health insurance have little or no access to the health care system. Nearly 75 percent of the uninsured are members of families who are employed and make enough money to stay above the federal poverty level, but they work in low-paying jobs which do not provide benefits, such as health insurance. Other individuals cannot get health insurance at any price because of the poor condition of their health.

In one of the most affluent countries on earth, how can our sense of justice support a health care system that denies even the most basic care to 37 million people? They are not unlike

the man who was thrown in the ditch and lay bleeding along that road to Jericho. Are we the Levite, the priest, or the Samaritan?

The last of the three major issues is quality of care. This touches several important areas of church life including stewardship, the value and sanctity of life, quality of life, and the idea of wholeness.

The U.S. health care crisis has the potential to literally bankrupt the country, both economically and morally.

Which makes more sense:

- to treat children of mostly poor families who contract preventable diseases or to spend that money immunizing every child?
- to treat children with birth defects born to drug-addicted mothers or to spend that money on drug abuse prevention and drug treatment centers?
- to spend money on heart bypass surgery or to promote better dietary habits and exercise?
- to spend money to sustain life artificially, even after the brain ceases to function, or to provide prenatal care to every new mother?
- to spend money subsidizing tobacco farmers and treating lung cancer, or to provide basic insurance coverage to every person?

The issue of quality is the place where the church can be most helpful. What is the difference between healing and curing? Jesus' parable of the good Samaritan provides some insight into this question. When the Samaritan poured oil on the man's wounds and bandaged them, he was curing. When he took the man to the inn and promised to come back to pay the bill, the Samaritan was healing.

Healing means treating the spirit—treating the whole person—as well as treating the body. What does this difference mean for our health care system?

Medical technology has made it possible for us to extend human life with extraordinary means. What does the church have to say about prolonging life as opposed to delaying death? MMA co-sponsored a series of consultations on health care reform over the last few months. One comment we heard repeatedly all over the country, from both pastors and lay people, was a call for more guidance from the church on the issue of death and dying.

What does physical health mean in relation to the wholeness of every person? Is the quality of care measured solely by the technology we use? How should our health care system function to promote the idea of wholeness rather than just physical health? These are all questions the church can and should address.

The church can provide the moral and ethical framework that surrounds the entire discussion of the health care crisis. The church can and should have a major influence in determining what our future health care system will look like. This is our opportunity to demonstrate who we believe our neighbors are.

Who proved neighbor to the man who fell among robbers? The Bible tells us it was the one who showed mercy on him. And Jesus said, "Go and do likewise."

Without question the U.S. health care system will change one way or another. We simply do not have the means to support the system as it now exists.

In the average Mennonite congregation of 100 members, at least 14 of these have no insurance for a health crisis.

My hope is that the church will reclaim its traditional role in the healing process—the role that is clearly laid out for us by Luke and the other writers of the New Testament. Without the ethical and moral voice of the church, we may find that we can cure our health care system but we are unable to provide healing.

And the cure could turn out to be worse than the illness.

Howard Brenneman is president of Mennonite Mutual Aid. This article was adapted from a sermon he preached at College Mennonite Church, Goshen, Ind., on Feb. 21, 1993.

***"Let us be sober, and put on the breastplate of faith and love, and for a helmet the hope of salvation. For God has destined us not for wrath but for obtaining salvation through our Lord Jesus Christ."*—1 Thess. 4:8b-9**

Gospel Herald

Editor: J. Lorne Peachey

Assistant Editor: Cathleen Hockman

Editorial consultants: George R. Brunk III, Richard A. Kauffman, Martha Kolb-Wyckoff, Stuart Showalter, Diane Zaerr

Gospel Herald (ISSN 0017-2340) is published weekly, except for the third week of August and the first week of December, for the Mennonite Church by the Mennonite Publishing House. Subscription rate (in U.S. dollars): $27.50 per year; outside U.S. and Canada (air mail delivery): $47.50 per year. Group and bulk rates available. Call 1 800 245-7894.

Editorial and subscription address: *Gospel Herald,* 616 Walnut Avenue, Scottdale, PA 15683-1999. Telephone: 412 887-8500. FAX: 412 887-3111.

Second-class postage paid at Scottdale, PA 15683-1999. Lithographed in the United States.

Copyright © 1993 by Mennonite Publishing House.
Canadian subscriptions: second-class postage paid at Kitchener, Ont., publication mail registration no. 128562.

Gospel Herald is a member of the Associated Church Press and of Meetinghouse, an association of Mennonite and Brethren in Christ editors.

Postmaster: send form 3576 to 616 Walnut Ave., Scottdale, PA 15683-1999.

Vol. 86, No. 45: Nov. 16, 1993

Printed on recycled paper

Credits: cover by Dynamic Graphics, pp. 8 and 10 by Dale D. Gehman, p. 11 by June Hershberger.

READERS SAY

Reading through the book of Proverbs each month, on the 24th day I'm always confronted with this mandate: "Don't hesitate to rescue someone who is about to be executed unjustly. You may say that it is none of your business, but God knows and judges your motives. He keeps watch over you; he knows. And he will reward you according to what you do" (Prov. 24:11-12, TEV). While I have not felt I should join an effort to physically prevent anyone from entering an abortion clinic, this verse indicates to me that I should be aware of the situation and do something. So I'm writing to *Gospel Herald*, and I will try to support our local Crisis Pregnancy Center. At the time of Jonah, God didn't want to destroy Nineveh partly because there were 120,000 innocent children there. But as a nation—we have snuffed out the lives of more than 30,000,000 innocents. May the Lord help us, his people, to do what we can and should.

Truman Hertzler
Elverson, Pa.

Your issue on abortion (Sept. 14) put me in touch with the dilemmas experienced by Tevye in "Fiddler on the Roof"—an age-old struggle on balancing absolute principles and traditions with ever-changing human existence.

I too adhere passionately, in *principle*, to the "sanctity of human life." However, in *practice*, the issue becomes more complex and polarized.

In congruence with my nonresistance belief, one part of me protests, "Thou shalt not kill, and abortion is an obstruction of the divine order." However, all my working years as a social worker and family therapist have put me elbow to elbow with unwanted children, irresponsible-nonaccessible parenting, horror abuse stories, and transgenerational victimization. Herein lies my paradoxical dilemma. And I am challenged to reconcile an ethic that addresses not only what happens following conception but also the quality of life after birth.

It would seem that a fundamental question is: how are we going to secure a child's survival and quality of life, given the "artificial," makeshift solutions we have contrived, namely, adoption, foster care, institutionalization, and the welfare state? A newborn child requires a solid parental/societal commitment for an *extended* period of time—an accessible, nurturing parent, a supportive environment, and a sense of continuity of care and belonging (roots). If these are in jeopardy from the outset, does the fetus have the right to remain unborn? Can we reconcile an absolute principle that advocates survival under *any* circumstances with an ethic that confronts us with the issue of the quality of life following birth?

Further, as a family practitioner do I adhere to an ethic that preserves some degree of accountability to the unborn generation and remain internally disjointed (because of my nonresistance belief)? Or do I stubbornly hang onto absolutism and tradition, ignoring the realities of those directly affected by abuse, neglect, and victimization?

Ronald Kanagy
Belleville, Pa.

Mourning Is About Relinquishing a Quest for Control by Ted Grimsrud (Oct. 5) was much appreciated. This article is one to read and reread. Thank you, for an especially insightful and helpful understanding of the second beatitude, shared out of the perspective of loss and pain.

Laura Mae Kreider
Lancaster, Pa.

Are We Taking a Stand or Just Standing By? (Oct. 5) was a good start on the discussion of AIDS. The issue is controversial because AIDS forces private matters out into the open. AIDS is transmitted most rapidly by routes which include activities frowned upon by some people: promiscuity, homosexuality, and IV drug use.

Thus an AIDS sufferer is stigmatized because the disease sometimes exposes to public view activities that otherwise would remain private. Also, because AIDS can be contracted by any of several means, people who do not engage in suspect activities may also fall under the same suspicion. Finally, because AIDS is fatal, many people are irrationally afraid of it.

What if someone in the church contracts AIDS? Unless everyone in the church respects privacy to an extraordinary degree, there will be murmuring about how the disease was contracted.

1. If AIDS was contracted in an "innocent" manner, there may be two reactions. Some people will have com-

passion for the victim as if the victim had contracted cancer. Those with an irrational fear of AIDS may avoid and shun the afflicted person.

2. If AIDS was contracted via an activity that some people frown upon, then the problem gets thornier. Some people may condemn the person because of the activity but not because of the disease. Some people may avoid and shun the person because of the disease but not the activity. Other people may do both, or neither, and disagreements will occur.

Church members will have to think about what the proper response is to the revelation of such behavior on the part of a member, AIDS or no AIDS. They must be very careful to avoid hypocrisy at this point because the Mennonite church seems to have had problems with adultery and pedophilia, which are both arguably much more harmful than homosexuality or IV drug use. Then church members will have to decide how great or little compassion should be devoted toward such persons.

Because AIDS cannot be cured, the incidence of the disease can only be reduced by preventing transmission. In drafting a statement, I hope church leaders will address both prevention and response.

Robert Erck
Lombard, Ill.

Are We Taking a Stand or Just Standing By? (Oct. 5). Thank you for bringing the issue of AIDS to the forefront. This is an issue with which the church must deal. However, we think some of the statements in this article are too general.

Some churches *have* taken bold action. Two years ago this week, our son died of AIDS. Our Goshen, Ind., community—both professional and lay—was most supportive. We could not have asked for a more caring church family. David never felt any rejection. When food, flowers, and other forms of emotional support came, he would frequently ask, "What makes them do that?" He heard the tape of the sermon which our minister had preached on AIDS and personally thanked him. We shared our literature on AIDS which we had accumulated, and he said the Mennonite Mutual Aid packet was one of the best he had seen.

We needed to tell our Sunday school class and other close friends soon after we learned of David's illness, because the depth of our grief was too much for us to carry alone. Persons who are unable to share their grief may be robbing themselves of love and support. Various church leaders, and a teacher at the Associated Mennonite Biblical Seminaries have asked us to tell our story so that they will know how to respond when (not if) someone in their congregation has AIDS.

Lawrence and Frances Greaser
Goshen, Ind.

Are We Taking a Stand or Just Standing By? (Oct. 5). I continue to appreciate the way you identify and grapple with the tough issues. You inform, educate, and invite us to become involved—to forgo our self-righteous stance ("How could he/she do that? I could never do that"), and enter into risk and getting our hands dirty. I commend you for addressing this issue.

Elsie Miller
Smithville, Ohio

Are We Taking a Stand or Just Standing By? (Oct. 5). In response to Ann Garber's call for the "church to own AIDS" and thus to issue an official statement, my question is: At what level do we "bind and loose" (Matt. 18:18) with such statements—denominational, conference, district, congregational? Do we really need more official statements? And about what: politically correct speech, gun control, euthanasia, abortion, sexual behavior, destruction of the environment, "closed book" laws concerning adoption, etc.? Discussions (as in *Gospel Herald*), yes, but "official" denominational statements about all ills of society, no.

The range of generality in any statement should increase as the size and complexity of the group increases. Thus, if necessary, issue specific and narrowly focused statements only at the congregational level. At the denominational level, I suggest we preach Jesus' message of love (Matt. 22:37-39) and how he "went about doing good" (Acts 10:38), the necessity of cross-bearing (Luke 9:23), and growth in moral virtues (2 Pet. 1:5-7). With these generalities, extol an organismic view of the church (1 Cor. 12).

To be sure, we should engage in a vigorous and critical discussion of various specific issues, but "binding and loosing" (i.e., formulating specific statements about a pressing issue) is, in my opinion, best done within the context of a local congregation of caring and discerning believers.

Carl S. Keener
State College, Pa.

Agency Refuses Lottery Revenues . . . (Oct. 12). I can well believe running this article made you hesitate, since it's so judgmental. I'm still a bit puzzled over a strong quickening I got while reading Luke 16:9, where Jesus said, "Make friends for yourselves by means of unrighteous mammon, so that when it fails they may receive you into the eternal habitations." Jesus meant questionable funds. But he said, "Use it for making friends" with an eternal objective.

On the basis of Luke 16:9, I am sure we could with good conscience accept funds we have refused because we felt the lucre was just too filthy. Jesus several times encouraged giving to the poor without mentioning the eternal objective, but he must have had a purpose in mentioning it here.

Let's give the question another hard look. There may be funds hidden in some bank accounts that God would much rather see at work in fields abroad.

Roy E. Hartzler
Wellman, Iowa

Pontius' Puddle

The beatitudes of Jesus (8):

To be like Christ will mean

People who have the mind of Christ will make others uncomfortable, for, compared to those who follow Christ, other people will look self-centered and petty.

by Steve Ratzlaff

"Blessed are those who are persecuted for righteousness' sake, for theirs is the kingdom of heaven" (Matt. 5:10).

When I was a young boy growing up on the plains of Nebraska, I remember hearing a lot about the Sermon on the Mount. It was considered to be a clear guide for conduct in the Christian's life, which meant that I had to take seriously what it laid out. I can remember being guilt-ridden for days when I called one of my peers a "fool," afraid I was going to hell (Matt. 5:22). I also remember pangs of remorse whenever I would utter some form of profanity (5:33-37).

And I must admit a great deal of fear and trepidation welled up inside me when confronted with the eighth beatitude. Sure, the heaven part sounded good, but that persecution stuff wasn't exactly what I had in mind.

I had heard about what happened to Jesus and his disciples. Stories about Christians being fed to the lions or rolled in pitch and set on fire to provide light for Nero's garden didn't make me feel any better. And then, of course, there was the *Martyrs Mirror*, with all of its examples of heroic faith in the midst of persecution on the part of my Anabaptist ancestors.

Is that what I had to face in order to attain the heavenly realm? Was I supposed to go out and look for opportunities to be persecuted, or would they come to me?

Fortunately, as I matured in my faith, I began to see this beatitude along with the others as a definition of the character that Christians must foster so they can obey the demands of the Sermon on the Mount. The willingness to be persecuted is necessary if one is to be Christlike. I didn't need to seek out persecution. If I was serious about being like Christ, it would find me.

The notable thing about this beatitude is that it ends just like the first one—with the promise that the kingdom of heaven belongs to the persecuted, just as it does to the poor in spirit. The eighth beatitude comes about full circle by explaining what happens to those who take on the character of Christ as described in the seven previous beatitudes: they are persecuted.

What does it mean to be persecuted *for righteousness' sake*?

First, it does not refer to persecution brought on because we are offensive in spreading the gospel—fanaticism, haranguing others verbally with the gospel, etc. Christians standing out on street corners browbeating passersby with the Word of God in an obnoxious and offensive manner often feel that the ridicule and abuse they receive because of this is persecution for righteousness' sake. But it isn't. Christians don't force their way onto others. They model it by living the way Christ lived.

Beatitude eight describes what will happen to Christians who have the characteristics of the other beatitudes.

The same can be said for those who use violent means to highlight their causes, however right those causes might be. For example, anti-abortion protestors who bomb abortion clinics or political protesters who violently strike out against those who differ from them can expect to be met with equal force. But this isn't persecution for righteousness' sake.

Often people refer to physical illness and disease as a form of persecution for Christ, and they use this beatitude to prove their point. Certainly physical illnesses produce suffering, but disease is the natural plight of the living creature. This kind of pain cannot be considered persecution.

The eighth beatitude refers to those who are like Christ—simply that! Those who take on the character of Christ, who love as Christ loved, who possess the mind of Christ—they are the ones who are persecuted for righteousness' sake.

The previous beatitudes describe some of the attributes of those who take on the mind of Christ: they are poor in spirit, meek, merciful,

to suffer persecution

pure in heart, peacemakers, they hunger after righteousness. People with the mind of Christ have and continue to surrender themselves to Christ's way every day. They seek to be righteous. They seek to do Christ's will.

As such, they will oppose institutions and individuals who oppress the poor. They will call others to faithfulness in their actions, will not get caught in our consumer lifestyle, and will not seek credit for their actions. They will love the unlovely. And they will be hated, just like Jesus.

In Jesus' world, society was worried more about being good and moral than righteous. And there is a difference.

The Pharisees didn't hate Jesus because he was good. They hated him because of how he made them look: sinful, embarrassed, petty. Just being who he was condemned them; the light of his holiness exposed them as ridiculous and self-centered.

Hatred turned to persecution—climaxing in them condemning him to an excruciating death—because just being a righteous man in their midst threatened their whole system. It was built on being good and politically correct. It was based on the letter of the law, not the spirit of the law—on a set of rules, not on righteousness, not on being like God or like Christ.

Similarly, righteous people of today will make others uncomfortable because, compared to those who follow after Christ, other people look self-centered and petty. And so the differentness of righteous people brings them into conflict with those around them. Because of the intensity of their witness, they suffer persecution. To these belong the kingdom of heaven.

We must not delude ourselves into thinking that being like Christ will result in some glorious position in which we are well-liked by other people.

For years Mennonites have seen this verse as proof positive that what they were doing was right—because they were persecuted. Today in our world, many Christians—including Mennonites—still suffer that fate because they have put on the mind of Christ. Faithfulness to Christ doesn't sit well with government who want everyone to conform to their mandates.

But why is it that Christians in North America experience very little persecution? Is it because the non-Christians here are so much better than they are in other parts of the world? Or is it because the North American witness is so watered down that others don't notice?

It would be safe to say that North American Christians—that North American Mennonites—have become too attached to the world they live in. As a result they have not been able to be a credible witness to our society. Like the Pharisees, we too have been worried more about being good and moral than righteous.

Has the North American Christian witness become so watered down that others no longer take notice of it?

The eighth beatitude is a no-nonsense statement from Jesus to his original band of disciples, given to them on a hill in Israel some 2,000 years ago. But it is also for his modern-day disciples here in the 20th century. If we take seriously what Jesus is teaching us in this series of beatitudes, persecution will be our lot.

We shouldn't delude ourselves into thinking that being like Christ will result in some glorious position where we are liked by those around us. No, if we are serious about following Jesus as Lord of our lives, we will be hated by our associates. As heirs to this legacy, we must count the cost. It is not an easy path.

But we need not despair, for many others have gone before who, through the power of Christ's Spirit, were able to withstand the persecution that others could level against them. They have left their witness in the righteous lives they lived. Those of us today who are serious about being like Christ will also. And like those before us, we also will reside in the kingdom of heaven.

Steve Ratzlaff is pastor of First Mennonite Church of Lincoln, Neb. He also serves as campus pastor for Mennonite students at the University of Nebraska.

'Mennonite peacemaking after the Cold War' draws variety of participants and opinions

Akron, Pa. (Meetinghouse)—It was to have been a meeting of 10 to advise Mennonite Central Committee's peace section as it worked with personnel in the world's "hot spots."

The Nov. 5-6 event ended up as a consultation of more than 60 persons from several Mennonite groups and various countries interested in the question: "Can pacifist Christians support or be silent about military intervention to make humanitarian aid possible?"

Presenters were: Duane Friesen, professor of Bible and religion at Bethel College, North Newton, Kan.; J. Robert Charles, Goshen, Ind., who recently completed his doctoral work in international relations at Tuffs University; MCC conciliation specialist John Paul Lederach, who has served in Somalia; and N. Gerald Shenk, who has worked with peacemaking efforts in the former Yugoslavia.

"We wanted to find a way for the thinkers and the practioners to talk together," said Judy Zimmerman Herr of MCC's peace office in introducing the event.

A new world order. If the speakers agreed on anything, it is that we live in a rapidly changing world. With the end of the Cold War and the demise of the Soviet Union, the axis of conflict is no longer East and West, Charles said.

What has replaced it are "other fault lines of international conflict based on cultural and/or religious differences," he observed. "The end of the Cold War has uncorked the bottle of international ethnic strife and hatreds."

But if the world is changing, participants also agreed that the church and its institutions, such as MCC, must find new ways to work for peace in this world. How wasn't as apparent.

Friesen noted that some Mennonites can be labeled "dualists" because they argue that nonviolence is required for Christians but not always possible for governments.

By contrast, "monists" believe the nonviolent norm applies to both Christians and government structures.

Friesen, who identified himself among the latter, said Christians "can hold political institutions to certain standards *when* they use force."

Others weren't so sure. They returned again and again to a statement from Merle Good, Lancaster, Pa., in an opening devotional for the consultation: "Some of us in the Mennonite church believe we stand perilously close to moving from promoting *peace* to *peace and justice* to *justice and peace* to the *just war*."

Charles pointed out that recent efforts by Mennonites for peacemaking have included speaking to governments. He called this "prophetic opposition" and cited the work of the Christian Peacemaker Teams as an example.

Working with the "grass roots." By far the major work of Mennonite peacemaking in the past has been with local people, Charles said. He included here recent efforts at mediation in Somalia and the Balkans as well as MCC's work in relief and development.

Charles believes this should be the church's emphasis for the future. "But grass grows," he said. "We cannot always work with just the grass roots. There may be individuals who are able to work on a higher level."

Lederach also urged identifying a few persons to work at changing government structures. But he encouraged MCC to continue its efforts to work at peacemaking "from the bottom up."

"Peacemaking builds less on events than on relationships," Lederach said. If these relationships exist on both sides of a conflict, then the church can encourage peacemaking by providing space for different sides to get together to talk.

Arrogance or help? But should a Western organization such as MCC involve itself at all in trying to settle disputes in other cultures?

"Our energies are limited," Friesen said. "We are human, not God. We must get over our [Western] 'can do it' or 'fix it' mentality. There is a danger of arrogance in any claim to 'fix' these problems."

In discussion several participants noted that a first step in discovering the role of peacemaking for the future is to focus on the identity of the church, recognizing why it is we are peacemakers in the first place.

"Who we are—that's why I care about the people in the former Yugoslavia," Shenk said. "We have to respond because we are the people of God. I'll have nothing to do with a moral superiority that advocates doing nothing."—*J. Lorne Peachey*

Building dedicated. *Lancaster, Pa. (EMM)*—Hundreds of people attended the Oct. 24 dedication ceremony and open house of the newly renovated Mennonite Information Center (MIC) here. At left, MIC director Maribel Kraybill recognizes the contributions of volunteers Janette and Mel Wenger.

Visitors to the open house were able to tour the new facilities, view the center's 18-minute award winning video, and walk through the exhibit on Mennonite history. Kraybill estimates more than 70,000 guests visit the MIC each year.

On call peacemakers trained for service

Elkhart, Ind.—Members of a new type of peace corps, who participated in a week of training here in mid-October, say they could compete with a high-tech, rapid-deployment military to cool tense situations at a fraction of the cost.

They also hope to replace a stereotype of pacifists as passive cowards with a new image of dedicated people of faith willing to put their lives on the line with nonviolent direct action.

Seven members of the Christian Peacemaker Corps will serve on call (four full-time, three part-time) for deployment to potentially violent situations, both domestically and abroad.

The team, which received training at the Fellowship of Hope Mennonite Church here, could face immediate deployment to Haiti or other trouble spots. The three men and four women are prepared to respond to North American urban violence, such as the Los Angeles riots, or other situations, such as the standoff be-

tween the Branch Davidians and federal agents at the Waco, Tex., compound.

In theory, they are prepared to place their bodies between warring factions.

"It's certainly something we've talked about," said Cole Arendt, a Mennonite Board of Missions voluntary service coordinator in Washington, D.C. "We're not martyrs. We have our fears, same as anybody else. We're not looking to be cannon-fodder."

The corps operates under the auspices of the Chicago-based Christian Peacemaker Teams, an organization supported by four Brethren and Mennonite denominations.

"Often a criticism of Mennonites is we are not willing to take risks," said Jane Miller, a member of the organization's steering committee who oversaw corps training. "This is one way for a peace church to say we are willing to take a risk and make a stand for peace and justice. . . ."

"And for a lot less money," interjected corps member Miriam Maik of Newton, Kan. She compared the $12,000 annual cost for each trained peacemaker corps member to about $70,000 for a military combatant. "[Corp members] do not have to be a success by the world's standards."

Corps training began with three weeks in the Pilsen neighborhood on Chicago's south side. Corps members walked two miles to daily sessions and helped a Catholic parish collect handguns and war toys as a part of a citywide campaign.

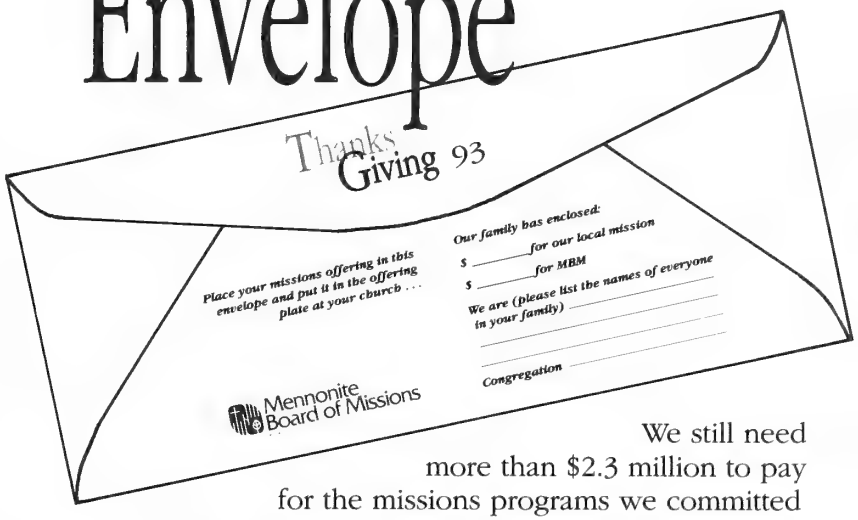
In Elkhart the team spent the week studying the history and spirituality of nonviolent direct action and used role-playing techniques to learn about conflict mediation and community organization.

The first corps assignment for Arendt and Maik began Nov. 8, as they departed for Haiti along with three Christian Peacemaker Team volunteers (see "Haitians support blockade," page 12).

"I've always felt a strong desire to confront violence in our society in a nonviolent way," said full-time member Kathleen Kern, a writer and member of Rochester (N.Y.) Mennonite Fellowship. "I'm pretty confident every one of us is willing to stand between the warring factions, if that is what it would demand to stop violence. This is one of the bravest groups of people I have ever been around."

The fourth full-time corps member is Lena Siegers of Blythe, Ont. Part-time members are Pete Begly of Tiskilwa, Ill., John Reuwer of Radford, Va., and Mary Wells of Cincinnati, Ohio.—*Tom Price*

A Lot Of Love Can Fit In This Envelope



We still need more than $2.3 million to pay for the missions programs we committed to for 1993, and we ask that you continue to support these important ministries through prayer and giving.

If each household gives just $68 before Jan. 31, 1994, we'll meet the immediate need. Use your envelope and drop it in the offering plate or mail it directly to Mennonite Board of Missions.

Thanks Giving 93

Mennonite Board of Missions

- Box 370, Elkhart, IN 46515-0370
- 1251 Virginia Avenue, Harrisonburg, VA 22801-2497

Joint Visions and Goals Committee drafts statement of healing and hope

Elkhart, Ind. (MCGB)—After much thought, prayer, and listening to the Spirit and the church, the Vision and Goals Committee has drafted a new vision of healing and hope for presentation to the church. In their Oct. 16-17 meeting, the joint Mennonite Church/General Conference Mennonite Church group agreed to the following statement as a vision to guide the church into the 21st century:

"God calls us to be followers of Jesus Christ and, by the power of the Holy Spirit, to grow as communities of grace, joy, and peace, so that God's healing and hope flow through us to the world."

To give concrete expression to this vision six priorities were discerned for special attention by the church.

"To be followers of Jesus Christ we need to:

- enrich our prayer, worship, and study of the Scriptures.
- offer all that we are and have to God.

"To grow as communities of grace we need to:

- call and nurture congregational leaders for ministry in a changing environment.
- practice love, forgiveness, and hospitality that affirms our diversity and heals our brokenness.

"To be a people of healing and hope we need to:

- invite others to faith in Jesus Christ.
- seek God's peace in our homes, work, neighborhoods, and world."

The committee has worked on this visioning process since 1991. While they worked as separate denominational groups at critical points, the committee reports that it clearly sensed a call to a common vision and priorities for the two churches.

The two General Boards will review "Vision: Healing and Hope" in the Nov. 18-20 sessions. If approved as presented the new vision and priorities will be presented to area conferences, congregations, and program boards in 1994.

MMA executive speaks at health care summit

Garden City, Kan. (MMA)—Karl Sommers, vice president of Mennonite Mutual Aid (MMA), was one of nine panelists at the Midwest Summit on Health Care: RX for Reform, which was held here Oct. 30.

The event, which attracted nearly 300 people, focused on health care in the rural United States and the Clinton administration's health care proposal. It was sponsored by senators Bob Dole and Nancy Kassebaum and congressman Pat Roberts.

Sommers explained that MMA supports the basic principles of health care reform and considers universal access to health care a high priority. However, he expressed two concerns about the Clinton proposal, which would create regional health alliances through which U.S. citizens would purchase health insurance.

"First, we are concerned about the mandatory nature of the alliances, which would require everyone to participate. Our people would be forced to join an alliance with others who may not share our beliefs and values," Sommers explained. "We question how effective alliances would be for our people in rural areas where many Mennonites reside.

"Secondly, several of the current reform proposals, including the president's, provide a means for large employer groups to opt out of alliances. We request the same ability to opt out on the basis of the strong ties of our religious faith," he said.

Following the event, Dole, Kassebaum, and Roberts all agreed that MMA represents a model for stewardship in health care that is a needed ingredient in health care reform. Dole, who is minority leader in the U.S. Senate, has been in ongoing dialogue with MMA on how reform can be shaped to accommodate the unique needs and values of Mennonites and other Anabaptists.

Conference celebrates 15 years. *Gordonville, Pa.*—The Atlantic Coast Conference (ACC) celebrated their fifteenth anniversary at their fall assembly held at Ridgeview Mennonite Church here Oct. 22-24. The ACC was formed in 1978 when the Ohio and Eastern Conference divided into two area conferences. The ACC has grown from about 4,000 members to 6,000 since that time. At the 1993 gathering, Myron Augsburger preached on the theme, "Extending the Kingdom, Building the Church." He was the first speaker at the ACC's first assembly in 1979.
—Dale D. Gehman

200 seek healing truths at symposium on abuse

Harleysville, Pa. (Franconia Conference)—"It is with joy and sadness that we welcome you" were the opening remarks to the 200 people who gathered for "Listening with the Heart: A Symposium on Abuse," held Oct. 14-16 at the Branch Fellowship Church here.

Why sadness and joy in one welcome? Sadness that abuse, the physical, sexual, emotional, and spiritual violation of one human being by another, exists at all—and joy that such a gathering could take place to provide the opportunity and resources for survivors, pastors, and caregivers to name the unnameable, think the unthinkable, and speak the unspeakable.

The event was sponsored by the Franconia Conference and area conferences of the Brethren in Christ and General Conference Mennonite churches, with input from the Women's Concerns division of Mennonite Central Committee.

Albuquerque psychotherapist Carolyn Holderread Heggen delivered two keynote addresses: "The Lie That Binds Us: Abuse in Religious Homes and Churches" and "The Trust That Heals Us: Ministering and Preventing Abuse in Religious Homes and Churches."

Heggen noted that healing from abuse is a spiritual battle. "There are institutional powers of darkness at work here

Perusi Eliya and Dorothy Ndege, Tanzanian Mennonite church workers, dip nets in a harmless chemical repellant to enhance the nets' effectiveness against malaria-carrying mosquitos.

and we must confront the systemic evils built into our very structures."

While she acknowledges that healing from abuse is a painful, long-term process, Heggen is convinced that true recovery does not occur in the privacy of one's soul or individual therapy. "The brokenness has occurred in relationships and only in community can healing occur."

Some 21 different workshops were offered, as well as a performance by Theatre AKIMBO.—*Sharon K. Gehman*

Committee to serve as clearinghouse on sexual abuse, domestic violence

Calgary, Alta. (MCC Canada)—Canadian Mennonite and Brethren in Christ conferences and Mennonite Central Committee Canada are joining together to address the issue of domestic violence and sexual abuse.

A proposal to create a coordinating committee to deal with the issue was approved at the annual meeting of the Canadian Council of Mennonite and Brethren in Christ Moderators, held Oct. 27-28 in Calgary.

The resolution states that the committee will serve as an information clearinghouse on the issue so that various conferences can learn from what each other is doing. It will also be a "forum for theologizing" about the "lack of peace in our homes, churches, and communities."

According to Kathy Shantz, who helped draft the proposal to create the committee, the new effort is "a small piece of the puzzle in terms of addressing the issue of domestic violence and abuse in our church homes, but it's an important piece."

Mosquito nets profit church, prevent malaria

Musoma, Tanzania (MCC)—By stitching and selling mosquito nets the Kyabakari Mennonite Church women's group is helping to fund church activities and is providing a valuable product to residents of this malaria-prone area.

The 10 members of the Kyabakari women's group initially borrowed money to buy a sewing machine that enabled them to complete 20 nets weekly. Now they dream of purchasing a second sewing machine to double net production.

Mennonite Central Committee (MCC) workers, in conjunction with the Congregational Development Department, helped launch the project by spending an afternoon with the women discussing the best pattern to use, how to figure the amount of mesh needed, and where to purchase supplies.

But MCC workers attribute much of the mosquito net project's success to Perusi Eliya's tireless direction. Eliya, the Department of Congregational Development's district coordinator, has become a familiar sight over the past three years as she cycles from village to village encouraging weaving and sewing groups and promoting good health practices.

Although Eliya, like all African women, has lots of work at home, she says "God and her own heart push her" to keep helping others improve their lives.

Although many local people still cannot afford to buy mosquito nets, those who can are beginning to see a decrease in incidents of malaria. In Tanzania medical facilities report that about 60 percent of their patients suffer the chills and fevers of malaria.—*from a report by June Hershberger*

A tailor approached Mennonite Economic Development Associates (MEDA) staff with a unique problem. The micro-enterprise client needed new designs to keep up with North American fashions.

It might not seem so strange—except for the fact that the tailor lived in Central America. An economic fact of life in low-income countries is that North American products often set the standard.

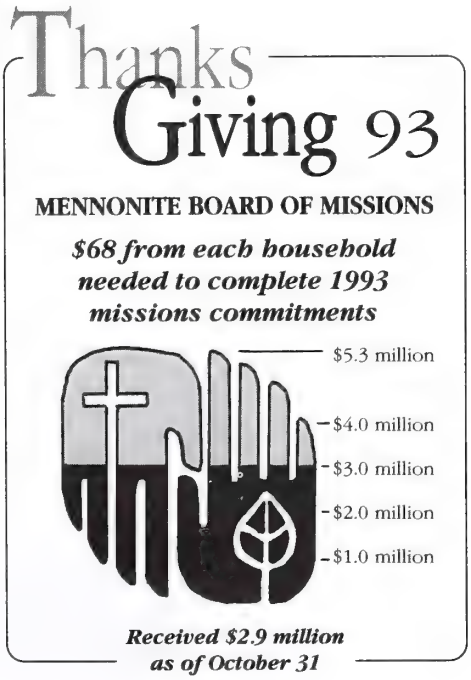
So MEDA staff contacted Sears Canada to see if secondhand catalogs might be available. Sears officials subsequently collected and packaged three tons of recycled catalogs for micro-enterprisers involved in MEDA's Nicaragua program.

"Many of us have been amazed when a tailor or shoemaker almost perfectly imitates a picture we provide to work with," says Ron Braun, MEDA's vice-president for economic development.—*MEDA*

Hopewell Mennonite Church, Elverson, Pa., buzzes with activity Wednesday mornings throughout the school year. For several years mothers of preschoolers (4- and 5-year-olds) have worked in teams of two to teach their children basic academics and expose them to group socialization before formal education begins.

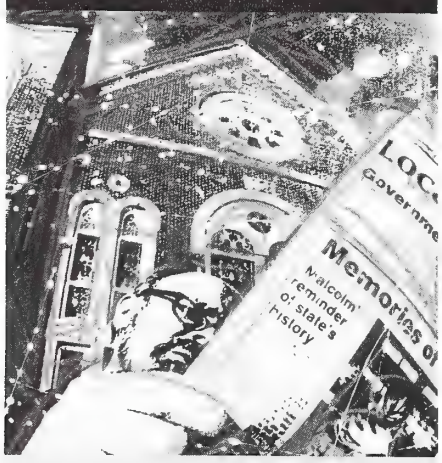
The cost of this venture is only $10-20 a year, patience, and a commitment to teach or help out once a month.

A home-schooled preschool is the basic principle—and it works. The women meet together twice a year to set up schedules for team teaching dates, letter and number skill progression, and the basic structure of the daily activities. A journal is kept in which the teaching mother writes out that morning's plans. At the end of the class time, she passes the notebook and other resource materials on to the next teacher.
—*Atlantic Coast Conference Currents*



BEYOND THE NEWS

HOPE FOR BOSNIA



This special edition video introduces viewers to people living in the war-torn former Yugoslavia. They are responding to the war in peacemaking efforts, giving aid, and praying for their enemies.

The hope for Bosnia is people of faith initiating reconciliation, forgiveness, and life together, while the war goes on around them. The hope for us is that we will learn from their experiences.

The 30-minute video comes with a discussion resource written by Sheri Hartzler with Gerald Shenk.

Producers:
Jerry L. Holsopple
D. Michael Hostetler

Just $24.95 U.S./$29.95 Canadian
(please add $2 shipping per video up to $6)

TO ORDER
CALL 1-800-999-3534

or mail check to:

Mennonite Media Ministries
1251 Virginia Avenue
Harrisonburg, VA 22801-2497

or ask your pastor or church librarian to order this important VIDEO RESOURCE

Despite hardships, Haitians support int'l. embargo, CPT reports

Port-au-Prince, Haiti (CPT)—Despite economic hardships and military threats, Haitians gave a Christian Peacemaker Team (CPT) in Haiti Oct. 22-Nov. 1 the following message: Keep the pressure on, tighten the blockade, and bring the United Nations/Organization of American States civilian mission back.

Evangelical church leaders called on CPT and North American church supporters to make stronger efforts to back up prayer support for Haitian Christians with public policies to support democracy and isolate the military leaders. They would like to see a strengthened embargo, the freezing of military assets abroad, and termination of all secret U.S. military aid.

To show support and encourage the Haitian people, the eleven CPT members held a public vigil at the gates of the U.S. Embassy. Member John Docherty, Montreal, Que., led the prayer service.

The CPT team held a special prayer vigil to observe the day exiled president Aristide was to return in front of the Sacre Coeur Catholic Church where businessman Antoine Izmery was assassinated in September by pro-military "attaches."

CPT members observed that urban neighborhoods were tense, and few organizations were able to function due to the threat of violence. They heard shots every night, and dead bodies were found on the streets each morning.

The team's visit to Haiti began with a birth, when member Sue Brown, an Albuquerque, N.M., physician assisted in the delivery of a baby in a squatter neighborhood.

It ended with a death, when CPT members were shown the body of an 18-year-old man who was killed for missing the informal curfew.

CPT has sent eight missions to Haiti in the last year. Plans are underway to send additional teams.

On Nov. 8 five CPT volunteers departed for Haiti with Cry for Justice, a group of nine North American organizations. They are: Miriam Maik, Wichita, Kan.; Cole Arendt, Washington, D.C.; Robert Bartel, Rosthern, Sask.; Ed Olfert, Rosthern, Sask.; and Brad Sawatsky, Brandon, Man.

Maik and Arendt are part of the newly-formed Christian Peacemaker Corps (see related story on page 8).

New publication targets 'Mennos on the margins'

Elkhart, Ind.—Some might call it sacrilegious or heretical. Others might call it hilarious.

The editors call it *Mennonot*: an 18-page publication that premiered last month with a picture on the cover of "Menno Lisa" (Menno Simons with the face of the Mona Lisa superimposed).

The new opinion/arts magazine is the brainchild of Sheri Hostetler and Steve Mullet. The pair grew up together as ethnic Mennonites in an area inundated with Amish/Mennonite people and culture—Holmes County, Ohio—only to find themselves become increasingly disenchanted with that life.

Hostetler, who now lives in San Francisco, Calif., compares her struggles with Mennonite ethnicity to that of being Jewish. Identity is very important to ethnic Mennonites, but can create problems for people outside the loop and for some individuals who question it, she says.

She and Mullet felt there was no publication for people who, as Mullet puts it, "push the boundaries and ask some questions that aren't usually allowed."

Their alternative publication—for "Mennos on the margins"—lampoons various aspects of the church.

Mullet, of Elkhart, Ind., says the point of the magazine is not to be divisive. Rather, its purpose is to provide a forum for ideas and discussion not normally found within other Mennonite publications. "My hope is that it can help unify and hold people into the church who are definitely on the way out," he says.

A market for the magazine seems to be out there. Within days after the letter soliciting material for *Mennonot*'s premiere issue was sent, two other individuals circulated a letter testing interest in their own alternative Mennonite publication. Plans for this publication were dropped.

Mennonot's initial run of 200 copies are nearly gone but more may be printed, Mullet says. The editors hope to print subsequent issues as material and resources are available, eventually producing three to four issues per year.
—*Marshall V. King*

Church in a tent—or parking lot. *Lancaster, Pa.*—Instead of the traditional one week of summer vacation Bible school, East Chestnut Street Mennonite Church held "Family Fun Nights" three consecutive Wednesday evenings in the church parking lot this July.

"With a format that included the entire family, our hope was that we would be able to build relationships with both parents and children in our church neighborhood," notes a church report. One week prior to the first evening, East Chestnut Street members walked around the neighborhood surrounding the church with brightly colored helium balloons and printed flyers inviting families to attend.

Evening activities included storytelling in a tent (pictured left), a puppet show on a hay bale-filled truck bed, face painting, crafts, a video night, and a stunt-filled presentation titled, "The Bible Through Jugglers' Eyes."—*from a report by Stephanie Kaufman*

- **340 join LIFE process.** Response to the Living in Faithful Evangelism project has exceeded original projections. Planners estimated some 300 churches would participate; currently the number stands at 340. This is the final year of the three-year process for congregations which joined LIFE the first year it was offered; the last group of participants began their first year of the process this summer. Discussions are currently underway with the General Conference Commission on Home Ministries to discern what kind of effort should follow LIFE after 1996.

- **New college grants offered.** Three new financial aid programs are being offered at Goshen (Ind.) College for 1994-95. Ten students will receive President's Leadership Awards, good for half of tuition costs for a standard academic year. A $1,000 scholarship, the Multicultural Leadership Award for Under-represented Students, will be awarded to African-American, Asian American, Native American, and Hispanic students who achieve a 2.5 grade point average in high school. Finally, one-year $1,000 Alumni Grants will be awarded to students with at least one parent who completed 24 hours of credit at Goshen.

- **School kits shipped.** Thanks to many North Americans' efforts, more than 13,000 Iraqi schoolchildren will receive pencils, rulers, notebooks, and other school supplies, likely just before Christmas. On Nov. 1 Mennonite Central Committee finally received United Nations permission to ship 13,800 school kits, valued at $116,000 (U.S.), to Iraq. United Nations' consent was necessary because international sanctions on Iraq prohibit all imports except food and medicine. The approval process took more than four months.

- **40 years celebrated.** This summer Impact North Ministries (formerly Northern Light Gospel Missions) of Red Lake, Ont., celebrated their 40th anniversary of ministry. Some 250 people assembled in Red Lake July 16-18, including former and present mission staff, as well as a number of Native Americans who came to faith through the mission's outreach and are now leaders in their churches and communities.

- **Pastor transitions:**
Merlin L. Miller was ordained Sept. 12 to serve as assistant pastor of the Mt. Pleasant congregation of Chesapeake, Va.

- **New resources:**
MCC resource catalog for 1993-94 lists more than 400 free-loan audiovisuals and printed materials about the mission of Mennonite Central Committee, the environment, hunger, and other topics. Call 717 859-1151 (U.S.) or 204 261-6381 (Canada).
Mennonot, a new publication "For Mennonites on the Margins," is available for $5 (two issues) from Steve Mullet, 1721 Roys Ave., Elkhart, IN 46516.

- **Coming events:**
Peacemaker congress, Chicago, Dec. 30-Jan. 2. Michael Banks, Julie Garber, and Bill Wylie Kellerman will speak on "Christian Alternatives to a Culture of Violence." The conference is jointly sponsored by Christian Peacemaker Teams and New Call to Peacemaking. Some 20 workshops are offered, as well as a public action affirming a culture of nonviolence. Registration information available from CPT at 312 455-1199.
Pastors' week, Associated Mennonite Biblical Seminary, Elkhart, Ind., Jan. 24-27. Speakers and Bible study sessions will focus on "The Healing Body of Christ." Seminar topics include AIDS, healing rituals in worship, forgiveness, professional ethics, and gender relationships. A leadership clinic led by Marcus Smucker, "Help! My Congregation Is Polarized," is offered Jan. 28. Information from Bev Sawatzky, 800 964-2627.

Spend January studying at Hesston College.

Hesston College offers the following enrichment and educational opportunities during January Interterm (Jan. 4-28, 1994):

Biblical Literature--*Instructor: Marion Bontrager*
Church Leadership and Organization--*Instructor: David Miller*
Religions of the World--*Instructor: Dwight Roth*
Introduction to Computers--*Instructor: Vickie Andres*
Microcomputer Applications--*Instructor: Dean Day*

For more information call Rosie Jantz at 1-800-995-2757 or write to Hesston College Admissions, Box 3000, Hesston, KS 67062.

Spread your wings

Hesston College

• **Job openings:**

Associate in development, Associated Mennonite Biblical Seminary, Elkhart, Ind. Description of full-time position available on request. Preference for applicants with experience in fundraising and development. Position to be filled by July 1, 1994. Send letter of application, résumé, and references by Jan. 7 to Marlin E. Miller, 3003 Benham Ave., Elkhart, IN 46517-1999; phone 219 296-6244.

Campus pastor, Academia Menonita, San Juan, P.R. Responsibilities include planning of chapel programs, student counseling, and some instruction in Bible classes. Applicants should have experience and/or training in working with youth and be bilingual in Spanish and English. Position begins Jan. 20. Contact director Bryan J. Stauffer at 809 783-1295.

• **Change of address:**

Church of the Servant from 677 S. State St., Suite 3, to PO Box 507, Newtown, PA 18940.

BIRTHS

Erdman, Chris and Sandi, Portland, Ore., Jordan Christopher (first child), June 8.

Harrison, Tim and Susan Kennel, Chicago, Ill., Leila Ruth (second child), Oct. 24.

Keyser, Mark and Andrea Stone, Scottdale, Pa., Brianne Alexa (first child), Oct. 17.

Kurtz, Marlin and Tami Sommers, Sarasota, Fla., Hailee Danae (second child), Oct. 5.

Miller, Blaine and Marlene, Hartville, Ohio, Logan Daniel (second child), Oct. 19.

Nafziger, Tom and Tina Miller, Shorewood, Ill., Rebecca Nicole (first child), Oct. 6.

Pletcher, Stanley and Shelley Caldwell, Indianapolis, Ind., Matthew Wesley (first child), July 22.

Reber, Rob and Jan Wallace, West Lafayette, Ind., Audra Cheyenne (first child), Oct. 16.

Richter, Al and Kim Hershey, Souderton, Pa., Katelyn Renae (fourth child), Oct. 22.

Schaeffer, Donald and Tina Coen, Elizabethtown, Pa., Bryanne Marie (third child), Oct. 16.

Slagle, Rob and Pam Slabaugh, Nappanee, Ind., Emily Jo (second child), Sept. 17.

Thomas, Steve and Linda Lehman, Goshen, Ind., Maria Joy (third child), Oct. 17.

Warfel, Kevin and Anita McDonald, Ouagadougou, Burkina Faso, West Africa, Rachelle Lynne (second child), Aug. 24.

Wenger, Phil and Ginny Hochstedler, Wellman, Iowa, Jesse Dean (second child), Oct. 15.

Wilkins, H. Jeffrey and Donna Peirce, Blooming Glen, Pa., Samuel Peirce (first child), Oct. 20.

Woods, Glenn and Sharon, Woodburn, Ore., Hailey Nicole (first child), Oct. 11.

Yoder, Randy and Paula Hathaway, Kalona, Iowa, Lukas Reed (first child), Sept. 4.

Yutzy, John and Linda Bender, Iowa City, Iowa, Emma Elizabeth (first child), Aug. 12.

MARRIAGES

Gearhart-Forrester: Bradley Gearhart, Portland, Ore. (Portland), and Lois Forrester, Salem, Ore. (Portland), July 10, by Ross Collingwood.

Godshall-Rittenhouse: Norman Godshall, Souderton, Pa. (Plains), and Esther Rittenhouse, Souderton, Pa. (Plains), Oct. 23, by Richard J. Lichty and Paul Godshall (son of groom).

Hubbard-Schmucker: Dustin Hubbard, Canton, Ohio, and Rose Schmucker, Hartville, Ohio (Beech), Oct. 23, by Dan and Rose Graber.

Kauffman-Stoltzfus: Mike Kauffman, Leola, Pa., and Shandell Stoltzfus, Leola, Pa. (Ridgeview), Oct. 9, by Robert L. Petersheim.

Miller-Friedhofer: Wilbur Miller, Kokomo, Ind. (Parkview), and Judy Friedhofer, Kokomo, Ind. (Parkview), Aug. 28, by Grace Whitehead and Clint Coon.

Great teaching

"I feel that being a teacher is an honor in and of itself. Being a teacher of music is close to a sacred privilege, for through our work with our students, we open doors to some of the greatest accomplishments of humankind."

— Professor of Music Marvin Blickenstaff, 1991 Indiana Music Teacher of the Year

Goshen College, Goshen, IN 46526 (800) 348-7422 toll free

Goshen COLLEGE

Moyer-Landes: Chris Moyer, Harleysville, Pa. (Souderton), and Chari Landes, Telford, Pa. (Souderton), Oct. 23, by Gerry Clemmer.

Rohrer-Groff: Carl H. Rohrer, Manheim, Pa. (East Petersburg), and Roberta Groff, Manheim, Pa. (Mellinger), Oct. 16, by Karl Steffy.

Shank-Miller: Gregory Shank, Goshen, Ind. (Yellow Creek), and Bethany Miller, Plain City, Ohio (Sharon), Oct. 23, by Elvin J. Sommers.

Shreiner-Wissler: Tim Shreiner, Strasburg, Pa. (Ridgeview), and Darla Wissler, New Holland, Pa. (Groffdale), Sept. 12, by John Lehman.

Swartzentruber-Powell: Scott Swartzentruber, Peoria, Ariz. (Bancroft), and Shannon Powell, Peoria, Ariz. (Trinity), Oct. 16, by Phil Ebersole and Stan Shantz.

Troyer-Stern: Ronald Troyer, South Bend, Ind. (Kern Road), and Terri Anne Stern, Mishawaka, Ind. (Kern Road), Oct. 16, by David and Janice Yordy Sutter.

Wilkins-Kauffman: Darrell Wilkins, Cable, Ohio, and Doris Kauffman, West Liberty, Ohio (Bethel), Oct. 23, by Ben Eberly.

Yoder-Lubinski: Leon Yoder, Midland, Mich. (Midland), and Robin Lubinski, Indianapolis, Ind. (Catholic), Oct. 16, by Richard Yoder (uncle of groom) and James Wilmoth.

Zimmerly-Isaac: Miles Zimmerly, Orrville, Ohio (Orrville), and Ruth Isaac, Saskatoon, Sask. (First), Oct. 16, by Ingrid Schultz and Marcus Smucker.

Zimmerman-Schlabach: Terry Zimmerman, Goshen, Ind., and Sharon Schlabach, Topeka, Ind. (Shore), Oct. 16, by Barry Loop.

DEATHS

Good, Viola M., 86. Born: June 13, 1907, Woolwich Twp., Ont., to Henry and Mary Martin Good. Died: Sept. 24, 1993, Simcoe, Ont., of a heart attack. Survivors—brothers and sisters: Milton R., Harold H., Edna Ruibal, Erma Collier, Vera. Funeral: Sept. 27, Ratz-Bechtel Funeral Chapel, by Doug Snyder. Memorial service: Oct. 13, Goshen College. Burial: Erb St. Mennonite Cemetery.

Henard, Erma Rebecca Shenk, 76, Hesston, Kan. Born: April 28, 1917, Hesston, Kan., to Moses and Ellen Landis Shenk. Died: Oct. 22, 1993, Hesston, Kan., of cancer. Survivors—children: Robert "Bob," Ruthanne Timm-Siedhoff; brother and sisters: Paul Shenk, Ruth Unruh, Anna Kelley, Mary Ellen Velen, Grace Brown; one grandchild. Predeceased by: R. Wayne Henard (husband). Funeral: Oct. 24, Hesston Mennonite Church, by David W. Mann. Burial: Eastlawn Cemetery.

Kling, C. Richard, 70, Jonestown, Pa. Born: May 12, 1923, Talmage, Pa., to Willis E. and Barbara Stauffer Kling. Died: Oct. 15, 1993, Lebanon, Pa., of pneumonia. Survivors—wife: Gail Frey Kling; sons: J. Nelson, Gerald F.; sisters: Helen Buckwalter, Martha Augsburger, Ruth Alger; stepsiblings: John, Beth Ann Leaman; 3 grandchildren. Predeceased by: Eunice Marie (daughter). Funeral and burial: Oct. 19, Hess Mennonite Church, by Tom Hess, Paul L. Dagen, and Carl Horning.

He was ordained Oct. 17, 1948, and pastored Mennonite Christian Fellowship (formerly Freemanville Mennonite Church), Atmore, Ala., for 38 years.

Martin, Ralph Samuel, 84. Born: March 4, 1909, Manheim Twp., Pa., to Esrom H. and Amelia Bergman Martin. Died: Oct. 10, 1993, Lancaster, Pa. Survivors—wife: Amy R. Metzler Martin; children: John, Judy Leaman. Predeceased by: Raymond, James, and Herbert (sons). Funeral and burial: Oct. 14, Landis Valley Mennonite Church, by Thomas Horst, George Hurst, Lester Hoover, and Donald Good.

Myers, Grace B. Moyer, 63, Souderton, Pa. Born: June 13, 1930, Harleysville, Pa., to Clayton C. and Lizzie V. Bissey Moyer. Died: Oct. 18, 1993, Allentown, Pa., of a heart attack. Survivors—husband: Abraham H. Myers; children: Ronald L., Darwin R., W. Dale, and Nevin S. Minninger, Cheryl L. Bergey, Charlene F. Kershaw; stepchildren: Merrill M. and Marvin M. Myers, Marilyn M. Meyers; siblings: Harold B., Marvin B., Loretta B., Susan B., and Evelyn B. Moyer, Elizabeth B. Miller, Lorene B. Maust, Sarah B. Fisher, Mary Jane Green; 21 grandchildren, 16 great-grandchildren. Predeceased by: Walter C. Minninger (first husband). Funeral and burial: Oct. 21, Salford Mennonite Church, by James Longacre, Willis Miller, and John Ruth.

Redcay, Harold M., 76, Quarryville, Pa. Born: Dec. 2, 1916, Lancaster County, Pa., to William G. and Lizzie Musser Redcay. Died: Sept. 27, 1993, Quarryville, Pa., of heart failure. Survivors—wife: Elsie Fenninger Redcay; children: Kenneth L., Harold, Jr., Jean L. Horning; 11 grandchildren, 2 great-grandchildren. Predeceased by: Glenn, Donnie (sons). Funeral and burial: Sept. 30, New Providence Mennonite Church, by Robert Harnish and Paul Dagan.

Rockwell, Mildred V. Peterson, 78, Flanagan, Ill. Born: Aug. 28, 1915, Mondovi, Wis., to Olie and Jennie Peterson. Died: Oct. 14, 1993, Pontiac, Ill. Survivors—son: Darrell Peterson; 2 grandchildren, 2 great-grandchildren. Predeceased by: Arthur Rockwell (husband). Funeral: Oct. 18, Waldo Mennonite Church, by Lester Zook. Burial: Center Cemetery.

Roeschley, Lola Zehr, 85, Flanagan, Ill. Born: March 14, 1908, Flanagan, Ill., to Joseph A. and Bertha Stahley Zehr. Died: Oct. 11, 1993, Flanagan, Ill. Survivors—husband: Roy R. Roeschley; daughters: Florence Birkey, Evelyn Erschen; sister: Ella Yordy; 6 grandchildren, 7 great-grandchildren. Funeral: Oct. 14, Waldo Mennonite Church, by Lester Zook. Burial: Waldo Cemetery.

Schmucker, Verna L. Miller, 89, Louisville, Ohio. Born: Sept. 23, 1904, Louisville, Ohio, to Samuel and Mary Goldschmidt Miller. Died: Oct. 21, 1993, Walnut Creek, Ohio. Survivors—children: Ian, Sheldon, Leon, Lucille Hershberger, Lorene Lemond; siblings: Forest, Arthur, Alice, and Richard Miller, Florence Richards, Mildred Schmucker; 21 grandchildren, 41 great-grandchildren. Predeceased by: Howard Schmucker (husband) and Shirley Hein (daughter). Funeral and burial: Oct. 24, Beech Mennonite Church, by Dan and Rose Graber.

Shank, Stella V. Brunk, 88, Broadway, Va. Born: Jan. 15, 1905, McPherson, Kan., to George R. and Katie Wenger Brunk. Died: Sept. 16, 1993, Bridgewater, Va. Survivors—children: Rowland, Audrey; brothers and sisters: George R., Truman, Menno, and Lawrence Brunk, Katie, Ruth Stoltzfus; 3 grandchildren, 2 great-grandchildren. Predeceased by: J. Ward Shank (husband). Memorial service: Sept. 18, Zion Mennonite Church.

Slabaugh, Jacob M., 82, Goshen, Ind. Born: Oct. 13, 1911, Kokomo, Ind., to Moses and Martha Yoder Slabaugh. Died: Oct. 20, 1993, Goshen, Ind. Survivors—wife: Erma Yoder Slabaugh; children: Richard, Robert, Rosemary; brothers and sisters: Dan, Henry, Catherine Miller, Ann Haarer; 2 grandchildren, 3 great-grandchildren. Funeral: Oct. 23, North Goshen Mennonite Church, by J. Otis Yoder and John R. Smucker. Burial: Violett Cemetery.

Slagel, Myron "Joe," 66, Flanagan, Ill. Born: Aug. 26, 1927, Flanagan, Ill., to Willis W. and Clara M. Springer Slagel. Died: Oct. 20, 1993, Pontiac, Ill. Survivors—wife: Erlene Gerig Slagel; children: Jay A., Gary E., Jody A. Orrick; sister: Mary Lou Bennett; 9 grandchildren. Funeral: Oct. 22, Waldo Mennonite Church, by Lester Zook. Burial: Waldo Township Cemetery.

Yoder, Delta L. King Swartz, 77, West Liberty, Ohio. Born: May 4, 1916, Champaign County, Ohio, to Andrew and Fannie Hartzler King. Died: Oct. 18, 1993, West Liberty, Ohio. Survivors—husband: Boyd Yoder; children: Donald, Gaylen, and Steven Swartz, Karen Ringenberg: stepchildren: Darrel and Herbert Yoder, Jane Butler; 12 grandchildren, 5 great-grandchildren, 8 step-grandchildren, 5 step-great-grandchildren. Predeceased by: Paul Swartz (first husband) and N. Leanne Walter (daughter). Funeral: Oct. 21, South Union Mennonite Church, by Randy Reminder. Burial: Yoder Cemetery.

Yoder, Joseph Max, 73, Kalona, Iowa. Born: Oct. 11, 1920, Wellman, Iowa, to Marion L. and Bertha Swartzendruber Yoder. Died: Oct. 11, 1993, Iowa City, Iowa. Survivors—wife: Lucille Beckler Yoder; children: Gaylord, Weldon, Wanda, Waneta Stoddard; brothers and sisters: Stanley, Robert, Marjorie, Mable Miller; 7 grandchildren. Predeceased by: Lyle and Gordon (sons). Funeral and burial: Oct. 14, Lower Deer Creek Mennonite Church, by Dean Swartzendruber, Wayne Bohn, and Maurice Stauffer.

He was ordained in 1955, Wellman Mennonite Church, Wellman, Iowa.

Correction: J. Clinton Shank (Oct. 19 *Gospel Herald*) is survived by his wife, Amanda Horst Shank.

**********CAR-RT-SORT** CR-23
390200 51H S115 292
MENNONITE BIBLICAL SEMINARY
LIBRARY
3003 BENHAM AVE
ELKHART IN 46517-1947

Rice Krispie squares for missions

November is missions month. Does anybody care?

The staff at Mennonite Board of Missions (Elkhart, Ind.) does. They've been busy writing letters, sending out brochures, even making phone calls to pastors suggesting how congregations might observe missions month.

All in a party atmosphere. According to an MBM news release, an "enthusiastic staff [is] working together amid balloons, streamers, Rice Krispie treats, and a feeling of celebration."

Why? "We're excited about spreading the word about Mennonite mission efforts around the world," says one staff member. Good. We expect MBM staff to be excited about missions. But what about the rest of the church? Anybody out here excited enough about missions to make Rice Krispie squares?

I want to be wrong about this. But I don't see a host of people these days getting turned on by missions. Especially not international missions. Local may interest us more, though even here not everyone is all that excited.

What is it that makes so many uncomfortable or uneasy about missions?

- ***Missions month has become fund-raising month.*** Unconsciously, I suspect, we brace ourselves for the onslaught of special appeals from our mission agencies. But we only have ourselves to blame. We're giving less to these agencies. Yet we tell them not to cut back their work on our behalf. What choice do they have but to remind us—especially during missions month—about their need for money?
- ***We have questions about the validity of missions in our world.*** More of us today have cross-cultural experiences that put us in touch with good, sincere people from completely different belief systems. How do we respect them and their cultures and yet evangelize them? Increasingly we also ask, "Should we?"
- ***November is also guilt month.*** We have been taught we should be in mission. Many of us confess we're not. So we have guilt. And steer clear of anything that produces more of the same.
- ***We're not sure how to do mission.*** We seem to be as confused as ever about mission methods. Reports back from congregations going into the Living in Faithful Evangelism (LIFE) program, for example, note that while some members are enthusiastic, others fear being sucked into uncomfortable ways of confronting people with the claims of Jesus Christ. So we spend way too much energy in vigorous discussion (i.e., arguments) about how mission should happen.

Yet that may be our problem. We are ambivalent about mission because we have taken too much of the responsibility for successful missions onto ourselves.

Anthony B. Robinson, writing in the Nov. 3 issue of *The Christian Century*, gives a possible new direction in a discussion of Matt. 25:31-46. He notes that Jesus asked these questions: (1) Did you feed the hungry? (2) Did you clothe the naked? (3) Did you visit those in prison? His questions were not: Are people no longer hungry? Are they no longer naked? Do they feel visited in prison?

In short, Robinson says, Jesus' emphasis was faithfulness, not effectiveness. "It is good to know that, whether or not you can change the world, you can still be faithful," Robinson writes. "Jesus only asks us to be faithful."

That is an important message for North American Mennonites today. For whatever reason, we have put much emphasis on effectiveness. *If it doesn't work, get rid of it.*

That was not Jesus' way. For him what was important was that we be in mission. Effectiveness should be left to God.

Jesus' way should free us to work at mission in ways that are comfortable to us. For some, it may mean leaving home and friends to go to other cultures. Others of us will be called to work at home, be it through structures such as LIFE, friendship evangelism, or coffee klatches. And, yes, I suspect that as we catch the faithfulness vision, more of us will also be called to give.

Can we come to see ourselves as a community with a variety of gifts for a variety of different mission endeavors? When we do, what a celebration we can have as we share with each other how we have used our gifts to be faithful to God's call to mission.

Then November will truly be missions month. And we'll all care. Some of us may even celebrate with Rice Krispie squares.—*jlp*

ELKHART LIBRARY

November 23, 1993

Gospel Herald

THE WEEKLY MAGAZINE OF THE MENNONITE CHURCH

Take the plunge! Doing so means taking the words of Jesus in the Sermon on the Mount seriously—as though they were meant to be lived out in our lives.

Concluding a series on the beatitudes:

We have no other option but to take the plunge

As the Spirit transforms us, we see the beatitudes come to life. And we do what they say, not because we want to go to heaven but because we are going there.

by Michele Hershberger

My grandfather, Edward Shrock, always said that the best sermons are those that lead people to action. Jesus gave us a Sermon on a mountain (or a plain, if you read Luke) and I think it would qualify under Grandpa's specifications as "a good one." So what do we do with it—or at least the eight beginning points? (All good sermons aside, only Jesus can get away with more than three main points.)

We have to do something. Refusing to grapple with the beatitudes is a choice in itself. A choice to reject their significance, their power, and their ability to bless.

There are many options:

• Option one is to dismiss the beatitudes out of the sheer complexity of their meaning. Perplexed at the seeming paradoxes, we turn away. The poor aren't really blessed, we say, just desperate. And try to tell a mourner he is being comforted, and he's liable to never speak to you again.

But ask John the Baptist how it felt to trade your head for a night of passion for Herod, and

ALSO IN THIS ISSUE

'When you come out of Cornerstone, you know you've been to church' 6

Native Americans celebrate unity at historic gathering 9

MCC avoids financial straits plaguing churchwide boards . . .10

It's a matter of who is in control. Just try to see if you don't feel blessed being poor in spirit, meek, and merciful. Even persecution has with it a joy unspeakable.

he'd expound on the blessings of persecution. Maybe he'd say, "There's no paradox. There's some deeper stuff going on here." Eternal stuff.

Jesus is working to build a kingdom that's more than immediate comfort and quick fixes. Likewise, the blessings run deeper too. They suggest a joy not found in the two-car garage and the upwardly mobile career—a peace not known among the famous and the powerful.

• Option two is to dismiss the beatitudes because they are "pie in the sky." They're unattainable. One look and we despair. And since we can't possible fulfill these "requirements," they're optional. We don't have to try. These are sayings for a future world, a utopia perhaps, wonderful words of Jesus, profound. But expectations? Hardly.

I'd agree—the beatitudes are unattainable with mere human determination and strength. So is salvation. Refer to the first beatitude. *Blessed are the poor in spirit, for theirs is the kingdom of heaven.*

• On the other end of the spectrum, option three is to legalize these sayings. The legalists say that not only can we live out the beatitudes, but we must.

We Mennonites could fall into this camp more easily than some others because we take the Sermon on the Mount so seriously—and rightly so. I'm proud to be part of a tradition that places Jesus and his teachings as our canon, or measuring stick, against which all our doctrine is judged.

But to set up the sayings in a cause-and-effect, duty-and-reward system is troublesome.Whatever happened to "for it is by grace you have been saved, through faith—and this not from yourselves, it is the gift of God—not by works, so that no one can boast" (Eph. 2:8-9)?

In this issue we conclude our series on the part of Jesus' Sermon on the Mount known as "the beatitudes" (Matt. 5:3-12). This series has attempted to look at what Jesus was saying, what the beatitudes may mean for our life today, and how we might put them into practice.—Editor

Now don't get me wrong. I'm not promoting a cheap grace, a salvation devoid of any true life changes. One of the saddest dilemmas of present-day Christianity is the evil company that justification by faith has fallen into. Get saved, relax, settle in for Christian mediocrity—and wonder why you're so frustrated.

No, true conversion is the beginning of a new creation. And, newly created, we long to rid ourselves of the old and cling to the new. We change, not because we have to, but because the change is the natural outpouring of God's grace in us. And we hunger for more change. Refer to beatitude number four. *Blessed are those who hunger and thirst for righteousness, for they will be filled.*

• Option four, the pick and choose model, is a favorite among many. These disciples subscribe to one particular beatitude, such as peacemaking or meekness, and nurture it, paying only lip service to the others. This is their "gift" or expertise.

The beatitudes have a blessing that comes from knowing you are accepted in the kingdom because of whose you are.

But can the beatitudes be so neatly separated into categories? Can you imagine hungering after true righteousness without experiencing first your own spiritual poverty? And how effective is a peacemaker who is not also pure in heart?

As Dorothy Jean Weaver stressed in her introductory article on the beatitudes (Sept. 21), the eight sayings of Jesus are statements of salvation. They detail the way into the kingdom. Note the progression.

We realize we're spiritually bankrupt (we're poor in spirit). We repent, so ashamed of our self-sufficiency (we mourn). We gladly turn over control to God (we're meek). Tasting the sweetness of real righteousness for the first time, we long for more (we hunger and thirst). Overwhelmed by the love we feel, we overflow with compassion for others (we are merciful).

Now we begin to see things from God's perspective (we're pure in heart). Seeing God, we now become more like God, whose nature is to make peace (we become peacemakers). The world is then forced to respond, typically by fighting against us (we're persecuted).

What is the fifth option? Take the plunge. Doing so means taking Jesus' words in Matt. 5:3-11 seriously—as if they were meant to be lived out. As if to do otherwise would be to dethrone Jesus off the center of our hearts. It means finding yourself along some point on this stairway into the kingdom, breathing deep, and taking the next step.

But taking the plunge also means realizing that we can't fulfill the beatitudes on our own strength. We can't take the next step ourselves. This is a Spirit birth. No one, by willpower alone, can make themselves meek or mournful, pure or peaceful—not by Jesus' definition of those terms. No one can drive the nails into their own hands.

Remember Paul in Romans 7, agonizing over the wretched state of his inability to stop his old sinful nature or to be free to do the glorious good works of God? Remember him in chapter 8, a totally new man? The difference? He was living in the Spirit, depending on the Spirit to work the miraculous in him as he gave up control of his life.

It's a matter of control. Refer to beatitude number three. *Blessed are the meek, for they will inherit the earth.*

Taking the plunge cures us of the maladies of the other options. Just try to see if you don't feel blessed being poor in spirit, meek, and merciful. Even persecution has with it a joy unspeakable.

How? It's that blessing that comes from knowing you are accepted in the kingdom, not for what you do but whose you are. It's that blessing that comes from being a part of something worth dying for. It's that blessing that comes from knowing that when you die, the grave can't hold you in.

The Spirit can also take care of the bondage of failure and legalism. As the Spirit transforms us, we see the beatitudes come to life in us. And we do what they say, not in order to go to heaven, but because we are going to heaven. Arrogance and fear are replaced with gratitude and joy.

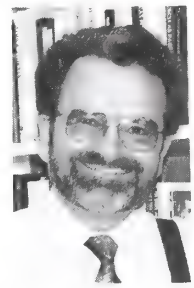
As Grandpa Shrock insisted, we must not only hear, but respond. So let us choose—to take the plunge!

Michele Hershberger, Hubbard, Ore., is on the leadership team of the Zion Mennonite Church. She is a writer for the Youth Bible Studies Guide and was a featured speaker with her husband, Del, at the Philadelphia 93 Youth Convention.

Taking the plunge means realizing that we can't fulfill the beatitudes on our own strength. We can't take the next step ourselves. This is a Spirit birth. As the Spirit transforms us, we see the beatitudes come to life in us. And we do what they say, not in order to go to heaven, but because we are going to heaven. Arrogance and fear are replaced with gratitude and joy.

***"For thus says the Lord God: I myself will search for my sheep, and will seek them out. As shepherds seek out their flocks when they are among their scattered sheep, so I will seek out my sheep."*—Ez. 34:11-12a, NRSV**

Gospel Herald



Editor: J. Lorne Peachey

Assistant Editor: Cathleen Hockman

Editorial consultants: George R. Brunk III, Richard A. Kauffman, Martha Kolb-Wyckoff, Stuart Showalter, Diane Zaerr

Gospel Herald (ISSN 0017-2340) is published weekly, except for the third week of August and the first week of December, for the Mennonite Church by the Mennonite Publishing House. Subscription rate (in U.S. dollars): $27.50 per year; outside U.S. and Canada (air mail delivery): $47.50 per year. Group and bulk rates available. Call 1 800 245-7894.

Editorial and subscription address: *Gospel Herald*, 616 Walnut Avenue, Scottdale, PA 15683-1999. Telephone: 412 887-8500. FAX: 412 887-3111.

Second-class postage paid at Scottdale, PA 15683-1999. Lithographed in the United States.

Copyright © 1993 by Mennonite Publishing House.
Canadian subscriptions: second-class postage paid at Kitchener, Ont., publication mail registration no. 128562.

Gospel Herald is a member of the Associated Church Press and of Meetinghouse, an association of Mennonite and Brethren in Christ editors.

Postmaster: send form 3576 to 616 Walnut Ave., Scottdale, PA 15683-1999.

Vol. 86, No. 46: Nov. 23, 1993

Printed on recycled paper

Credits: Cover by Jean-Claude Lejeune, p. 6 by Steve Kriss, p. 9 by Ray Horst, p. 10 by Dan Jantzi, p. 11 by J. Lorne Peachey, p. 12 by Larry Bartel, p. 13 by Dynamic Graphics, p. 15 by Howard Zehr.

The Church Can Be a Place of Healing and ***Sexual Abuse, Patriarchy, and the Gospel of Christ*** (Aug. 24). I was so touched when I read these articles because of having to deal with physical violence, threats of violence, and emotional abuse from my husband toward our daughter and me.

When I was becoming aware of my husband's problem and sought professional counseling, I felt very confused, angry, and afraid. I had always believed that abuse took place outside of the church, before the conversion of the perpetrator. But the abuser in our family was so involved in Christian ministry and had a very charming charisma. Some other victims of family abuse in the church we attended at that time were further victimized after speaking up and moving to a place of safety.

After I took legal steps to protect myself and my daughter—and after further threats of violence—I felt so alone and afraid of further condemnation. I divorced my husband and then began to attend a local Mennonite church because it was nearby and the denomination of my childhood.

When I shared my story, I really felt validated by the pastor and others. I was pleasantly surprised to learn that many members of the church I attend are very aware of the prevalence of abuse within families of various Christian denominations.

Since Aug. 24, I have been looking for responses from readers to these articles. I am sure that there are many who were touched as I was. The absence of responses is what surprises me.

Personally, I feel grateful to be part of a church denomination that is acknowledging the problem of abuse.

Name withheld by request

We were glad to see the Sept. 14 *Gospel Herald* given to the abortion issue. We especially appreciated and affirm Ruth Brunk Stoltzfus' perspective.

The senselessness of the abortion "solution" is compounded by the many delayed, and even unfulfilled, adoption requests. Further, there's the discrepancy between the exorbitant costs involved in adoption compared with relatively cheap abortion services.

Obviously, we must be compassionately and creatively sensitive in responding to those caught up in problem pregnancies. But how can we be moral and victimize the consistently most innocent party in any pregnancy, the fetal child? To do so is to deny another the most precious gift endowed to everyone: life.

Tom and Janice Hess
Bethel, Pa.

No longer is the principle battle on the inerrancy and authority of Scripture. Was the 1975 statement of the Mennonite Church on abortion (Sept. 14) based on Scripture? Has Scripture changed?

Thanks to Ruth Brunk Stoltzfus for her comments on teaching chastity. In addition to this, Christians and non-Christians need to be confronted with God's principles in many areas. How can we as God's people bring those who do not enter a church face to face with God's ways?

I would like to see each church member active in some way to bring God's Word to the attention of the American public on issues of controversy, sin, and salvation. Ask God to open a method for you. There is one!

Allen Kanagy
Coxipo da Ponte, Brazil

Suzanne C. McKenzie's response (Oct. 5) to the news story, ***Recruits Join Army to Escape Poverty . . .*** stated that it was impossible to enlist in the Armed Forces if a person also claims to be a conscientious objector. Why isn't it also impossible to register for the draft under the same regulations?

If a person has beliefs that make him a conscientious objector and ineligible for service in the Armed Forces, wouldn't those same beliefs make him ineligible to register for the draft? Wouldn't it also make him ineligible to be drafted? Wouldn't that make registration unnecessary?

It seems to me a person's CO status should be determined when he goes to register.

Jeff Hatton
Greentown, Ind.

Trick or Treat' May Not Be as Innocent as It First Seems (Oct. 19). I used to love Halloween when I was growing up in New York! Costume parties at our church, bobbing for apples, pumpkin lanterns—all unknown here in Germany.

Why are some people literally "demonizing" this harmless children's holiday? To be consistent, they would also have to ban Easter (origin: worship of Astarte), and Christmas (worship of the sun at the time it returns during the winter solstice). People who riot and burn houses don't need Halloween as an excuse.

We Christians do not live in fear of devils and witches or see occult dangers in every corner. Christ is ever so much stronger than Satan! Fear not—let the kids have their fun day!

Martha Huebert
Nieder Kruchten, Germany

I was saddened by the letter from Name Withheld (Oct. 26). The writer defended a decision for abortion for a young woman from an abusive situation. Having condoned and aided in the violent death of an innocent child, this writer has denied the power of God's love to redeem the entire scenario.

If we slaughter every pre-born child who may encounter abuse, violence, or unwholesome family situations, what kind of children of God are we?

I have seen the mighty hand of God work miracles in otherwise tragic and impossible situations. God is the God of power and love and hope in a crooked and depraved world. Let us not discount this by taking matters of life and death into our own hands.

Adrienne Bonsell
South Charleston, Ohio

Mourning Is About Relinquishing a Quest for Control (Oct. 5) was an excellent article! I hope Ted Grimsrud continues to write and preach the good news of the gospel.

Paul A. Miller
Millersburg, Ohio

I am generally impressed with the timely manner in which you address many of the issues at hand. However, I believe you went above and beyond the call of duty with the October 26 issue.

As I glanced at the front page article, ***When You Get the Call to Jury Duty***, I also noticed that I had received in the mail on the same day a summons from the jury selection committee to report for jury service. I think you may have outdone yourself with timeliness.

Eric Kurtz
Philadelphia, Pa.

Before she daily scoured Noakhali, Bangladesh, for work, offering to dust, peel potatoes — anything to feed her family.

One day MCC staff gave Saleha art supplies, and her brush gave birth to rural Bangladeshi life — a woman balancing an earthen water jar on her hip, young boys scampering up a mango tree.

Today SELFHELP Crafts of the World stores carry products with Saleha's abstract designs. Worries about the next meal no longer haunt Saleha, her children and disabled husband. Other Bangladeshi women have found jobs, and income, reproducing her designs on handmade paper.

This Christmas buy a card designed by Saleha or another beautiful gift at your local SELFHELP Crafts store. SELFHELP Crafts is a program of MCC.

GOD ADDS the Blessing!

Mennonite Central Committee and MCC U.S.
21 South 12th Street, PO Box 500
Akron, PA 17501-0500
(717) 859-1151 (717) 859-3889

Mennonite Central Committee Canada
134 Plaza Drive, Winnipeg, MB R3T 5K9
(204) 261-6381

Following the Spirit's leading in the Shenandoah Valley of Virginia:

'When you come out of Cornerstone,

"It's been exciting. It's not just people coming from other congregations, but there are new converts. It's nothing we're doing, but it's only the Lord."

by Steve Kriss

Every Sunday morning, over 1,000 people gather at Cornerstone Mennonite Fellowship's four locations in the Shenandoah Valley of Virginia. The worship is upbeat and contemporary; gray haired men and women join young families to clap along with the sound of drums, guitar, and tambourine. The music seems to be a wake-up call as eyes are focused on overhead projections of choruses, and scattered persons in the congregation raise their hands in worship.

The "worship celebration," as Cornerstone calls its Sunday morning assemblies, continues through four phases: celebration, adoration, proclamation, and exultation. The themes for the service are the same at each meeting. Times used to be the same, too—until some locations had to add a second service.

Though Mennonites have been in the valley for years, Cornerstone leads the area in church growth, working toward a contemporary and evangelistic ministry. There is no Sunday school for adults and few other weekly meetings. Ministry is focused within small groups, called "care groups." The church has some 90 of these.

"People are looking for life," says senior pastor Gerald Martin. "They've been disillusioned with religion and its institutional structures."

Worship services are enthusiastic with calls for ministry at the altar in front and singing praise choruses and traditional tunes such as "Victory in Jesus," accompanied by the band. As a member of Cornerstone Church of Broadway, Gene Gossett says, "You know when you come out of Cornerstone that you've been to church."

Cornerstone began unexpectedly. Martin took an interim pastorate at a Mennonite church near Broadway in 1981, anticipating a short stay. However, he stayed for over four years, and the church began to grow. "I just preached my heart and my convictions, and people responded to that," he says.

New people within the congregation soon outnumbered the original group—and tensions rose. After some discernment and reconciliation work with Virginia Mennonite Conference, it became clear that two separate congregations had formed. The conference recommended that the original congregation remain, while a new group start out on its own. This group eventually became Cornerstone Mennonite Fellowship. "Our vision was to continue to follow the leading of the Spirit," Martin says.

The new group began worshiping at an empty church building in the town of Broadway in 1986, but it soon outgrew the facility and made plans for a new building. When preparing for a grand opening Sunday at the new facility just outside of Broadway in 1988, the congregation did a telemarketing blitz of the area followed by direct mailings of invitations to attend the opening. Attendance jumped from 350 to over 550 for the opening Sunday.

A year later, Elkton Mennonite Church contacted Cornerstone about the possibility of assistance at their fledgling church plant. With the help of a telemarketing effort and an ad campaign, the church opened with 180 individuals. This group soon outgrew the small chapel facilities in Elkton and moved to an empty space in a shopping center.

Bill Whiteford, a lay leader who became a part of the Elkton Church soon after its affiliation with Cornerstone, describes the move as beneficial. It allows a free atmosphere for growth and use of space, he says, as well as separation from

Worshipers at an all-church rally at the Cornerstone Church of Broadway.

you know you've been to church'

the past identity of the Elkton congregation. Further, the location in Shen-Elk Shopping Center points toward a sense of informality, saying, "You can just come as you are," Whiteford adds.

In 1990, a few of the care groups in southern Rockingham County left the Broadway group to form another location—Mt. Crawford. With another series of phone calls, this new group had their first service at a restaurant with 287 people. They began to worship in an older church building but soon outgrew this space. In the fall of 1992 the congregation moved into a new facility, with attendance in two services numbering approximately 375.

Only a year after the Mt. Crawford group began, a group of 60 persons left this location to form Cornerstone Church of Augusta, serving the people of Waynesboro, Stuarts Draft, and Staunton. While only using a mailing campaign, the church reached an attendance of over 300 on its first Sunday at facilities in the Waynesboro Outlet Village.

Growth, clearly, is the past for Cornerstone as well as its future. The Broadway congregation anticipates another location to grow from its own at Woodstock, 30 minutes north, and there is a possible partnership developing with an established but struggling Mennonite church in the Southeast Conference.

By the year 2000, Cornerstone hopes to have established 20 congregational locations with 1,000 care groups. Martin says these goals are "what we believe God can do."

How can all this growth happen within such a short time? Martin says that he and the initial group didn't expect such phenomenal growth. "We felt like it would grow, but when we started we didn't have the idea of multi-congregations."

What motivates growth at Cornerstone? "Our vision is to continue to follow the leading of the Spirit," says Martin.

Janet Shank, part of the original group and current care group coordinator for Broadway, says, "It's God's Spirit, not anything we're doing."

Shank describes herself as "one of those Christians who knew the Bible but didn't know the essence of it—the spirit of it." Shank and her husband, Oren, left their home congregation with Martin because two separate styles of worship and ministry had developed.

Gerald & Sophia Martin, visionaries behind Cornerstone.

"Our main focus is to keep our eyes on Jesus," she says, "and often it's really stretched us in many ways."

Care groups are the essential building block of the ministry at Cornerstone, says Martin. Care groups are networks of house fellowships based on the cell church idea Martin heard from Fuller Theological Seminary. Each member at Cornerstone participates in a care group where, Martin says, "real church" takes place. Care groups meet weekly for prayer, singing, sharing, and study. According to Shenk, "The care group visits and sends flowers and cards, becoming very close, if not closer than a family."

With care groups as the essential church ministry, Cornerstone has a unique leadership structure. Martin serves as senior pastor and conference-appointed overseer of all four locations while zone pastors serve at each congregational location. With 13 staff members—mostly educated at either Eastern Mennonite College or Seminary in Harrisonburg—Cornerstone pastors, counselors, and administrators have the responsibility to direct the congregation while listening to each member. "Our goal," Martin says, "is to raise up our own leadership."

Cornerstone describes its worship and church life as contemporary but not charismatic. As part of the Mennonite Church, youth pastor Ver-

Mission is the lifeline of our congregation. If we focus on ourselves, we stagnate. For that reason we have placed a priority on blessing other ministries.

non Zook describes the Cornerstone experience as "what real radical Mennonite is all about. When people come to Cornerstone, they're drawn to the ministry, and that is what being Mennonite is all about." However, Zook adds, "We don't really preach Mennonite. We preach Christ."

Paul and Lauron Van Der Eems are two of those who have been attracted to Cornerstone. The couple came to the Mt. Crawford assembly from non-Mennonite backgrounds because they felt the loving acceptance of the congregation. As care group leaders, they have been challenged toward spiritual growth and to become ministers, Lauron says. "Our ministry is to help nourish others to grow in the Lord."

Cornerstone ministry expands beyond the realm of its congregational worship and groups. "Mission is the lifeline of the church," Martin says. "If we focus on ourselves, we stagnate. We have placed a priority on blessing other ministries."

Cornerstone has established Cornerstone Christian School for students in kindergarten to eighth grade. Cornerstone Bible College is a practical training institute offering two-year degrees in counseling, missions and evangelism, and pastoral ministry. Cornerstone also staffs personnel for counseling, one at each church location.

Cornerstone currently is involved with missions in Albania and Italy and plans to send missionaries to locations in each country, according to associate senior pastor Sam Scaggs. This summer Scaggs pastored an Albanian church.

Also, Cornerstone supports various mission projects and personnel in cooperation with Virginia Mennonite Board of Missions, Eastern Mennonite Missions, and Youth with a Mission. Each summer teams are sent out from the church to various locations around the globe including Chile, Italy, and Haiti.

New people still come to Cornerstone—persons from various denominational, religious, and cultural backgrounds. As Perry Moyer, care group coordinator at Mt. Crawford, describes the experience, "It's been exciting. It's not just people coming from other congregations, but there are new converts. It's nothing we're doing, it's only the Lord."

Steve Kriss, Davidsville, Pa., is a senior at Eastern Mennonite College, Harrisonburg, Va. He is a member of Carpenter Park Mennonite Church in Hollsopple, Pa.

We're closer than you think!

From New York to Norfolk, from Cincinnati to Columbus... caring, professional help with MMA plans and services is usually just around the corner, and never more than a phone call away.

In western Ohio, contact these MMA counselors:

Jim Sprunger
Pandora Agency, Inc.
114 E. Main St.
Pandora
(419) 384-3286

Marvin Waidelich
14969 County Road AC
Wauseon
(419) 335-2289

Art and Mary Newcomer
4114 US Rt. 68 S.
Bellefontaine
(513) 592-5158

Ray and Mike Childs
Childs' Family of Financial Services
1207 S. Defiance St.
Archbold
(419) 445-5000

Tim King
331 N. Main St.
Bluffton
(419) 358-5564

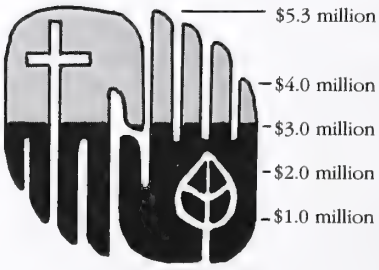
Retirement Plans, Life Insurance, Health Insurance, Group Health and Employee Benefits, Financial Planning, Long-Term Care Insurance, Annuities

M M A

Thanks Giving 93

MENNONITE BOARD OF MISSIONS

$68 from each household needed to complete 1993 missions commitments



Received $3.1 million as of November 12

Native groups celebrate unity, discuss common concerns at historic gathering

Riverton, Man. (UNM/GCMC)—"If you want to catch a bear, it's very simple. You just make a sound like a blueberry."

With those words of advice, Walter Franz, executive secretary of Native Ministries, Conference of Mennonites in Canada (CMC), welcomed Native American Mennonite leaders and community representatives from across the United States and Canada.

The event, held here Sept. 30-Oct. 3, marked the first time representatives of CMC Native Ministries, United Native Ministries (UNM, Mennonite Church), and Mennonite Indian Leaders Council (General Conference Mennonite Church) gathered as one body.

Canadian Cree, Seaulteaux, and Metis joined with Creek, Choctaw, Northern and Southern Cheyenne, Comanche, Apache, Navajo, and Hopi to bring to life the conference theme of "Spirit of Unity."

The warm hospitality extended by Riverton and nearby Native American communities offset the cool weather which greeted the visitors from the south. Special tours, community feasts, and a giveaway celebration all helped to make the gathering a memorable event.

All three groups met for their own business sessions and for one afternoon joint business session.

GC/MC integration. Helmut Harder, executive secretary of CMC, discussed the progress toward General Conference Mennonite Church/Mennonite Church integration and shared a model for the future combined church.

While a gathering such as the Riverton event is in itself a sign of the increasing integration of Mennonite conferences, plans for this large-scale structural integration still left participants with many unanswered questions.

Some individuals sensed a greater openness to Native American ideals within the proposed structures, noting that the model Harder presented was circular and inclusive rather than vertical and hierarchical.

Drawing attention to the way the circle was divided into four segments, Terry Widrick, from Selkirk, Man., said, "It's a medicine wheel right there and it works. It's been around for thousands of years."

According to UNM executive secretary Ray Horst, however, UNM members are troubled by a part of the integration proposal that calls for the church to be divided between the U.S. and Canada.

"They as Native Americans don't want to be divided that way," he said. "In fact, they presently don't recognize those political boundaries imposed by outsiders. They don't need a passport to cross the U.S.-Canadian border if they are officially registered with their tribe."

Annie Pearl Bell and Bobby Frazier (left photo) sing in the Choctaw language at the Riverton Native American gathering this fall. At right, Elizabeth Detweiler, an Ojibway Indian from Morson, Ont., shares her testimony.

Native American spirituality. A second topic led to the most intense and heated debate of the gathering.

With deep emotion, Lawrence Hart shared the Southern Cheyenne experience of reclaiming the remains of ancestors who had been massacred in 1864, and whose skulls were eventually stored at the Smithsonian Museum in Washington, D.C. Hart was asked to participate in the traditional services of reclamation and burial.

"I was comfortable with it," Hart said. "The people being repatriated had never known Christ; they died at the hands of Christians."

Others could not as readily accept and participate in traditional practices. Nadenia Myron, a Hopi from Phoenix, Ariz., shared her concerns about what she considered to be evil aspects of Hopi spirituality.

Some participants attempted to find common ground by highlighting the "fruits of the spirit" as essential to both Christian and much of Native American spirituality. However, while all present could agree that Christ had to be central in whatever way spirituality is defined, much more dialogue and prayer is needed to understand and respond to the intersection between Christian and Native American spiritualities.

All three groups are invited to participate in the 1994 General Assembly of the United Native Ministries, to be held July 28-31 in Pearl River, Miss.

—Neil Funk-Unrau, with a report by Phil Richard

No official charges filed against Esquivia

Akron, Pa. (MCC/GCMC)—"On behalf of the Esquivia family and the Colombian Mennonite Church we thank you sincerely for your interest and your direct action on Ricardo's behalf," wrote Peter Stucky, Colombian Mennonite Church executive secretary, in a recent fax to North American Mennonite and Brethren in Christ supporters.

In August Ricardo Esquivia, director of the Colombian Mennonite peace and justice organization called *Justapaz*, fled to the United States after a Colombian newspaper article named him as one of four persons involved in a Catholic priest's murder.

Colombian Mennonite Church investigations have revealed that no official legal charges have been filed against Esquivia. *El Tiempo*, the newspaper that had named Esquivia as one of the accused, has retracted the story.

However, Stucky notes "extrajudicial" danger still exists. During the 1980s Esquivia, a human rights lawyer, successfully challenged abuses perpetrated by landowners against poor farmers. In doing so he made many powerful enemies.

"We do not yet know the outcome of all this, but we do believe, as the apostle Paul says in Romans, that all things work together for good to those who love the Lord," wrote Stucky.

"It has been very important to all of us to know that in various places in the world there are Christian friends, members of the Mennonite and Brethren in Christ family, who stand in solidarity with persons persecuted for their beliefs and convictions."

Ricardo, his wife, Patricia, and two youngest sons are currently staying in Virginia.

Though churchwide boards struggle, MCC maintains financial strength

Newton, Kan. (Meetinghouse)—From missions to congregational ministries to Mennonite World Conference, various Mennonite church agencies are facing difficult financial times.

But while conferences and mission boards seem to struggle, Mennonite Central Committee (MCC)—that well-respected inter-Mennonite relief and development organization—appears to have solid support from individuals and congregations.

"MCC has its ups and downs like other agencies," says MCC executive secretary John A. Lapp. But he admits, "The last three to five years MCC has enjoyed great support, for which we're very thankful."

During the past five fiscal years, MCC has received 102.2 percent of its budgeted contributions, falling short only in 1991 (99.3 percent) and 1990 (94.3 percent). Only in 1991 did total income not meet budget (93.4 percent).

Meanwhile, at Mennonite Board of Missions (MBM), for example, contributions have been 5 percent short of budget since 1988. The 1990 budget was slashed by $94,000 (U.S.) from the year before due to a shortfall in giving. The number of long-term missionaries has dropped from 91 to 74 since 1984, and 10 staff positions have had to be cut the past two years.

So why is MCC enjoying relative financial strength while other agencies are finding money hard to come by?

Alternative funding sources. For MCC, it is not necessarily Mennonites who are giving more. While MCC's budget has grown from $29.1 million in 1988 to $37.4 million in 1993, congregational and individual contributions have fluctuated the past five years.

But income from Selfhelp Crafts sales has jumped from $3.5 million in 1987 to $5.3 million in 1992. And relief sales and Houses Against Hunger brought in $3.3 million last year, compared to $2.3 million in 1987. These activities draw many non-Mennonites who would not financially support denominational work such as missions.

The conference agencies do have grassroots support, such as benefit suppers, auctions, and missions festivals. But those relationships could be further developed, says Sheldon Burkhalter, who left Nov. 1 as MBM's development manager.

Is the church irrelevant? For Burton Buller, a member of the MCC U.S. executive committee, the issue boils down to this: people are questioning whether church agencies are relevant and effective. Even among those with doubts about other agencies, MCC continues to pass the test.

Lapp notes there may be an appeal to contributing to MCC versus the perceived "hard slogging" of evangelism.

"I do think there is a kind of drama to responding to an Indian earthquake," he says.

Changes in who does what. Church administrator Lynford Becker of the Mennonite Brethren says the reason for that conference's financial shortfall is not lack of support but that the conference is trying to do to much with too little. "We need to prioritize," he said.

General Conference Mennonite Church treasurer Ted Stuckey noted that congregations and regional conferences now have the ability to do more missions and leadership activities themselves. In other words, decreased financial support of churchwide agencies doesn't mean that less is being done, but that where it's being done and who is doing it has changed.

As much as anybody, Lapp wants to see Mennonite church bodies succeed.

"MCC is as strong as Mennonite congregations are and as Mennonite church structures are," he says. "We are part of a community."—*Rich Preheim*

Mennonite Central Committee worker Jeanne Zimmerly Jantzi harvests squash seeds with women members of a farmer's group in Zaire.

Shift to greater local initiative, involvement observed by MBM board

Elkhart, Ind. (MBM)—Congregations are increasingly interested in becoming active in missions at a local level, noted participants in the Mennonite Board of Missions (MBM) board of directors meeting held here Oct. 20-22.

It was a reality reflected in reports of shifting MBM activities—as well as its budget.

The majority of those shifts occur in Home Ministries, where partnerships and networking are increasing between MBM and grassroots efforts. Evangelism and Church Development is focusing on urban ministry in cooperation with conferences, urban councils, and clusters of congregations.

Short-term service opportunities offered by MBM increasingly involve local initiative, planning, and funding. And MBM media efforts are geared toward providing congregational tools for mission and outreach, and for public media witness for the Mennonite Church.

"The budget reflects some critical shifts in priorities," explained Ron Yoder, MBM vice-president for Administration and Resources. "It recognizes a changing environment, a desire on the church's part for greater local involvement."

The board of directors approved a $9.9 million operating expense budget for the fiscal year ending Jan. 31, 1995. The contribution part of the pie will be $5.3 million, the same goal MBM has this year. But adjustments for global inflation result in a reduction of spending power.

"MBM's increased involvement and cooperation with other groups enables us to do more total ministry in spite of decreasing dollars," said Irv Weaver, vice-president for Home Ministries.

The issue of international mission cooperation with mature churches around the world also captured the board's attention. Board members endorsed the concept of a clearinghouse for North American Mennonite and Brethren in Christ mission and service agencies interested in new long-term overseas programming.

The board also expressed interest in exploring the creation of structures in various regions of the world to coordinate mission and service activities jointly supported by Anabaptist conferences.

"The regional structures cannot be created in North America," emphasized Paul Gingrich, MBM president. "We cannot act alone and in isolation. Such structures must include overseas partners in setting priorities and planning mission activities."—*from a report by Phil Richard*

North Americans meet with Honduran mission to review partnerships

Tegucigalpa, Honduras (MBM)—A historic meeting of North American mission leaders and an overseas international mission partner took place here Aug. 27.

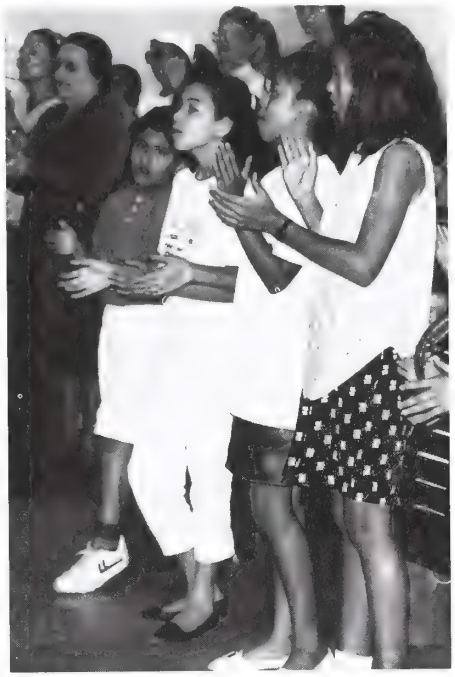
The meeting in the capital city of Tegucigalpa included: the Amor Viviente executive committee; Allan Yoder, director of Mennonite Board of Missions Evangelism and Church Development (ECD) department; Noel Santiago, ECD consultant for MBM; Glen Yoder, director of Home Ministries, Eastern Mennonite Missions (EMM); and Marco Guete, Commission on Home Ministries (CHM), General Conference Mennonite Church.

"We met to review the partnerships between the three agencies and the church, which has already started three congregations in the U.S.," explained Allan Yoder. The churches are located in New Orleans, New York City, and Miami.

"Despite the fact that the group has been planting churches in North America for ten years, this was the first time that North American mission administrators sat down to talk with Amor Viviente leaders about how we should work together," Yoder said.

"North American agencies must wrestle with the issue of what it means to develop a partnership with groups coming to do missions in North America," Yoder said. "We think it means we must develop a unified North American mission stance with international partners working here.

"While we did not come up with a long-term agreement, we explored how we will work together in the three present locations, and how we might partner in locations where Amor Viviente wants to work next," Yoder said. Those locations include northern New Jersey, Los Angeles, Fresno (Calif.), and Albuquerque (N.M.).



Church members rise to sing during a service at Iglesia Evangelica Menonita in Tegucigalpa, Honduras.

"It's important that we work together rather than Amor Viviente planting churches with different North American Mennonite groups. This is a historic shift," Yoder said.

Some short-range results of the meeting call for Amor Viviente leaders in the U.S. to begin processing their vision for church planting in the North American context, and identifying connecting points with current mission work of MBM, EMM, CHM, and others.

"This is one of two international Mennonite World Conference groups doing church planting in North America," Yoder said. The other is Jemaat Kristen Indonesia which has started eight churches on the West Coast.

"We will need to sit down again with the Amor Viviente leaders and see how the current partnerships work before we develop a long-term arrangement," Yoder said. "If we're thinking multi-direction mission, this won't be the end of the story."

The Amor Viviente (Living Love) church was begun in 1974 in Honduras by EMM workers Ed and Gloria King. The cell-based church has 3,000 members in its main congregation in Tegucigalpa, and another 2,000 in 17 other churches across the country. It has also started a church in Costa Rica.

Both MBM and EMM have assisted all three Amor Viviente churches in North America.—*Phil Richard*

Villages hit by floods; Mennonite pastor killed

San Pedro Sula, Honduras (MCC)—A Mennonite pastor and members of his family were among the 250 people killed in an Oct. 31 flash flood in the northeast region of Colon, Honduras.

Emiliano Villatoro, his mother, and a 4-year-old son died in the tragedy, which left many people missing. Villatoro's wife, Angela, and 14-year-old son survived. Other Mennonites also reportedly died in the flood.

Mennonite Central Committee (MCC) gave an initial $10,600 (U.S.) to assist flood victims. Honduran Mennonite Church pastors also diverted to Colon 200 bags of MCC food left from their mid-October response to Tropical Storm Gert, which affected 20,000 families.

Mennonite pastor Melvin Fernandez said the Colon flood, like Gert, was aggravated by environmental degradation. Heavy rains washed debris down the deforested hills, blocking the juncture of two rivers. Eventually the water broke through and crashed downstream, destroying everything in its path. In one village only 10 of 35 families survived, Fernandez said.

Local Mennonite congregations and the Social Action Commission of the Honduran Mennonite Church have also responded.

The Colon flood came on the heels of Gert, to which Honduran Mennonites actively responded. An emergency committee of Honduran Mennonites provided rice seed, fertilizer, and pesticide for 100 peasant farmers. MCC contributed $14,000, 20 metric tons of rice, and 800 cartons of canned beef.

The pastors distributed $50,000 worth of food that fed 350 families for four weeks, and provided bedding and cooking utensils, Fernandez reported.

Tropical Storm Gert has presented greater opportunities for San Pedro Mennonite congregations, said one pastor.

"People have come to the Mennonite church and said they saw love when they needed it most," said Luis Alonzo Lopez. He is pastor of Zion Mennonite Church, located in an urban settlement which was hit hard by the flood following Gert.
—*Rich Preheim*

Ghanian church plans evangelism campaign

Obeyeis, Ghana—"Together we rebuild the walls of Jerusalem" was the theme at the 31st annual general meeting of the Ghana Mennonite Church (GMC) this fall. Some 35 delegates were in attendance, including Mennonite Board of Missions worker James Kraybill, who is based in Côte d'Ivoire.

In his address, moderator Daniel Tei-Kwabla announced a six-year endowment fund to finance estate development, farming, and transportation.

Tei-Kwabla said the GMC would embark on a nationwide evangelism campaign this December to win souls for Christ. Goals include planting congregations in Accra and other regional capitals.

"Our aim is to improve the quality of spiritual life of members and help them to alleviate their economic and social problems," he said.—*G. B. K. Owusu*

Misguided aid project leads to human rights abuses in Tanzania

Winnipeg, Man. (MCC Canada)—Mennonite Central Committee (MCC) Canada has urged the Canadian government to help end human rights abuses in Tanzania partly caused by a misguided Canadian aid effort.

In a letter sent in late September MCC urged the department of External Affairs to encourage the Tanzanian government to release the results of an investigation into the plight of the Barabaig, a nomadic tribe of 30-50,000 cattle herders who were driven from their land 20 years ago by a wheat project financed and managed by the Canadian International Development Agency (CIDA).

The letter goes on to urge that the department urge the Tanzanian government to act on the recommendations in the investigators' report.

The problem dates back to 1973 when 100,000 acres of Barabaig land was expropriated by the Tanzanian government for a wheat growing project financed and managed by CIDA.

The Barabaig, who were not consulted about the expropriation, were forced off some of their best grazing land and deprived of important sources of water. They have never been compensated for the loss.

In 1991 MCC appointed a worker to do an extensive study of the problems the Barabaig experienced because of the wheat project. He heard stories about abuses against the Barabaig such as assaults, destruction of homes, and the killing of cattle because they were unwilling to give away their traditional grazing lands.

"We are aware of many other cases where bilateral aid from the Canadian government is used well, but this particular project has had very negative consequences," says Marv Frey, who coordinates MCC Canada's overseas work. "We don't want the Barabaig people to be forgotten."

Mennonites celebrate 25 years in Botswana

Gaborone, Botswana (MCC/AIMM)—How to describe 25 years of Mennonite presence in Botswana? Like sugar in a cup of tea, according to Mennonite missionary Jonathan Larson. "You can't see it, but you can taste it," he explained.

On Oct. 24 some 120 Botswana church leaders, North American Mennonite workers, and others gathered here to celebrate and to reflect on Mennonite service in Botswana since 1968.

Mennonites were the first group of whites we encountered that we could work with, said several Botswana church leaders. They described past racial humiliations experienced at the hands of white church leaders and spoke of how working with Mennonites was different.

Mennonites, they said, came in an unobtrusive way, asking where they could assist. Mennonites had decided early on not to start new churches, but to work with existing churches in Botswana. In 1982 Mennonite Central Committee (MCC) and Africa Inter-Mennonite Mission (AIMM) decided to work together in Botswana as "Mennonite Ministries."

An Eleven Apostles Church leader recounted how a church prophet had had a vision in which he saw a white and black man eating together from a coin. For many years church leaders tried to decipher this unlikely scenario of blacks and whites interacting in a close, intimate way. In the mid-1970s Eleven Apostles Church members decided the white man in the prophet's dream was the North American Mennonite Bible teachers who had come to teach and work among them.

Several church leaders said pacifism was a foreign concept to them before they met Mennonites and observed how Mennonites attempt to live as Christian pacifists.

All the speakers agreed Mennonites have a continuing role to play in Botswana, especially in development, Bible teaching, and in bringing a sense of unity to Botswana's more than 200 Christian denominations.

Currently 20 North American Mennonite workers serve in Botswana.

An international f(l)air. *Hesston, Kan. (HC)*—Hesston College students Brenda Pacheco from Santa Cruz, Bolivia, and Donaldo Samayoa from Chiquimula, Guatemala, present a peasant dance from Bolivia at the International Festival held here Nov. 2. The event featured entertainment and foods from 20 countries and was sponsored by the college's International Club.

No issue next week while we take a long weekend in observance of U.S. Thanksgiving. Our next issue will be dated December 7.

- **Koontz resigns.** Gayle Gerber Koontz, dean of Associated Mennonite Biblical Seminary, Elkhart, Ind., has resigned from that position, effective June 30, 1995, citing her goal of returning to full-time teaching at AMBS as the reason. "There have been many dimensions of the role of dean that I value and have been energized by," Koontz says. "At the same time, I look forward to more extensive interactions with students and renewed attention to teaching, learning, and scholarship in the service of the church." She will continue in her position as associate professor of theology. Koontz was appointed as dean in 1990.

- **Faith statement reviewed.** The Confession of Faith committee of the Mennonite Church and the General Conference Mennonite Church finished reviewing a new confession at its Oct. 7-9 meeting in Chicago. In early January five copies will go to each area conference of the Mennonite Church and one copy will go to each General Conference church for feedback. A final statement will be brought for a vote to the joint GC/MC convention in Wichita, Kan., in 1995.

- **Library brightens up.** Eastern Mennonite College's Hartzler Library will soon become a brighter and more energy efficient facility with the help of a $100,000 (U.S.) matching grant received from the Virginia Institutional Conservational Program. Ronald E. Piper, EMC vice-president for finance, says new lights will use lower wattage bulbs while providing a 40 percent increase in illumination, resulting in a savings of $1,000 each month in electricity costs. A new electric "chiller," which will provide air-conditioning, will save approximately $12,000 a year, paying off the college's $86,000 investment in three and a half years.

- **Laurelville celebrates 50th.** Several hundred people gathered at Laurelville Mennonite Church Center Oct. 15-17 to celebrate 50 years of camping ministry. Besides current executive director Terry Burkhalter, three former executive directors were present: James Metzler, James E. Horsch, and Dana Sommers. John A. Lapp, executive secretary of Mennonite Central Committee, gave three addresses on "Doing Good in the Nineties." A highlight of the weekend was the premiere performance of a folk opera titled, "Aaron." The commissioned work was performed by a group from the Harrisonburg, Va., area and directed by Karen Moshier Shenk.

- **EMHS members sought.** The Eastern Mennonite High School (Harrisonburg, Va.) class of 1944 invites members of the junior class in 1943 to join them for a 50-year reunion on Oct. 21-23, 1994. Contact Mildred Brunk Kraus at 703 432-0470.

- **New appointments:**

Gloria Martin Eby, director of development, Conrad Grebel College, Waterloo, Ont. Martin Eby has served as dean of students at Conrad Grebel since 1984; she is the college's first full-time development director.

George Richert, chair, Mennonite Central Committee Canada. He succeeds *Jake Harder* of Edmonton, Alta. Richert is president of Menno Simons College in Winnipeg, Man.; he will serve a three-year term.

- **Pastor transitions:**

LeRoy Bechler has announced his resignation, effective Jan. 1, as home missions secretary of the Southeast Mennonite Conference. He and his wife, *Irene*, will continue as directors of the Southeast Bible Institute which is held annually during January and February in Sarasota, Fla.

Ken Horst has been appointed pastor of the new Cornerstone congregation being formed in Woodstock, Va.

- **Coming events:**

In-prison crusade, We Care Program, Atmore, Ala., Jan. 16-20. Annual event is expected to involve 200 volunteers in ministry in a dozen prisons around the state. Information available from 205 368-8818.

Arts weekend and exhibit, Cincinnati (Ohio) Mennonite Fellowship, Feb. 4-6. This second biennial event features the premiere performance of a work by composer Carol Weaver and a collection of poems by young Mennonites. Presenters include Julia Kasdorf, Joanne Lehman, Jeff Gundy, Merrill Krabill, Ted Swartz and Lee Eshelman, Dennis Friesen-Carper, and Ken Nafziger. Information available from Cynthia Stayrook at 513 721-6373.

- **Job openings:**

Chemistry teacher, Goshen (Ind.) College. Two-year appointment begins August 1994. Duties include teaching a variety of introductory chemistry courses and analytical chemistry, as well as supervising undergraduate research students. Ph.D. preferred. Send résumé, transcripts, and three letters of recommendation by Dec. 30 to academic dean John Eby, Goshen College, Goshen, IN 46526; phone 219 535-7503.

Registrar, Eastern Mennonite Seminary, Harrisonburg, Va. Full-time position includes half-time registrar and half-time teaching. Registrar responsibilities include student registration and academic records, course scheduling, and academic/vocational advising. Candidates should have a doctoral degree (or be enrolled in a doctoral program) in a theological discipline and have administrative experience. Position begins August 1994. Send résumé to Dean's Office, EMS, Harrisonburg, VA 22801-2462.

Teacher/naturalists, Spruce Lake Retreat, Canadensis, Pa. Persons provide instruction in Christian outdoor education to primarily elementary school students in spring and fall. Other assignments in camp/retreat program during summer. Salary, benefits, and limited housing included. Positions begin February 1994. Contact Sterling Edwards, RR 1, Box 605, Canadensis, PA 18325; phone 717 595-7505.

Teller, Pennsylvania Mennonite Credit Union, Lancaster, Pa. Contact Larry Miller, 616 Walnut Ave., Scottdale, PA 15683; phone 800 451-5719.

U.S. history teacher, Goshen (Ind.) College. Tenure-track position begins as early as fall 1994. Applicants should hold or be near to a Ph.D. degree. Teaching responsibilities may include courses in European, world, or women's history. Send curriculum vitae and three professional references to academic dean John Eby, Goshen College, Goshen, IN 46526; phone 219 535-7503.

- **Change of address:**

Bean Blossom Mennonite Church c/o Gary Link from 977 E. Morgantown Rd. to R 3, Box 377, Morgantown, IN 46160.

Mennonite Medical Association from 1202 S. 16th St. to 1606 Canton Dr., Goshen, IN 46526.

NEW MEMBERS

Ashton, Sarasota, Fla.: Wendel and Kathy Kauffman, Robert and Phyllis Quackenbos, Steve and Jan Binkowski, and Jay and Kim Coblentz.

Bellwood, Milford, Neb.: Corey Hostetler, Derek Peters, Scott Spohn, Kim Steckly, Anna Burkey, Kendra Burkey, Matt Burkey, Troy Pickerill, and Shawny Nelsen.

Christiansburg, Va.: Scott Baur, Wendy Baur, and Vicky Mundy.

Community Mennonite Fellowship, Milton, Pa.: Juanita Yoder, N. Dean Yoder, Destiny O'Neill, Jeremy Myers, Jessica Hertzler, Adrian Yoder, Brenda Brown, and John Huebert.

Erb St., Waterloo, Ont.: Renee Sauder and Fred Loganbill.

Fairview, Albany, Ore.: Leah Burkey and Mary Gerig.

Gilead, Chesterville, Ohio: Earl and Josie Swartzentruber.

Maple Grove, Atglen, Pa.: Andrew Byler, Seth Byler, Jason Buckwalter, Darren Kauffman, Andrew Severin, Gary Keirn, Joey Lusby, Angie Umble, and Natalie Lantz.

Metamora, Ill.: Peter Byler and Stephanie Rogers.

Mount Pleasant, Paradise, Pa.: Deanne Zimmerman and Andrew Eby.

Mountain Community, Palmer Lake, Colo.: Terri and Daniel Plavney, Steve and Gail Longenecker, and Brenda and Ardell Stauffer.

North Clinton, Wauseon, Ohio: Joanne Beck Miller, Ashley Schrock, Rebekah Miller, Valerie Rupp, Mabel Frey, Herb Nofziger, Virginia Nofziger, and Matt Nofziger.

Park View, Harrisonburg, Va.: Larry and Pauline Martin, and Silena Davis.

Plains, Hatfield, Pa.: Randy Delp and Brenda Delp.

Pleasant View, North Lawrence, Ohio: Lenore Hershberger, John Miller, and Mary Miller.

Salford, Harleysville, Pa.: Jason W. Freed, Rory Denise Kolb, Faye B. Landis, Diane Shore, and Jim Shore.

Soo Hill Community, Escanaba, Mich.: Diane Hess.

South Colon, Mich.: Mose J. Troyer.

Tressler, Greenwood, Del.: Mike and Carol Tennefoss, Milton and Dorothy Stoltzfus, Kevin Troyer, Jason Troyer, Travis Carter, Courtney Schrock, Joel Schrock, Thomas Tennefoss, Jason Tennefoss, Laura Bechtel, Tony Chisenhall, and Mark Schneider.

Warwick River, Newport News, Va.: Judy Delk, Keith Delk, Ann Byrne, Amy Longacher, and Lynn Showalter.

Wood River, Neb.: Cloy Roth and Ora Roth.

BIRTHS

Anders, Blaine and Becky Martin, Wasilla, Alaska, Camillia Rose (second child), Oct. 25.

Bender, David and Arlene, Telford, Pa., Ethan David (second child), Oct. 1.

Brenneman, Dale and Shawnetta Bowden, Milford, Del., Adam Michael (third child), April 7.

Caples, Ray and Lunette Troyer, Levinworth, Kan., Christyan Lariat (second child), Oct. 22.

Chupp, David and Lisa Schrock, Greenwood, Del., Lindsey Anne (second child), April 29.

Crouse, Brian and Lori Cline, Greenbank, W.Va., Emily Kathleen (first child), Oct. 27.

Gingerich, Keith and Peggy James, West Linn, Ore., Hannah Kathleen (third child), Aug. 26.

Heinz, Tad and Heidi Miller, Louisville, Ky., (twins) Gabrielle Miller and Marta Reeve (first and second children), Oct. 12.

Hertenstein, Robert and Erika Moran, Morton, Ill., Gustav Robert (second child), Oct. 28.

Keeler, Dennis and Megan McCormick, Schwenksville, Pa., Blake James (first child), Oct. 23.

Kratz, Leon and Sherry Anders, Harleysville, Pa., Katelyn Jean (second child), Oct. 5.

Leinbach, Steven and Berdine Mininger, Souderton, Pa., Lynell Morgan (first child), Oct. 29.

Long, John III and Cheryl Slabaugh, McGaheysville, Va., Austin Myles and Tyler Zane (first and second children), Oct. 5.

Lyndaker, Larry and Sandra Steckly, Croghan, N.Y., Madison Reanne (second child), Oct. 22.

Martin, Doug and Jenny Lee, Elmira, Ont., Alexander Mackenzie (third child), Oct. 22.

Martin, Brian and Holly Morrell, Elmira, Ont., Cole Rodney (third child), Sept. 20.

McGill, Mark and Heather Zehr, Kitchener, Ont., Thomas Christopher James (fourth child), Sept. 15.

Metzler, Dennis and Gretchen Arnold, Portland, Ore., Naomi (first child), Sept. 3.

Miller, Brent and Kelly, Chesapeake, Va., Darren Robert (second child), Oct. 19.

Moshier, Elwood and Rebecca Bast, Lowville, N.Y., Kara Leigh (first child), Oct. 8.

Moyer, Brian and Susan Munzinger, Souderton, Pa., Brooke Lane (second child), Oct. 8.

Neuenschwander, Don and Kaye Shumacher, Orrville, Ohio, Matthew Chad (second child), Oct. 15.

Nissley, Tim and Miriam Lawton, Charlottesville, Va., Maria Eleanor (fourth child), Aug. 27.

Rupp, Tom and Deanna Beck, Pettisville, Ohio, Emily Nicole (second child), Oct. 1.

Rupp, Arnie and Ronda Snyder, Wauseon, Ohio, Laura Joy (second child), Oct. 21.

Schrock, Eli Truman III and Jane Absher, Harrington, Del., Eli Truman IV (third child), May 13.

Shantz, Sean and Joyce Oaks, Fayetteville, N.C., Ashlea Marie (first child), Oct. 16.

Sharp, Calvin and Kathy Benner, Greenwood, Del., Joanna Faith (fifth child), April 7.

Shetler, Kent and Karin Wardhammer, Pigeon, Mich., Kacy Ann (second child), Oct. 12.

Short, Kevin and Rebecca Hackworth, Stryker, Ohio, Wesley Adam (first child), Oct. 21.

Snyder-Penner, Russell and Julie, Kitchener, Ont., Vanessa Jane (first child), Sept. 24.

Tennefoss, Thomas J. and Jolene Neuenschwander, Greenwood, Del., John Christian (fourth child), May 27.

MARRIAGES

Bauman-Moyer: Gary Bauman, West Montrose, Ont. (Elmira), and Cathy Moyer, Orangeville, Ont. (United), Oct. 16, by Dale R. Bauman.

Benner-Garges: Ethan Benner, Pennsburg, Pa. (Finland), and Jennifer Garges, Harleysville, Pa. (Upper Skippack), Oct. 30, by Steven E. Landis.

Brubacher-Snyder: Duane Brubacher, Elmira, Ont. (Elmira), and Sandra Snyder, Elmira, Ont. (Elmira), Oct. 23, by Dale R. Bauman.

Cocca-Miller: Greg Cocca, Madison, Ohio (Catholic), and Katrina Miller, St. Paul, Minn. (St. Paul), Oct. 23, by Shirley E. Yoder.

Derstine-Hostelley: Jeffrey Derstine, Sellersville, Pa. (Blooming Glen), and Lori Hostelley, Telford, Pa. (Blooming Glen), Oct. 16, by Truman H. Brunk.

Fisher-Esbenshade: John Fisher, Lancaster, Pa. (Ridgeview), and Kim Esbenshade, Lancaster, Pa., Sept. 11, by Robert L. Petersheim.

Gallagher-Jecker: Kevin Gallagher, Portland, Ore. (Portland), and LaJuan Jecker, Hood River, Ore. (Portland), Sept. 5, by Ralph Lind.

Martin-Timmons: Kris Martin, Elmira, Ont. (Elmira), and Cindy Timmons, Elmira, Ont. (Elmira), Sept. 25, by Dale R. Bauman.

Martin-Yee: Craig Martin, Elmira, Ont. (Elmira), and Nancy Yee, Montreal, Que. (Presbyterian), Oct. 2, by Dale R. Bauman.

Maust-Albrecht: Kevin Maust, Pigeon, Mich., and Dawn Albrecht, Vassar, Mich. (Pigeon River), July 10, by Tom Beachy.

Miller-McGrath: Arlyn Miller, Partridge, Kan., and Loretta McGrath, Minerva, Ohio (Iglesia Menonita of Summit Hills), Oct. 23, by Peter E. Hartman and Nathan Miller.

Nepinak-Bowman: Jeff Nepinak, Winnipeg, Man., and Dionne Bowman, St. Clements, Ont. (Elmira), Aug. 27, by Dale Bauman.

Peachey-King: Michael Peachey, Manheim, Pa. (Akron), and Janá King, Lancaster, Pa. (Sandy Hill), Oct. 30, by Urbane Peachey.

Thomas-Lizama: Tim Thomas, Goshen, Ind. (Yellow Creek), and Anita Lizama, Goshen, Ind. (Yellow Creek), Oct. 2, by Steve Thomas and Clare Schumm.

Wyse-Chamberlain: Lynn Wyse, West Unity, Ohio (Lockport), and Donna Chamberlain, Bryan, Ohio, Oct. 23, by Allen Rutter.

DEATHS

Brubacher, Lydia Bauman, 101, Elmira, Ont. Born: Feb. 25, 1894, to Moses and Lydia Bearinger Bauman. Died: Aug. 14, 1993. Predeceased by: Joshua Brubacher (husband). Funeral and burial: Aug. 17, Elmira Mennonite Church, by Dale R. Bauman.

Byler, Irene M. Slagel, 87, Freeport, Ill. Born: April 4, 1906, Flanagan, Ill., to Daniel and Mary Roechley Slagel. Died: Oct. 23, 1993, Freeport, Ill. Survivors—children: Dorothy Snider, Robert, E. James; brother: Edwin Slagel; 3 grandchildren, 3 great-grandchildren. Predeceased by: Elmer W. Byler (husband). Funeral and burial: Oct. 26, Freeport Mennonite Church, by Robert E. Nolt.

Kenagy, Owen A., 99, Eureka, Ill. Born: June 29, 1894, Garden City, Mo., to Rufus and Sarah Greiser Kenagy. Died: Oct. 25, 1993, Eureka, Ill. Survivors—sons: Harold, Kenneth, Lester; 15 grandchildren, 33 great-grandchildren, 10 great-great-grandchildren. Predeceased by: Lydia Schrock Kenagy (wife) and one daughter. Funeral and burial: Oct. 30, Roanoke Mennonite Church, by Bob Harnish and Rick Troyer.

Kriebel, Warren R., 83, Souderton, Pa. Born: June 24, 1910, New Britain Twp., Pa., to Frank

Peacemaker Congress '93-94:

Christian Alternatives to a Culture of Violence

A peacemaker gathering for adults, youth, families, students and church groups. Sponsored by Christian Peacemaker Teams and New Call to Peacemaking: Mennonites, Brethren and Friends.

December 30, 1993 - January 2, 1994

International Conference Center, Chicago, IL

For information: CPT, PO Box 6508 Chicago IL 60680-6508
Phone and fax 312-455-1199

and Martha Ruth Kriebel. Died: Oct. 20, 1993, Souderton, Pa. Survivors—wife: Mae Landes Kriebel; children: Lorraine Landis, Marilyn Ritchie, Audrey Villanueva, Virginia Deeds, Wilbur, Glenn, Arlin, Floyd; sister: Mary Benner; 15 grandchildren, 16 great-grandchildren. Funeral and burial: Oct. 25, Souderton Mennonite Church, by Gerald A. Clemmer.

Leichty, Elizabeth Miller, 86, Middlebury, Ind. Born: June 10, 1907, Arthur, Ill., to Eli M. and Mary Miller. Died: Oct. 21, 1993, Goshen, Ind. Survivors—sons: Ernest, Richard. Predeceased by: Albert Leichty (husband). Funeral: Oct. 24, First Mennonite Church, by Ron Adams. Burial: Gracelawn Cemetery.

Mumaw, John R., 89, Harrisonburg, Va. Born: March 12, 1904, Wayne Co., Ohio, to Amos and Catharine Schaum Mumaw. Died: June 20, 1993, Harrisonburg, Va. Survivors—wife: Evelyn King Mumaw; daughters: Helen Peachey, Grace, Catherine, Lois Martin, Miriam; 6 grandchildren, 10 great-grandchildren. Memorial service: Lehman Auditorium, Eastern Mennonite College. Burial: June 23, Lindale Mennonite Church Cemetery.

He was the fourth president of Eastern Mennonite College, where he served from 1948-65. He served twice as moderator of the Mennonite Church (1961-63 and 1969-71).

Newcomer, Pearl M. Maust, 95, Goshen, Ind. Born: Jan. 19, 1898, Nappanee, Ind., to Frank and Katherine Mishler Maust. Died: Oct. 25, 1993, Goshen, Ind. Survivors—children: Franklin, Marvin, Ruby Hartman; 10 grandchildren, 20 great-grandchildren, 2 great-great-grandchildren. Predeceased by: John Newcomer (husband). Funeral and burial: Oct. 28, Yellow Creek Mennonite Church, by Wesley J. Bontreger.

O'Hara, Jean Mead, 78, Portland, Ore. Born: Aug. 14, 1915, Sanford, Kan., to John W. and Irene Dix Kimball Mead. Died: Aug. 7, 1993, Portland, Ore., of cancer. Survivors—children: Patrick Dukes, Stephen, Thomas, Nancy Beydler, Naomi O'Hara-Loss, Bina Savage; brother and sisters: John W. Mead, Jr., Sarah Dresie, Gwen Scanlan, DeAnne Lehl; 23 grandchildren, 28 great-grandchildren. Funeral: Aug. 10, Portland Mennonite Church, by Ralph Lind.

Purcer, Florence B. Harrison, 85, Bedford Heights, Ohio. Born: Cleveland, Ohio. Died: Oct. 29, 1993, Garfield Heights, Ohio, of cancer. Survivors—daughters: Gloria Smith, Barbara Stephens; 5 grandchildren, 5 great-grandchildren. Predeceased by: Walter W. Purcer (husband). Funeral: Nov. 7, Friendship Mennonite Church, by David Orr. Burial: Crown Hill Cemetery.

Sauder, Lloyd E., 84, Washington Boro., Pa. Born: Jan. 2, 1909, Manor Twp., Pa., to Phares K. and Hattie A. Eshleman Sauder. Died: Oct. 26, 1993, Neffsville, Pa. Survivors—wife: Susan M. Bender Sauder; daughter: Susanne Mae Lefever; sisters: Mabel E. Miller, Ella E. George; 7 grandchildren, 10 great-grandchildren. Funeral and burial: Oct. 30, Masonville Mennonite Church, by Aaron H. Souders and J. Wilmer Eby.

Stutzman, Alvin, 88, Nappanee, Ind. Born: Feb. 20, 1905, Nappanee, Ind., to David and Ida Hochstetler Stutzman. Died: Sept. 22, 1993, Milford, Ind. Survivors—children: Lamar, Robert, Carol Ann Walls, Sharon Chupp; brothers and sisters: Delbert, Dan, Howard, Jonas, Barbara Swift, Alice Schaetzle, Sarah; 8 grandchildren, 4 great-grandchildren. Predeceased by: Nettie Stutzman (wife). Funeral: Sept. 24, North Main Street Mennonite Church, by Ken Bontreger. Burial: Salem Mennonite Church Cemetery.

Yoder, Ruth Byler, 80, Goshen, Ind. Born: Nov. 8, 1913, Elkhart County, Ind., to Fred and Nora Troyer Byler. Died: Oct. 29, 1993, Goshen, Ind. Survivors—children: Janet Slabaugh, Janice Abbey, Dean, Glenn J., Delbert; 12 grandchildren, 16 great-grandchildren. Predeceased by: Truman F. Yoder (husband). Congregational membership: Clinton Frame Mennonite Church. Funeral: Nov. 1, Yoder Culp Funeral Home, by Robert Shreiner. Burial: Violet Cemetery.

Yoder, Simon J., 98, Goshen, Ind. Born: Sept. 4, 1895, Mylo, N.D., to Joseph and Catherine Schlabach Yoder. Died: Oct. 8, 1993, Goshen, Ind. Survivors—wife: Martha Brubacher Burkey Yoder; daughters: Esther, Sylvia Smith, Laura Eichelberger, Dorothy Frey; stepdaughter: Loretta Kauffman; foster daughter: Rose Davis Kehr; brother and sister: Harvey, Katie Miller; 9 grandchildren, 3 great-grandchildren, 4 step-grandchildren, 5 step-great-grandchildren. Predeceased by: Lydian Schmucker Yoder (first wife). Funeral: Oct. 10, East Goshen Mennonite Church, by David Helmuth and Robert Keener. Burial: Union Center Cemetery.

Zurcher, Allen, 86, Wooster, Ohio. Born: Sept. 7, 1907, Kidron, Ohio, to Christian and Anna Lehman Zuercher. Died: Oct. 25, 1993, Wooster, Ohio. Survivors—wife: Elva Amstutz Zurcher; children: Mildred Myers, Florence Benner, Glenford, E. Jim, Joyce; sister: Lucille Steiner; 13 grandchildren, 12 great-grandchildren. Predeceased by: Emaline Amstutz Zurcher (first wife). Funeral and burial: Oct. 28, Kidron Mennonite Church, by Bill Detweiler and Elno Steiner.

Simple weddings save money. *Vellore, India (MCC)*—Saying "I do" doesn't have to cost a fortune. This is the message SUCHI, a Mennonite Central Committee-supported community development agency is spreading in rural south India.

Here societal pressure and a desire to keep up appearances force poor villagers to spend 15,000 rupees (about $500 U.S.) or more for elaborate traditional weddings. Families often have to borrow money at exorbitant rates from money-lenders; some struggle for 25 years to repay the debt.

Above, Paul Vijayakumar, SUCHI's director, performs a double wedding ceremony. SUCHI organizes weddings that cost only 500 rupees (about $17 U.S.). Instead of renting expensive halls and light displays, SUCHI staff erect tents and decorate with flowers, employ village musicians, and plan reception meals where guests sit on the ground and are served curry and rice on palm fronds.

These simple weddings by SUCHI are in high demand; 40 more have been requested.

Newspaper

**********CAR-RT-SORT** CR-23
390200 51H S118 296
MENNONITE BIBLICAL SEMINARY
LIBRARY
3003 BENHAM AVE
ELKHART IN 46517-1947

THE LAST WORD

Let us pray

We Mennonites have become known for our singing. Be it four-part a cappella, Scripture songs with drums and brass, or folk hymns with guitar, we tend to sing with fervor. And to do it well.

"But why," asks Phyllis Pellman Good, "do Mennonites sing with such gusto and pray with such reserve?" Her question came during a devotional at a consultation called by Mennonite Central Committee Nov. 4 on how pacifist Christians should respond to military interventions that make relief work possible (see story in last week's *Gospel Herald*).

Why indeed? Prayer seems to have fallen on tough times in our congregations. In our Sunday morning services, for example, prayers tend to be short. They are often used as bridges or fillers between the "main" events. When they are longer, they tend to focus in on ourselves and our needs—following sharing sessions.

Wednesday evening prayer meetings in most Mennonite communities are things of the past. Hectic schedules and professional demands keep us home with the family when we have a free evening at all. It may be just as well. I never much enjoyed prayer meetings as a boy. Even back then they had become mostly Bible studies and talk times.

But I do remember our Sunday morning prayers. That's likely because of the method. No standing or head nodding back then. We knelt, our faces buried in the seats where we had just sat. The prayers often went "round the world." They were long—so long that (yes, I'll admit it) more than once I fell asleep. But when it was over, you knew you had prayed. Praying was different from anything else you did on Sunday mornings.

What has happened to intercessory prayer in our churches? How does a group struggle together before God? What methods do we use to blend minds and wills in a common prayer for knowledge and wisdom?

It happens occasionally. I recall when the church I now attend faced a difficult situation and decided to fast and pray before a congregational meeting. For a half hour we sat, often in silence, sometimes with a Scripture or a hymn. Some of us believe today that the tone of the meeting and its outcome were different because of our intercession.

Last Sunday it happened again. We interspersed prayers for Bosnia, Somalia, and Haiti with stanzas from the hymn, "Dona Nobis Pacem Domine" (*Hymnal: A Worship Book*, 294).

It was obvious our worship leader had spent time on those prayers, choosing her words carefully. She had practiced delivering them and coordinated her efforts with the song leader. The result, for me, was a meaningful encounter with God as together we prayed for hurting people around the world.

Good praying has to be worked at, just like good singing. Few of us sing well just because we want to. It takes practice. Hard work. Persistence. So too with prayer.

Nor do we always sing from memory. We use songs and hymns prepared by others. Recorded in books.

We Mennonites also have a proud tradition of hymn books. Our latest—*Hymnal: A Worship Book*—has once again focused our attention on our singing. But will we ever get to the place where prayer becomes important enough so that we will also point with justifiable pride to our prayer books?

That's not a part of our history. In fact, we tend to leave things like prayer books to our "high church" sisters and brothers, the ones we reacted against as Anabaptists in the Reformation.

Yet if we would truly cultivate a life of prayer, should not the best of our prayers be saved for use by future generations?

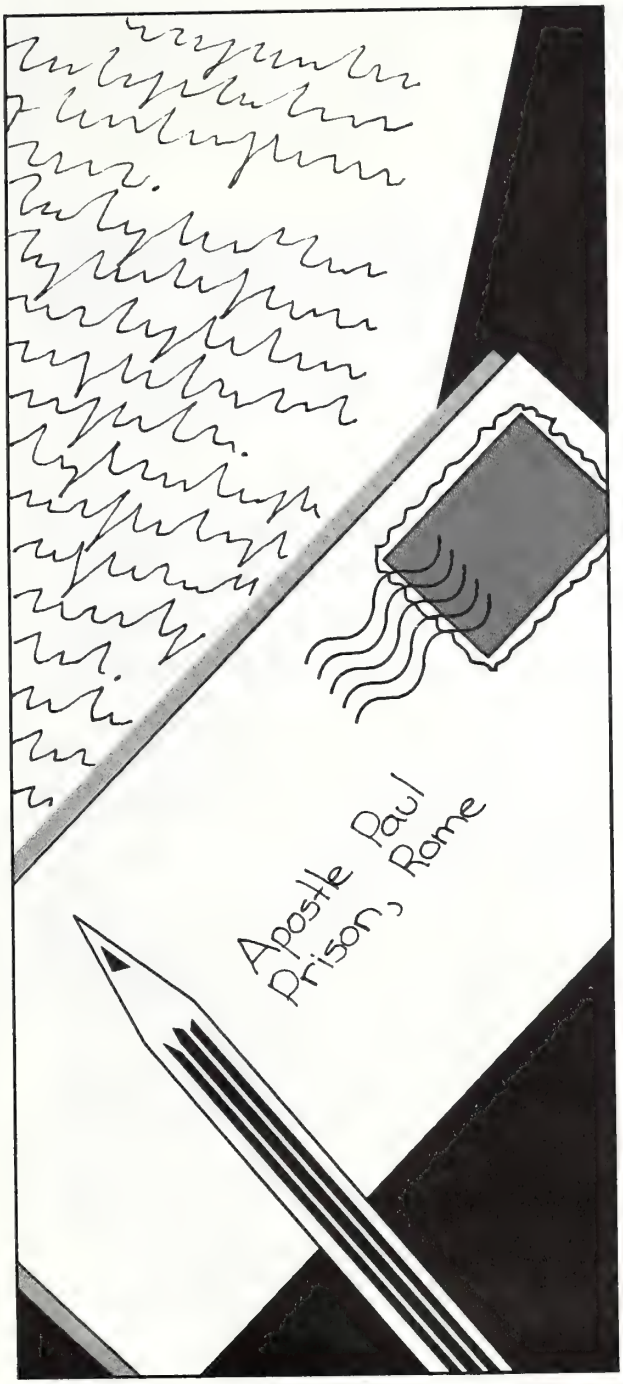
Prayer needs more attention these days among us. It is our most intimate contact with God. As individuals, many of us have learned to intercede before God in our private lives. But we also need to learn how to pray together better as congregations—for our life as a body, for our witness as a church, for the needs of the world.

We Mennonites have worked hard at our singing—our reputation as four-part harmonizers is for the most part intact. Will we ever become known for our praying? Now that would truly be something to sing about.—*jlp*

December 7, 1993

Gospel Herald

THE WEEKLY MAGAZINE OF THE MENNONITE CHURCH



More letters from the apostle Paul:

'You are the ones who will change the world'

The message hasn't changed. But that doesn't mean putting it into practice is any easier today than when the apostle wrote his letters to those early churches.

by Dorothy Nickel Friesen

What would happen if the apostle Paul wrote a pastoral letter to Mennonites in 1993? What message would he have for us today? When I got the assignment to preach on Col. 3:12-17 at Philadelphia 93 last July, I decided to find out. This is the exchange of letters Paul and I had (with more than a little help from me).

Dear Paul:

I am writing to you because you are somehow responsible for the church in Philadelphia. Now this is Philadelphia, Pa.—I don't think you have ever visited here. But you never made it to Colossae either—which gives me all the more reason to write to you. I'm a pastor-teacher type who needs to preach to the church at Philadelphia about right living and reconciliation.

I thought you could give me some pastoral suggestions. I'm particularly interested in one of your past letters to the church at Colossae. You give them a whole bunch of theology about

ALSO IN THIS ISSUE

The voice of one who cries in the wilderness 8

Zairians struggle to survive amidst soaring inflation 11

General Board addresses peace work, accountability 12

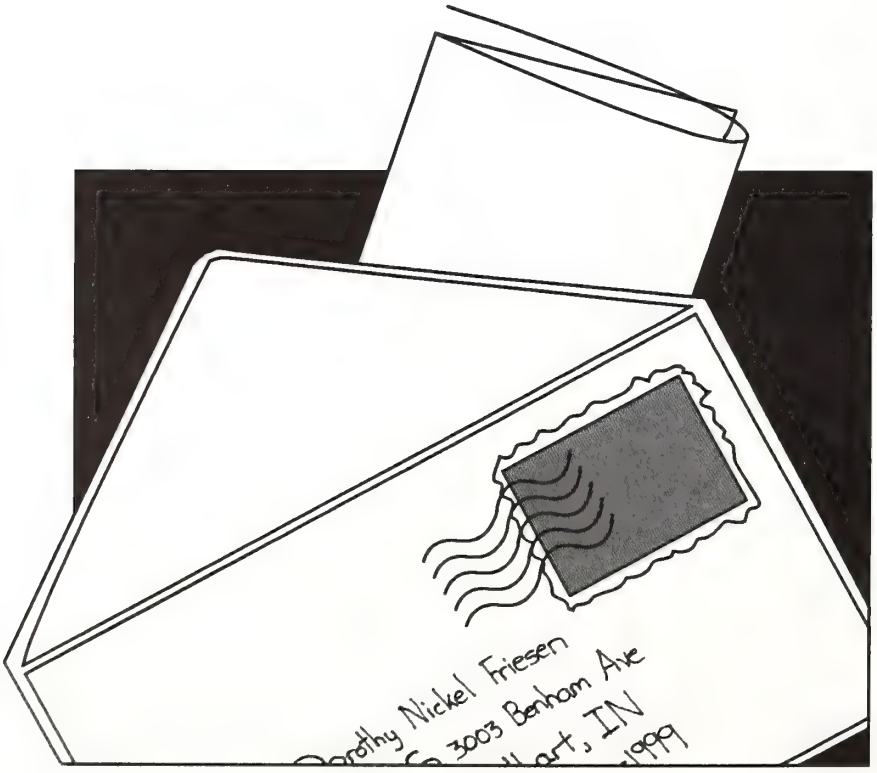
'Where, oh where, did you get the notion that the Christian life is an easy thing? And where did you get the idea that you have to be good at living this life?'

being in Christ and then a whole bunch of rules for holy living.

I'm really sorry to bother you in prison. It must not be easy to be confined there. You have been such a go-getter for Jesus Christ that, frankly, I can see why they want to imprison you. Just between you and me, you probably are just a bit too aggressive in your preaching. In our churches and seminaries, we teach modesty and sensitivity—not boasting and pushiness. But your track-record with planting churches is far better than mine—so I may have to change my ways.

Your words to the Colossians seem right: compassion, kindness, humility, gentleness, and patience. And all that in a spirit of love. I simply can't argue with that.

But you know what would happen if I would tell the Mennonite General Assembly in Philadelphia that they needed to be more compassionate? They would lean back in their chairs and think that they, as Mennonite Christians, are just about as compassionate as they come. They give more money to charity per capita than many other Christians, thank you. They are the ones who clean up after disasters, thank you very much. Compassion? We Mennonites seem to have a hold on it. But what about compassion in the future?



Here's a real irony for you, Rev. Mr. Apostle Paul. The United States president, Bill Clinton, is calling for a service corps. People would be required to serve their country by ministering to human needs. And you know what, Pastor Paul, at the same time the Mennonites are cutting back those services! We can't sustain the level

'You are the beloved people that God has chosen and reconciled. No matter what your sins, you have been forgiven.'

of service because the money is running out. The Mennonite Church is full of compassion talk but lacks compassion dollars.

This will be a terribly hard sermon to preach.

How can I improve on Col. 3:12-17? You can't get much more clear than this: "Forgive each other; just as the Lord has forgiven you." I can't add one thing to that. And what about "clothe yourselves with compassion, kindness, humility, meekness, and patience"? Perfect.

And that's probably what makes it almost impossible to preach this sermon. There is not one church that lives up to these rules for ethical living. Not one. Not one.

So you see, there's no sermon. It's all been said. The gulf between what we should do and what we actually live out is too great.

Thanks a lot, Paul. I'm speechless.

Please respond. I would be grateful for any help you could give to me.

Sincerely,
Dorothy Nickel Friesen
Philadelphia preacher

Paul, an apostle of Christ Jesus, to the saints and faithful brothers and sisters in Christ in Philadelphia: Grace to you and peace from God our Father.

This is interesting. First a letter from David Mann, then one from Duane Beck, then one from Michael Banks, and there's a persistent Ron Sider who keeps writing as well. All from Philadelphia and all struggling with their sermons for Mennonite General Assembly 1993. Why, I am never at a loss for words! Followers of Jesus Christ should speak clearly of their loyalty and dedication to the cause of the Lord. What seems to be the problem?

Why are you so scared to be a preacher? I have worked with lots of women leaders—Phoebe, Priscilla, Mary, Junia, Tryphea, Tryphosa, Persis, and that dear woman, the mother of Rufus, who has been like a mother to me. The list goes on and on. But I digress.

If I've told you once, I've told you a thousand times. All things are possible through Christ. Where, oh where, did you get the notion that this Christian life was an easy thing? And where, pray tell, did you get the idea that you have to be good at living this life? Let me tell you, *you* are precisely the chosen ones. *You are the ones who will change the world.*

Preach it, sister. The world won't come to an end—at least not any sooner than the Lord God has ordained it. Preach it and don't be ashamed. You are in Christ; therefore Christ is in all that you do. Get busy.

Sincerely,
The Apostle Paul

Dear Mr. Apostle Paul,
Thank you very much for your prompt response. I really appreciate your encouragement. Let me try a few ideas on you before I go to Philadelphia. We Mennonites seem to talk about Jesus Christ a lot, but when it comes to putting that talk into practice, we argue and disagree. Maybe you can tell me if I'm on the right track for this ethical living.

Idea # 1: health. Why couldn't Mennonites do for the health delivery system in the 1990s what we did for the mental health institutions in the 1940s? Set up compassion centers in shopping malls, corner gas stations, and churches. Move to the places where the hurt—the children, especially—are. Dispense all the Band-Aids and aspirin necessary. Offer crutches and eyeglasses to the poor. Give dental care to the aching mouths of youth. Soothe dying AIDS victims. The time has come for a revolution of caring. That's compassion, kindness, humility, meekness, and patience.

Idea # 2: education. Our Mennonite colleges graduate many qualified teachers every year who have been trained in educationally sound teaching methods. How about a Mennonite Education Service, an "MES" that sets up mobile units around the country to supplement and complement what other dedicated teachers are doing already? Service to the people in the form of education is one of the surest ways to bring about the healing of many communities and the instilling of hope for the future. That's compassion, kindness, humility, meekness, and patience.

Idea # 3: worship. Major change! The life of the church, the work of the church will be directed by its worship. Worship cannot be reduced to a comfort zone for Christians. Worship is a time to hear the Word of God and to do it. And the people of God will change the world. The others will know us by our love.

There you have it. Changes in health care, education, and worship.

Paul, how does that sound?

Sincerely,
Dorothy, preacher

Dear Preacher:
As I stated in my letter to the Colossians, it's really quite simple. You are the beloved people that God has chosen and reconciled through Christ Jesus. No matter what your sins, you have been forgiven in Christ Jesus. Believe me, I know about that. No matter what your race or station in life, you are accepted into the body of Christ.

In some places, I hear, they are having trouble forgiving one another. Yes, living with these brothers and sisters in Christ is truly a test of faith. They can be so stubborn. Forgive as the Lord forgave you. That's exactly what I meant. Remember your own glorious release from sin.

Has someone wronged you? Do you feel that you have cut off relationships with someone? Has there been hatred among you? Has there been conflict? Has there been unresolved anger?

I'm telling you, now is the time. This is the moment when you should, in love, reach out and repair the broken relationship. This is the right time for you to claim your own forgiveness and then have the power to forgive one another.

The hate between races must end. Compassion must begin. The hate between men and women must end. Kindness must begin. The hate between employers and employees must end. Humility must begin. The hate between the rich and poor must end. Gentleness must begin.

'And for Christ's sake—enjoy yourself. Nothing I hate more than a sour-faced Christian. Sing when you get together.'

Can I be any clearer?

I'm talking about love—genuine, deep, abiding, and Christlike love. This is not some silly, wine-

induced giddy love. This is love from God through Christ Jesus. This is powerful, life-changing love. This is love that overcomes the powers and principalities of the world.

Is your love the kind that confronts evil and casts it out? Is your love the kind that says to government leaders, "You may not kill in my name"? Is it the kind of love that stands up to racist lies and says, "We are your sisters and brothers in Christ"? Is it the kind of love that destroys artificial barriers between workers and landowners? Is it the kind of love that frees laborers and children from cruel conditions and dangerous work environments? Is it the kind of love that stops the abuse and violence between women and men?

If so, that's love! I want you to be confident and bold—just as I am for the Lord.

And for Christ's sake—enjoy yourself! Nothing I hate more than a sour-faced Christian. Sing! Sing a lot! Make music when you get together with psalms and hymns.

One more thing—be a thankful people. I always give thanks for all of you who are following in the way of Christ's reconciling love. Sometimes I am amazed who it is that hears the call of Christ. To be perfectly honest, I wouldn't choose some of the scoundrels that have shown up in my church here in Rome to be church members. But God has used them to build up the household of faith, and I give thanks for their witness.

So much for this letter. Preach the good news of Jesus Christ, urging those Philadelphians to love each other and the world. Preach the good news of Jesus Christ and their hearts will be moved to peace.

Your brother in the Lord, writing this in chains,
Paul

Dorothy Nickel Friesen, Elkhart, Ind., serves as assistant dean at Associated Mennonite Biblical Seminary. This article is adapted from a sermon she preached to the adult convention at Philadelphia 93 this past summer.

'The hate between races must end. Compassion must begin. The hate between men and women must end. Kindness must begin. Hate of rich and poor must end. Gentleness must begin.'

"See, the Lord God comes with might, and his arm rules for him. . . . He shall feed his flock like a shepherd; he will gather the lambs in his arms, and carry them in his bosom."
—Isaiah 40:10-11a

Gospel Herald

Editor: J. Lorne Peachey

Assistant Editor: Cathleen Hockman

Editorial consultants: Richard A. Kauffman, Martha Kolb-Wyckoff, David W. Mann, Stuart Showalter, Diane Zaerr

Gospel Herald (ISSN 0017-2340) is published weekly, except for the third week of August and the first week of December, for the Mennonite Church by the Mennonite Publishing House. Subscription rate (in U.S. dollars): $27.50 per year; outside U.S. and Canada (air mail delivery): $47.50 per year. Group and bulk rates available. Call 1 800 245-7894.

Editorial and subscription address: *Gospel Herald,* 616 Walnut Avenue, Scottdale, PA 15683-1999. Telephone: 412 887-8500. FAX: 412 887-3111.

Second-class postage paid at Scottdale, PA 15683-1999. Lithographed in the United States. Copyright © 1993 by Mennonite Publishing House. Canadian subscriptions: second-class postage paid at Kitchener, Ont., publication mail registration no. 128562.

Gospel Herald is a member of the Associated Church Press and of Meetinghouse, an association of Mennonite and Brethren in Christ editors.

Postmaster: send form 3576 to 616 Walnut Ave., Scottdale, PA 15683-1999.

Vol. 86, No. 47: Dec. 7, 1993

Printed on recycled paper

Credits: Cover and p. 3 by Ingrid Hess, p. 11 by MCC, p. 12 by Elaine Maust, p. 15 (photo) by Emily Will, p. 15 (art) by Dynamic Graphics, p. 17 by Mennonite Health Services.

In your Aug. 31 issue, *Gospel Herald* reported that persons attending Philadelphia 93 had contributed to Mennonite World Conference in two ways—by adding designated dollars to their Assembly registrations and by giving generously through offerings while in Philadelphia.

Thank you for this support and encouragement. The Mennonite Church has not found a way to give an annual budgeted amount to Mennonite World Conference, so MWC is dependent upon persons—or here and there a congregation—remembering to send gifts for its small but ongoing operations.

Mennonite World Conference is deep into an experiment that seems faithful, but also risky. To reflect the fact that the Mennonite Church is spread around the world, and that its "engine" and inspiration is not centered in North America, MWC has moved its office to Europe, is seeking to broaden its activity to include more networking of churches, and is planning its next Assembly for Calcutta and Mennonite communities in India.

While North American Mennonites are no longer the designers of MWC activity, they are still called upon to supply a large portion of its funding (according to a formula built around each country's GNP). That fact will test the fiber of North American Mennonites' faith and generosity.

This summer's gifts certainly seem to point toward continuing support with an attitude of trust. Thank you, sincerely.

Phyllis Pellman Good
Mennonite Church representative
Mennonite World Conference
Lancaster, Pa.

I am puzzled by the clamor of letters to join the bandwagon after the publication of ***Member by Baptism, Victim by Ordination*** (Aug. 31). As a pastor, it seems to me that a vow to fulfill the duties of ministry means that I am agreeing to suffer unjustly at times. As I come into contact with hurting, wounded people—even if they are the power holders in the church—it is inevitable that at times their pain will be turned back toward me.

The apostle Paul's prayer was to allow himself to share in the fellowship of Jesus' suffering, unjust as it was. It was not to react in disbelief that he wasn't immune to it because he had entered a "holy calling."

Pain needs to be faced, healed, and the perpetrators forgiven. But the healing comes not by joining the "faddish" claim to victimization. It comes by pouring ourselves out before Jesus, our "Wounded Healer," in the presence of a qualified individual who can be the vehicle of grace and healing.

Glenn R. Kauffman
Hong Kong

I am dismayed that so many people seem to have missed the main point of your Sept. 14 issue on abortion. The church needs to move *beyond* its present discussion. Most of the letters you've printed to date condemn abortion and immorality, and then stop. *What about the rest of the problem?*

I am currently pregnant with my first child, under almost ideal circumstances: I am happily married, with supportive family and friends, financially stable, in my mid-twenties, physically and psychologically healthy, and looking forward to this baby. Even under these conditions, pregnancy has sometimes proved to be a time of anxiety, uncertainty, and discomfort.

I think about what it must be like to be pregnant and alone, or poor, or sick, or very young, or to know that the baby I carry is a result of violence committed against me. And I simply cannot bring myself to say that every woman who becomes pregnant must be forced to bear her child. More than that, I am angered that there are women who must be pregnant under these circumstances.

Where are the Mennonite voices calling for better sex education and safer, more reliable birth control methods? Where are the letters demanding more financial aid to poor families and support systems for single mothers? Why are those opposed to abortion not lining up to volunteer as foster and adoptive parents, especially for children with special needs? When will the church begin to focus on preventing the conditions that make abortion desirable, rather than on abortion itself?

It's not enough to say abortion is wrong. We have to start making better choices available.

Kristine Platt Griswold
Falls Church, Va.

I've just read about Alice in "Readers Say" (Oct. 26). Alice symbolizes hundreds of young women who daily are shown the compassionate mercy of the Lord Jesus Christ in the crisis pregnancy centers of our nation.

Would you please pray for God's protective guidance for these centers? And when you meet "Alice," have her call 1-800-848-LOVE. She will be directed to the center nearest to her and perhaps she will be able to say what another "Alice" recently said to me: "I can't believe how my life has changed since I came here."

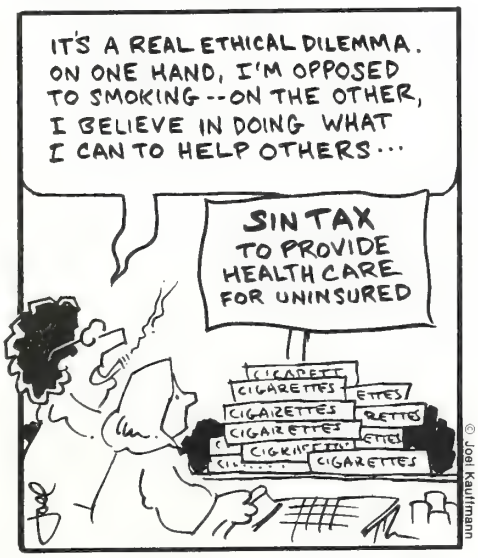
Shirley Yoder
Wellman, Iowa

It was with both sorrow and shock that I read ***When Does Justice Become Revenge?*** (Oct. 26). The sorrow comes because a classic Shakespearean text of anti-Semitism could be used, seemingly without a second thought. The shock comes because such a text appeared at all in "The Weekly Magazine of the Mennonite Church."

Certainly Peter J. Dyck is aware of the context of the Shakespearean quotation: Christian mercy is being contrasted with the "Jewish" cry for justice by Shylock. Shylock is one of the more hateful, anti-Semitic caricatures of the Elizabethan era. Yet here in the 20th century, in a church publication, Dyck essentially calls Simon Wiesenthal a Shylock.

I do not know the facts of the case concerning Jacob Luitjens; I do know that the issue of chasing Nazi collabora-

Pontius' Puddle



tors is far more complex than Dyck suggests. Is it simply "revenge" to seek out those who participated?

Jacob Luitjens is a grandfather. The Holocaust left no grandfathers and no grandchildren; they were the first to be murdered. Instead of the sound of children and elders playing, Jews are left only with an empty silence. "It is Rachel weeping for her children, refusing to be comforted for her children, because they are no more" (Jer. 31:15, *New Jerusalem Bible).*

Mitchell Brown
Wilmette, Ill.

Thank you to *Gospel Herald* and J. Daryl Byler for the *superb* reflection on mercy—***When We Enter Mercy's Revolving Door*** (Oct. 26). You speak with profound sensitivity and integrity about both personal and corporate experiences with mercy. You struck a deep chord of recognition within me, and I want to affirm the truth in what you speak.

Sara Wenger Shenk
Harrisonburg, Va.

In his letter (Oct. 12), Steven L. Mullet uses a lot of labels and clichés to try to dismiss the opinion of another reader. I could suggest he is speaking from a certain categorical viewpoint, but then I would be stooping to the same strategy.

To suggest that the editors not print the opinion of a reader is contrary to what "Readers Say" is all about. It would seem that Steven only wants written what he considers right and appropriate. That sounds like censorship to me—the very thing that "fundamentalists" have been accused of.

I believe that Christians grow in their understanding of God's Word when we share our thoughts with each other as well as when we listen carefully to others' opinions. That includes J. Otis Yoder's response as well as, "name withheld" that he refers to.

Rick Roes
Shakespeare, Ont.

Amen! to John Zimmerly's letter (Oct. 12). It demonstrated a much-needed balance between love for the sinner and God's persistent call to holiness. I would add only one point: I have found God's working in my own life and in the lives of others to be a progressive work of sanctification.

Perhaps we "in the church" find some more "blatant" sins (such as adultery, drunkenness, fornication, and homosexuality) to be particularly distasteful. But I think there is support in the Bible that God finds other less "blatant" and certainly more "acceptable" sins, such as unforgiveness (Matt. 6:15), oppression of the powerless (Mal. 3:5; James 2:1-4), pride or arrogance, which is idolatry (Rev. 21:8; Mal. 4:1), lying (Rev. 21:8), and perhaps even reading the horoscope in the daily paper (Acts 16:16-18) to be equally distasteful sins.

I have found in my own Christian walk that God often concentrated on one sin. Then when that was dealt with, God moved on to another, then to another, and then to another. There are things I think of as sin now that I would have been quick to "justify" earlier on in my Christian walk. Why would we expect that to be different for those whose sins we feel are obvious. Let God make obvious what God makes obvious—in God's time.

It is true that some of these "sinners" may be resisting the Holy Spirit's conviction regarding their sins. But are we really so sure we can distinguish a rebellious Christian from an immature Christian who is still learning? And is it our place to convict? Or to reject?

Are some of us less sinful than others? (Remember James 2:10.) I for one am not sure that either our easy tolerance of some sins or our quick and merciless condemnation of others is pleasing in the eyes of our God.

Pamela Nath
Bellefontaine, Ohio

Training Our Children in the Way They Should Go (Oct. 26). I have met many parents who have struggled with this proverb over the 40 years of my pastoral ministry. I still meet those who are struggling. Why? Could it be the point of this proverb has been missed?

One of my mentors, J. B. Smith, helped me to see another meaning. He translated the Hebrew text of this proverb this way: "Train a child in the way he should go, having first of all discovered what the child's 'gift' ('his way') is. Then do everything that is necessary to develop *that* 'gift,' whether by education, training or whatever else it may require, and when he is older they will still be exercising *that* gift."

If a child is "gifted" to be a doctor of medicine or a doctor in any other discipline, do not insist she be a teacher, farmer, banker, gardener, or whatever else it may be. That person may succumb to pressure and do what the parent thinks she "ought" to do. But she will be unhappy and do a poor job.

Any person will do an excellent job when the "job" is the fulfillment of one's "gift" for as long as the person will live. The child will become well integrated with family, church, and community—and shed an atmosphere of productivity and good will.

Kenneth G. Good
Harrisonburg, Va.

In his letter (Nov. 9) in response to the article, ***Sexual Abuse, Patriarchy, and the Gospel of Christ*** (Aug. 24), S. B. Nafziger seems to be saying there are no women mentioned in the Bible in authority positions. We must have two different Bibles. Esther was a queen who laid her life on the line for her people. Deborah was the judge of Israel. Anna was a priestess. Ruth took leadership in her role with Boaz. Proverbs tells about a virtuous woman who had a thriving business. Acts 9:36 says that Dorcas was a disciple. Phillip's daughters were prophetesses.

I also read in the Bible that men who were in authority were liars, promiscuous (David), followed idols, and said that Gentiles could not be part of the kingdom.

My Bible also says that some will be apostles, teachers, preachers, prophets, and elders. Mine doesn't say that only men possess these qualities and that women do not have any gifts other than "taking care of babies and small children."

It is time we stop seeing the Bible in segments, to make it say what we want it to. We must look at the Bible the way Jesus saw people—as persons in need of a Savior.

LaMar Shelly
Hickory, N.C.

A thousand "amens" to the Showalter-Krabill challenge: ***Our Imaginary Lines and Turf Wars Must Go*** (Nov. 2). They voice a conviction that became stronger during the nearly 20 years that I worked for churchwide agencies. Now as a pastor, I tire of the many appeals coming to the

congregation from many different agencies and institutions.

For starters, I would challenge our churchwide agencies to find ways to cooperate more closely or even "integrate" their church relations and fund-raising activities. I have heard lip-service given to such cooperation; but when budget shortfalls threatened, such cooperation seems to go by the way rather quickly. When (if?) the time comes to integrate with the General Conference Mennonite Church, I hope we don't force them to give up their unified budget for our highly competitive approach.

Lavon J. Welty
Lima, Ohio

I enjoyed the humor in ***The Top Ten Announcements***. . . (Nov. 9) especially number 7. Sorry I don't have a BMW to donate!

Berna (Swartzentruber) Schwartzentruber
Lowville, N.Y.

Celebrating a $24,000 Deficit (Nov. 9). Life in Christ can be summed up with one simple (but often difficult) truth—it's all a matter of complete trust. That childlike faith that says: Jesus, you take over; you supply my needs; you remold my personality; you are it—this is the be all and end all of life. No matter where we are in our walk with the Lord, this basic truth is what we need to let permeate our lives. Everything else will fall into place—how to spend our income, what we eat, what we wear, who we associate with—everything.

Gambling is really a lack of trust that God will supply my needs. Any addiction is lack of trust. How challenging it is to let God reveal that truth to me.

Thank you for *Gospel Herald*. I enjoy reading this magazine very much. Most of the time the articles are thought provoking and challenging. I enjoy the letters to the editors as well. And I enjoy the humor. We need to laugh at ourselves more often!

Barbara Brendau
Amherst, Ohio

Three cheers to MCC Canada for refusing to accept lottery money (***Celebrating a $24,000 Deficit,*** Nov. 9). In addition to the three reasons for not participating in the lottery, let me add a fourth—robbing the poor.

From observation of state lottery ticket sales at our local store, I believe that the less affluent and the poor buy most of the tickets and spend a much larger percentage of their income than do the rich. The state has found a way to finance its affairs on the backs of the poor. I'm glad that MCC has decided not to do the same.

John A. Hertzler
Mathews, Va.

I am a 14-year-old girl with a burden. Within the past several years, I became aware that my younger sister had been sexually molested. Since finding this out, I have gone through great pain and suffering imagining what my sister must have gone through.

Sexual abuse does not just affect the victim. It also affects those who love and care for that person. I have always felt that we are a strong Christian family, yet that does not erase the emotions that come from this situation. I have mourned with my family and have felt much anger toward the person who has hurt my sister. And I have found myself asking the question time and time again: "Why does this happen to Christian people?"

I honestly do not know the answer. I can only say that God has brought many people into our lives to help us walk through this very traumatic time.

We are continuing to deal with the pain that comes when someone you love has been sexually molested. There are days when I feel good and hopeful. Then there are times when I get scared and anxious. I never thought that we would be dealing with so much pain.

I write to assure those who have been abused that someone cares about what they are going through. They are not alone. The only way to stop this terrible injustice is to tell someone and talk about it. I know the only way to regain peace and serenity is to allow God to bring healing and forgiveness to all of our hearts.

Name withheld by request

Calling for clarity and charity in a time of cultural permissiveness and personal indulgence is like building a boat on dry land and urging people to board before a prophetic deadline. Ask Noah. The situation was similar—and so was the call. With clarity God defined the sin and with charity God provided the boat. Both were imperative. One without the other would have been either cruel or meaningless.

It's the same today. Love without definition of sin makes as much sense as boarding a boat in dry dock. And preaching from the deck without a gang plank is a senseless exercise that only declares doom.

This strange division of "labor" has come to characterize the church on issues such as homosexuality. Some are calling for love and acceptance while others are calling for repentance and righteousness. One conceals a "secret" sin, and the other reveals a "spiritual" sin (self-righteousness). Each gives attention to the sin of the other and fails to attend to their own.

The solution is obvious. Confess *your* sin, then join God in hating the sin and loving the sinner, instead of condoning the first and/or condemning the latter. That's the way God dealt with the people of Noah's day, and it is still *the* way.

Until God's call for clarity and charity is heeded, we have no message for the world. In fact, we too have missed the "boat."

Glenn Steiner
Smithville, Ohio

Gospel Herald *welcomes your letters. Send them to us at 616 Walnut Ave., Scottdale, PA 15683.*

Pontius' Puddle

From baptism with water to baptism with fire:

The voice of one who cries

John's baptism of repentance was a first step. But it did not go to the heart of the matter. Only when we are baptized with the Spirit is there planted within our beings the power of God.

by Ross T. Bender

One of the most colorful personalities to walk through the pages of the gospels is a rugged man, a rough-and-ready man, one who roamed the desert and proclaimed the imminence of the kingdom of God.

He dressed in a manner suited to his environment, his personality, and his mission. If he were living today, he would probably wear muddy cowboy boots, a greasy hat, and a leather jacket, scuffed and worn. The gospel writers describe his wardrobe as a garment of camel's hair and a leather girdle. He ate locusts and wild honey.

John the Baptist was a roughhewn man with few, if any, social graces—more at home in the desert than among the people of the towns and villages. He did not go to the synagogue as Jesus did; he was not equipped for the sophisticated theological debates which took place there. He went about in the desert, thundering the judgment of God upon wickedness and calling down fire from heaven upon the sinners.

Some scholars think that John had been living in a religious commune on the shores of the Dead Sea—the Qumran community, the group believed to have produced the Dead Sea scrolls. This Jewish sect, known as the Essenes, was a somewhat rigid group who believed that they had the only true interpretation of the Law and the Prophets. They were waiting for the Messiah to come—in fact, two Messiahs and a Prophet. They looked with contempt on other Jews, which might account for the abrupt confrontational manner in which John spoke to the Pharisees and the Sadducees: "You brood of vipers! Who warned you to flee from the wrath to come?" (Matt. 3:7).

While John might have been schooled in such a community, he seems to have left them to wander around the desert, which is where the biblical narrative first encounters him. He has clearly come to the conclusion that Jesus, his distant cousin, is the long-awaited Messiah.

And he sees himself as the one of whom Isaiah spoke when he said, "The voice of one crying out in the wilderness, 'Prepare the way of the Lord, make his paths straight' " (Mark 1:3). Isaiah was an important scripture to the Essenes—a complete text of the book, written on 17 preserved sheets of leather, was found among the Dead Sea scrolls—and it certainly was important to John.

The passage in Isa. 40:3, which John quotes, speaks of a highway in the desert, a superhighway. In Ontario there is a highway called the QEW, the Queen Elizabeth Way, which runs from Toronto to Niagara Falls. When it was first built, it was the grandest highway we had ever seen—a royal boulevard along which traffic flowed swiftly and smoothly with only the occasional traffic light to slow travelers down.

That is the kind of royal superhighway Isaiah was calling for so that God, followed by the people being delivered from exile, might travel without being slowed down by the traffic, the hills, the valleys, and the curves. And as they travel, the whole world looks on in awe and wonder and sees the glory, the victory, and the salvation of God.

As the result of John's preaching, people began asking, "Is this the Christ, the Messiah we have been expecting?"

The coming of the Messiah was not the first time God had led people out of bondage. Once before, God had laid down a highway to freedom, and God's people followed it east through the Red Sea, then north through the wilderness to the land of promise. Then the highway led the Israelites west, from Babylon to Jerusalem.

Now John visualizes a third highway. He sees in it a reference to the coming of the Messiah, who will deliver God's people from their bondage to sin and death. The prophecies of the Hebrew Scriptures were coming into fulfillment.

John is often referred to as the forerunner of Christ. Today we might call him the "advance man." His job is to announce that someone important is coming. Then he does all the necessary work to make the visit successful. That in-

in the wilderness

volves publicity, getting articles into the newspaper, putting up posters, getting on the evening news. It might involve making security arrangements, planning for food and lodging. In John's case, it involved announcing the kingdom and calling on people to repent. And it involved baptizing those who repented.

The emphasis on repentance was also that of the Essenes. That may be where John learned it. It certainly was an emphasis of the Hebrew prophets—in the light of whose writings John saw his mission. He himself was probably the last in a long line of Old Testament prophets who warned of God's judgment on sin and called the people in no uncertain terms to repent.

The practice of baptism by water, however, was not a common practice. The Jewish practice of baptizing new converts began, so far as is known, only toward the end of the first century A.D. The Essenes, however, did practice baptism by water as a rite of purification and entrance into their community. When Jesus submitted to baptism by John, he set a precedent for all those who followed him, even though we have no record that Jesus himself baptized anyone.

In a sense, however, Jesus did baptize—but not with water. John said of Jesus, "He will baptize you with the Holy Spirit and with fire" (Matt. 3:11). John's baptism was still short of the fuller, deeper significance of Christian baptism. It called for repentance, to be sure, but it was not yet the kind of repentance that went to the heart of the matter.

Only when we are baptized with the Holy Spirit is there planted within our very being the power of God who transforms us and makes all things new. Such a baptism transforms not only our outward behavior but also transforms us within. Such a baptism plants new life within us, energizes and empowers us spiritually by the resurrection power of God. Baptism with the Holy Spirit is a spiritual experience that is open to every new believer at the time that she or he confesses Jesus Christ as Savior and Lord.

At one point Jesus said to James and John, "You do not know what you are asking. Are you able to drink the cup that I drink, or to be baptized with the baptism with which I am baptized?" (Mark 10:38). Jesus was speaking of his baptism with fire, the baptism of suffering. He was about to go to the cross, to suffer and to die. Those who would be his disciples must also be prepared to suffer, and perhaps even to die for their faith.

The centuries immediately following Jesus' death and resurrection saw many Christian martyrs, as did the 16th century. The early Anabaptists understood that baptism with water would very likely turn into literal baptism with fire. Many were burned at the stake as well as thrown into the river, bound hand and foot because they had requested to be baptized with water in the name of the Lord Jesus Christ. And today there are again martyrs by the score.

As the word of John's preaching and baptizing spread, people began asking, "Can this be the Christ, the Messiah we have been expecting?" And some of them put the question to John directly, asking, "Who are you?" John, in his characteristic, straightforward manner, replied, "I am not the Christ. I am the voice of one crying in the wilderness."

John pointed to the one who was to come, the Messiah. Both spoke of the kingdom Jesus came to inaugurate.

There is no mistaking the one for the other. The contrast between them is clear enough.

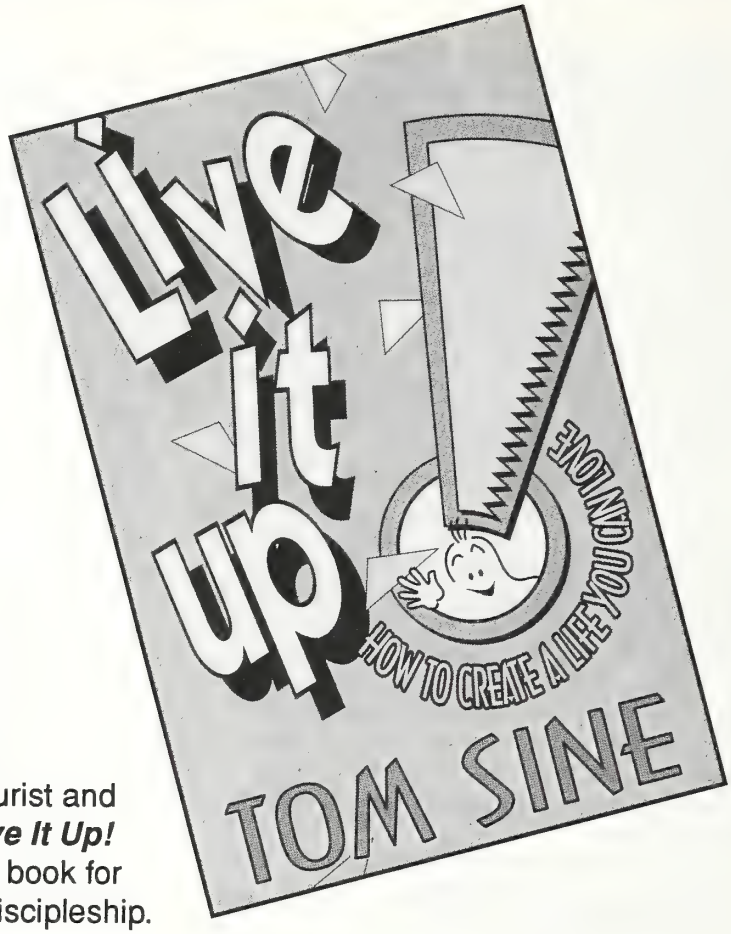
Though he pointed to the new order, John was still of the old; Jesus ushered in the new. John thundered about the judgment of God; Jesus' words and his life spoke gently of God's compassion. John's emphasis was on the law; Jesus' on God's mercy and grace. John's message was about repentance and right behavior; Jesus offered forgiveness and transformation of life. John baptized with water; Jesus baptized with the Holy Spirit and with fire.

But we are not asked to choose between Jesus and John. John pointed to the one who was to come; Jesus is the one who came. Both spoke of the kingdom which Jesus came to inaugurate.

John himself best describes his own role as he points to Jesus, the Messiah, and presents him to the world. "Behold, the Lamb of God, who takes away the sin of the world! . . . And I have seen and have borne witness that this is the Son of God" (John 1:29, 34).

Ross T. Bender is professor of Christian education and director of the Institute of Mennonite Studies at the Associated Mennonite Biblical Seminary, Elkhart, Ind.

Burning out your treads in the fast track?



Live It Up!

How to Create a Life You Can Love

Herald Press is pleased to introduce futurist and author, *Tom Sine*, and the release of ***Live It Up! How to Create a Life You Can Love***. A book for challenging your lifestyle and studying discipleship.

"Exciting, insightful, penetrating, and prophetic."
—*Myron Augsburger*, president, Christian College Consortium

"A better way to find joy and meaning in life."
—*Tony Campolo*, author and lecturer

Paper, $12.95; in Canada $16.95.

Available through your local bookstore or by calling 1 800 759-4447; in Canada call 519 746-2872 (Provident Bookstores—MC, Visa, Discover). If ordering by mail, please include 10% for shipping—minimum $2.50. Canadian customers, add 7% of total for GST.

Herald Press
Dept. GH
616 Walnut Avenue
Scottdale, PA 15683-1999

Herald Press
Dept. GH
490 Dutton Drive
Waterloo, ON N2L 6H7

Zairians struggle to survive as their country disintegrates

Kinshasa, Zaire (MCC)—"A World Bank official told us that if Zaire's economic indicators were fed into a computer, the computer's analysis would be that nobody could survive under these conditions," says Mark Sprunger, Mennonite Central Committee (MCC) Zaire country co-representative.

The situation in Zaire continues to deteriorate and Zairians, including some 100,000 Mennonites, are finding it nearly impossible to obtain food and other basic necessities.

Inflation rages out of control. "One day between 9:00 a.m. and noon the price of a bag of corn flour, the staple food, went from 4 million to 20 million Zaires," reports MCC worker Jeanne Zimmerly Jantzi. "In the morning people had enough money to buy a week's supply of flour; by noon the same amount of money bought only a day's worth."

Political instability is a major cause of Zaire's hardships. Since seizing power in 1965, President Mobutu's corrupt government has mismanaged the country's rich natural resources, and has ruthlessly hung on to power.

Several weeks ago Mobutu's government issued a new currency, adding to the country's staggering economic woes. Many shopkeepers and merchants don't know how to determine prices for their goods and services and have simply closed their businesses. Buying food is now nearly impossible.

Tensions and violence are running high. In Kinshasa, Zaire's capital, MCC workers hear gunfire every night. They assume people are trying to defend or steal food. Christopher Bowers, MCC administrative assistant in the Kinshasa MCC office, has been robbed at gunpoint twice.

While visiting another city, MCC workers Dan Jantzi and Mark Sprunger narrowly escaped being stoned by a mob who thought they were Lebanese merchants accused of hoarding food. Angela Sprunger, MCC Zaire country co-representative, reports the military threatens her with arrest and tries to extort money from her nearly every time she leaves her house in Kinshasa.

Nzash Lumeya, a Zairian Mennonite pastor, compares conditions in Zaire to the violence and injustice described in the biblical text of Habakkuk, where the prophet says, "Wherever I look there is oppression and bribery. . . ." Lumeya encourages his congregation by saying God will act and people should have faith in God's timing.

Zairians cope by selling and trading any goods or services they can. One woman told the Sprungers she sold most of her clothing. Some urban Zairians have returned to their home villages where they can more easily grow their own food.

But the hardships have exacted a physical toll. "A lot of our Zairian friends have gotten thinner," Angela Sprunger notes. Overall activity has decreased because many people cannot afford to eat every day and have no money for transportation and little energy to walk.

People have also become discouraged. Jeanne Zimmerly Jantzi says five years ago when she and her family arrived in Zaire, the typical Zairian greeting was, "It's going well." Now people say, "It's going a little."

MCCers in Zaire continue to work at village-level development projects, including tree nurseries, fish ponds, and animal care. MCC nutritionist Beate Mack encourages families to combine peanuts with other foods to create high protein dishes, especially for the many malnourished children. In Kinshasa MCCer Krista-Anne Rigalo works with Mennonites on urban gardening.

In June MCC purchased local corn and beans valued at $45,000 (U.S.) for Kinshasa families, mostly Mennonites. MCC workers later discovered some food was misappropriated by project leaders.

A young Zairian girl collects greens for her family. Most of Zairians' energy now goes toward finding food.

Despite Zaire's desperate situation, MCC is not currently planning any major relief shipments. Zaire's transportation, communications, and marketing systems have all collapsed. MCC workers say planning a food relief distribution system is impossible. They fear simply dumping food would exacerbate the corruption and violence that already terrorizes ordinary citizens.

MCC workers request prayers for their Zairian friends and ask North Americans to urge their governments not to do anything that would prop up the Mobutu regime. During the Cold War the United States viewed Mobutu as a hedge against communist-leaning African countries, and played a major role in keeping him in power. Canada was not critical of Mobutu during that time, and has recently closed its Zaire embassy.—*Pearl Sensenig*

Pilag New Testament translation completed

Formosa, Argentina (MBM)—Native translator Julio Surez beamed as Willis Horst handed him a copy of the Pilag New Testament at the annual conference of the United Evangelical Churches (UEC) Oct. 8-10.

Thanks to the efforts of Surez, fellow translator Ramon Tapiceno, and Mennonite Board of Missions (MBM) missionaries Lois and Albert Buckwalter (who recently retired), the more than 5,000 Pilag indigenous people of northern Argentina now have the complete New Testament available in their own language.

The UEC of Formosa, of which a majority of the Pilag people are now members, is a continuation of the independent UEC that came into being in the late 1950s among the Tobas with the encouragement of MBM missionaries. In a few years, this church soon grew into a multiethnic organization.

MBM missionaries Becky and Michael Wigginton, and Byrdalene and Willis Horst continue a ministry of encouragement and Bible teaching among the UEC congregations, which include the Toba, Mocov, Wich, and Pilag ethnic groups. With this latest publication, these four language groups all have the New Testament in their own native languages.

The Pilag New Testament is a valuable resource not only for Bible study and for the health of the indigenous church, but also for strengthening the self-worth of this marginalized people.
—*Willis and Byrdalene Horst*

General Board takes on peace work, schedules accountability consultation

North Newton, Kan.—Peace and justice will receive increased attention in the Mennonite Church following an action of its General Board meeting here Nov. 17-20.

The board agreed to appoint a five-person Peace and Justice Committee which will:

- guide the peace and justice ministries of the church;
- implement General Assembly statements on peace;
- serve as denominational spokespersons on peace issues to other groups;
- serve as a reference group for denominational statements and responses in times of crisis.

Appointment of the committee culminates several years of trying to find a home for denominational peace work. General Board had originally asked Mennonite Board of Congregational Ministries to take on the task.

MBCM declined, citing as its reasons lack of expertise and funds as well as a congregational rather than a denominational focus. General Board itself was reluctant to take on the task because it is programming, something the board tries not to do as it gives oversight to Mennonite Church structures and policies.

"But we are now in the peace business," moderator-elect Owen Burkholder told the board. "It's not quite programming, but it is a gathering of this concern under our wing."

Two-year funding for this new committee will come from funds generated at last summer's churchwide gathering in Philadelphia: $8,000 from offerings and $15,000 from excess revenue realized from better than expected registration.

Who is accountable to whom? But even as it set up a new structure, General Board took a hard look at current denominational structures and their accountability to each other.

Some of this came in a joint discussion of the decline of denominational structures with the General Board of the General Conference Mennonite Church, meeting at the same location (see "Boards favor integration," page 13).

The MC General Board also looked at the role and authority of the congregation, the district conference, and the denomination in relation to each other.

The question came to board attention because of congregations taking a stand on homosexuality which does not comply with the Mennonite Church position. Other churches are saying they may withdraw membership from district conferences unless these congregations are disciplined.

"In what areas (if any) do area conferences have authority in the life and practice of a congregation?" the board asked. They agreed to schedule a 24-hour consultation on the subject following their meeting next April.

Why two seminaries? Also under discussion was a report from Albert Meyer, executive secretary of the Mennonite Board of Education, on the role of seminaries in the church. At a previous meeting the General Board had asked for clarification on why the Mennonite Church is operating two seminaries.

Meyer reported that the programs of Associated Mennonite Biblical Seminary (Elkhart, Ind.) and Eastern Mennonite Seminary (Harrisonburg, Va.) are nearly identical. But he also noted that currently only 45 percent of Mennonite pastoral leadership has received their training in either of these seminaries. "The issue is not two seminaries," Meyer said. "It is calling a greater number of gifted Mennonites to prepare for ministry."

Gulf States 'poised for dramatic growth,' moderator declares

Triumph, La.—When delegates from Gulf States Mennonite Conference (GSMC) met here to conduct conference business, they also came to celebrate. Laughing, hugging, and eating gumbo set the tone for the Nov. 6 meeting at Lighthouse Fellowship.

Daryl Byler, who completed his term as moderator at the meeting, declared Gulf States Conference "poised for dramatic growth."

He pointed to the 12 percent growth in conference membership and the licensing or ordination of four pastors in the past year as evidence that God's spirit is moving the conference toward growth. "I would not be surprised if we double [in membership] in the next five years," Byler concluded.

The report of conference minister Robert Zehr has a similar tone. "1993 will be remembered as the year GSMC gave pastoral roles to Choctaw, black, and white candidates," he said. "We are ordaining leaders from the 28-38 age- group!" he added with delight.

Nine of the conference's 12 churches are participating in Operation Outreach, according to mission coordinator David Kniss. Operation Outreach, a two-year evangelism endeavor, is tailored especially for the conference and the Alabama District of the Lancaster Conference with whom the endeavor is a joint venture.

The program has already begun to challenge participants through a conference-wide study, evaluative materials, and ideas for creative outreach.

Stewardship Venture, the conference's stewardship education and fundraising endeavor, reported gifts of more than $62,000 in the past year. Giving by churches directly to the conference's budget was up almost 40 percent from last year.

Following a discussion on the conference's long-term staffing patterns, Gulf States delegates were each given 16 one-dollar bills to divide between three baskets marked "Missions and Outreach," "Nurture and Develop Leaders," and "Stewardship Education." Above, Bill Yutzy (First Mennonite, El Dorado, Ark.), Hector Urbina (Amor Viviente, New Orleans, La.), and Dave Weaver (Gulfhaven, Gulfport, Miss.) line up to cast their votes.

Lester Diller, pastor of Cornerstone Community Church in Macon, Miss., was installed as moderator at the conclusion of the event.

—*Elaine Maust*

In response the board passed a resolution calling for district conferences and MBCM's leadership office to give more attention to this call.

Other business. The board also:

• conducted an in-depth review of the work of Mennonite Mutual Aid. They learned that MMA had its best year ever in 1993. Given current growth trends, MMA will be managing more than $1 billion in assets by the year 2000.

• adopted a budget for 1994-95 of $611,285. The new budget calls for $22,939 "faith revenue" (previously referred to as "deficits").

• went on record as wanting to schedule one of its meetings in a "non-Anglo congregation" in the next three years as a way of demonstrating its commitment to working at better ethnic/racial relationships.

This meeting of the General Board was hosted by South Central Conference. It was held on the campus of Bethel College.—*J. Lorne Peachey*

Boards favor integration but at different speeds

North Newton, Kan.—When will the Mennonite Church (MC) and the General Conference Mennonite Church (GC) merge? Should they?

Members of the general boards of both groups took another step toward answering those questions when they met here Nov. 17-20 in two joint sessions. They also discussed possible integration in separate sessions.

"Go slow" were the words used to summarize the discussion of the MC General Board. After hearing cautions from some district conferences and from associate groups representing African-Americans and Native Americans, the MC board urged the Integration Exploration Committee "not to work too aggressively at developing integration models" until a decision on integration comes at a conjoint MC/GC assembly in 1995.

By contrast, the GC General Board took a straw vote showing 12 members ready to merge and four advising that integration proceed more slowly.

Both groups, however, expressed caution when it came to deciding on churchwide gatherings following a conjoint assembly in Wichita, Kan., in 1995. The MC board voted to continue the Mennonite Church two-year schedule and authorized staff to find a site for an adult/youth assembly in 1997. The GC board, representing a group that meets every three years, agreed to continue planning for 1998.

"If we went on record as wanting to meet in 1997, we would appear to assume more about integration than we should," said GC moderator Daryl Fast.

The GC board said it would be willing to wait until 1999 for a conjoint meeting should the integration vote be favorable in 1995.—*J. Lorne Peachey*

Ten years of God's faithfulness celebrated at New York convention

Bronx, N.Y.—Nearly 600 Mennonites from across New York City, Long Island, and New Jersey gathered at Fordham University Sept. 24-25 to celebrate a decade of community at the 10th annual New York City Mennonite Convention.

Participants from 18 churches and diverse ethnic backgrounds—including African-American, Caucasian, Ethiopian, Garifuna, and Hispanic—reflected on the theme, "Trusting in the Lord."

This milestone celebration marked growth in many ways, but most intensely in the sense of fellowship, noted several people present.

"This year the feeling of gratitude that 'I'm not in this battle alone because I have my brothers and sisters as support' was more pronounced than ever," said Monroe Yoder, Lancaster Conference bishop.

"Most congregations are small, so they feel isolated and alone. But when we annually get together it helps us overcome that, because when we worship together, we also learn to work together and to know each other."

Guest speaker James Offutt, part of the pastoral team of Rheba Place Fellowship, Evanston, Ill., encouraged participants to grow not only in the force of their community and fellowship, but also in trusting the faithfulness of God. He exhorted local churches not to be overwhelmed by the problems of the city, but to know God is bigger than drugs, poverty, abuse, and spiritual darkness.

In a skit, the Seventh Avenue Mennonite Church, Manhattan, depicted how they held prayer vigils on the street corner of their church where a drug dealer did business. They also created a Christian mural on the side of their building. For 18 months, no graffiti was painted over the mural, and the dealer found another location.—*Laurie L. Oswald*

Let the light of peace shine this year.

Give a lasting gift to your friends and family.

A new 24-minute video, CONCHIES: AN AMERICAN STORY OF COMMITMENT AND COURAGE honors conscientious objectors' stories and service during WWII. What COs did as an act of conscience awakened a national conscience. Their firm stance that it was wrong to participate in the military and in war left a legacy of a conscience and peace for all of us.

Let CONCHIES help you share this important story with your children and your children's children.

Mention this ad to receive CONCHIES at the special price of $24.95 (plus $3 for first class shipping).

To order CONCHIES, call Mennonite Media Ministries at 1-800-999-3534.

A Sisters & Brothers Production

At age 10, student aid fund declared a success

Elkhart, Ind. (MBCM)—In the early 1980s, the U.S. government began denying college loans and grants to young men who refused registration with the U.S. Selective Service System. Rather than letting these young men stand alone, the Mennonite Church set up a fund in 1983 to replace all such grants and loans for Mennonite nonregistrants.

This Student Aid Fund for Nonregistrants, administered by the Mennonite Board of Congregational Ministries (MBCM), is now 10 years old, and has successfully replaced all lost loans and grants for the past decade.

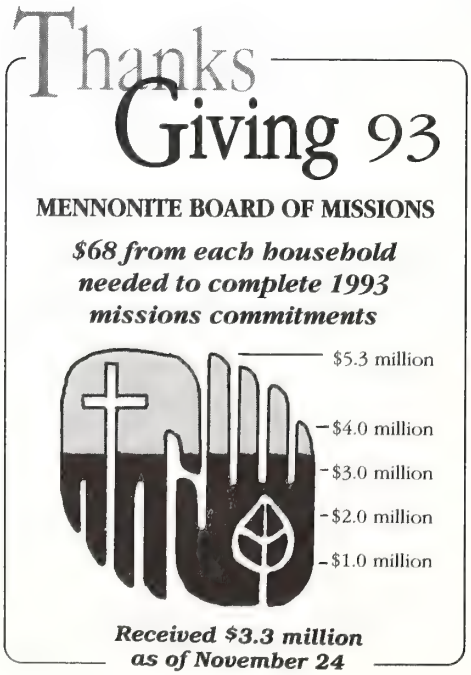
Since 1983, 28 students have received nearly $82,000 in outright grants and $193,000 in loans. Although no commitment was made that all grants would be replaced, in fact contributors to the fund have provided enough support to be able to replace all the government grants for which these students would qualify.

"This is a remarkable demonstration of solidarity," says MBCM executive secretary Everett J. Thomas, who currently administers the fund. "When these young men act on their convictions, the church stands solidly behind them and, so far, has been able to replace every dollar denied them by the government."

The number of students needing assistance in any one year has ranged from two to eight. People eligible to receive help from the fund include all nonregistrants enrolled in Mennonite colleges or seminaries as well as Mennonite church members in undergraduate studies in other-than-Mennonite institutions.

Loans are administered through Mennonite Mutual Aid, and assume a repayment schedule beginning six months following the student's exit from undergraduate studies, with a 10-year repayment schedule.

Three students, enrolled at Eastern Mennonite College and Hesston College, have requested grants totaling $10,400 and loans totaling $14,700 for the 1993-94 year.



Volunteers perform 360 eye operations in Iraq

Dahuk, Iraq (MBM)—A team of 19 medical workers, including two Mennonites, visited northern Iraq Oct. 5-14 at the request of Kurdish doctors. During 12-hour days there they performed 360 eye operations.

Paul and Carol Yoder, Harrisonburg, Va., participated in the eye surgery team sponsored by Medical Group Missions (MGM) International, the largest volunteer medical group in the world. Yoders served as mission partners with Mennonite Board of Missions and Virginia Mennonite Board of Missions.

"The only eye surgeon in the entire city of 300,000 had just retired," said Paul, an ophthalmologist in Harrisonburg. Carol, a nurse, was one of the nurses and technicians.

"Most of the people needed cataract surgery years ago, so we saw many advanced cases. A high percentage were blind in both eyes and had to be led to the operating room." The team also operated on several children who were cross-eyed.

"The hospital is only able to do emergency surgery," Paul continued. "The city has had no electricity since mid-August. So the hospital runs generators for electricity."

"The people are essentially refugees," Carol explained. "They feel dependent on the Allied consortium. They fear they will have to flee to the mountains if the Allied Forces leave. There is a sense of desperation and hopelessness."

Yoders said most of their interaction was with educated, English-speaking Kurdish doctors at the hospital. "Aside from our work, our presence meant a great deal to them," Carol said. "The idea that we came gave them a sense that someone cares. They feel they're a forgotten people, with no country and no autonomy."

Carol added that the 12 days in Iraq were a spiritual experience for her. "Working under adverse circumstances and with tight security, we had to rely on the Lord. We are often able to see God's work in retrospect, but in some cases, we were able to see God's work unfolding before our eyes.

"It's hard to know what we left behind," Carol said. "We hope we made a difference."

Yoders participate in these short-term medical missions periodically, at least once a year. They went to China in October 1992 and Mexico last June. Carol was also a member of a team that went to the Dominican Republic in March.

The medical workers come at the invitation from the country. Team members pay their airfare and a fee which covers MGM expenses.

Yoders are members of Parkview Mennonite Church in Harrisonburg.—*Phil Richard*

Smuckers receive Lark Award for NYC ministry

Gordonville, Pa.—John and Irene Smucker received the Lark Home Missions Award for more than 30 years of service in New York City at Atlantic Coast Conference's annual assembly here Oct. 22-24.

Allan Yoder of Mennonite Board of Missions presented the award which recognizes persons who "stick with it" in North American missions as did James and Rowena Lark.

The Larks planted churches from eastern Pennsylvania to Fresno, Calif., during the '50s and '60s, leaving a legacy of camping programs, vacation Bible schools, and new believers.

Like the Larks, the Smuckers have plowed new ground in God's service. While still in their early 20s they went to New York City where they pastored Friendship Community Church and raised four children in the midst of inner-city struggles.

The Smuckers left the city for four years to study and work in other areas. Later they returned at the invitation of New York City churches and Atlantic Coast Conference (ACC).

Together, Irene and John pastor the Immanuel Community Church in Bayside, a dynamic congregation with more than

MCC worker Pauline Aguilar (right) discusses the medicinal properties of an herb with Maria Salome Espinosa, a Nahuatl woman, at a November workshop on natural medicines.

20 ethnic groups represented. John is overseer of ACC's New York City District.

Following the award presentation, Mark Perry of Immanuel spoke, attributing much of the congregation's effectiveness to the Smuckers' pioneering spirit, John's visionary leadership, and Irene's ability to love and affirm.

Pastor John Rempel of Manhattan Mennonite Fellowship described the Smuckers with words like "faithfulness, tenacity, love for the city, and willingness to take risks."—*Joyce Moyer Hostetter*

Workers encourage Mexicans to rediscover herbs, local foods

Tlapa, Mexico (MCC)—Indigenous people's wealth of knowledge of local foods and plants is gradually being lost. Outsiders wanting to assist indigenous communities should attempt to strengthen the positive values of traditional ways, rather than introduce inappropriate new ideas and customs.

This philosophy guides Pauline Aguilar, a Mennonite Central Committee (MCC) worker among indigenous people in Mexico's state of Guerrero.

The nutritional well-being of indigenous and other Mexicans, for example, is being eroded by soda pop and junk food, a speaker said at a Nov. 6 workshop Aguilar helped organize here with a local women's group.

Per person, Mexicans guzzle more pop than any other people in the world, said speaker Andrea García de la Rosa. This may be due to intense advertising and the convenience of soft drinks.

She asked the 36 people present—most of whom live in impoverished communities in the mountains ringing Tlapa—to calculate how much their families spend weekly on soda. Most were stunned at the total, since family members usually buy sodas one at a time at neighborhood shops.

García de la Rosa reflected on how "development," such as the construction of new roads, can lead to poorer health for remote villages.

"Roads allow others to come in and cut down trees, take out resources. The only trucks that bring goods in are the Coca Cola and junk food trucks," she said.

"We need the wisdom of the elderly to help get us back in touch with the food available at low or no cost," Aguilar comments. She hopes to inspire women with knowledge of local plants to share recipes with neighbors.

In addition to her nutrition work, Aguilar assists area Roman Catholic priests and nuns in promoting traditional medicines.

At a Nov. 8-9 workshop in Tenango Tepexi, a remote mountain town, 83 people from nearby villages brought local herbs.

Sister Maria Elena Torres used the herbs to demonstrate the preparation of an herbal shampoo, a soap to treat skin infections, and a syrup to calm coughs and cure various respiratory illnesses.

"The exciting thing for me about these kinds of courses," says Aguilar, "is that people are again coming to see the dignity of their own plants and foods. They don't have to struggle so hard to bring in things from the city when they have their own products."—*Emily Will*

Clarence Center-Akron (N.Y.) Mennonite Church organized a benefit auction Oct. 30 in an effort to reach out into the community (as directed through the congregation's Living in Faithful Evangelism process) and aid victims of the Midwest floods.

Local businesses and individuals donated goods to be sold—including 300 pounds of potato chips from Troyer Farms. Al Bontrager and Randy Moyer of the Alden Mennonite Church volunteered their auctioneering talent to sell such things as chickens, new and antique furniture, hay, calves, and a football signed by Jim Kelly of the Buffalo Bills.

The day was cold but dry, and proceeds totaled more than $21,000 (U.S.). Mennonite Disaster Service will distribute the funds to areas of greatest need in the Midwest.
—*Linda Wideman*

From the quest stories of Luke (which include episodes such as the woman who anoints Jesus' feet, the 10 lepers, and Zacchaeus) we can learn as individuals and as congregations to walk with those who face aging, suffering, and death—to reach out to all who are on the edge.

This was the thesis of Mary H. Schertz, speaking at First Mennonite Church, Iowa City, where she led a Bible study on Oct. 31.

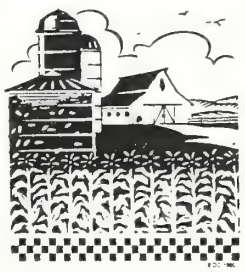
"The kind of person Jesus heals is not only one with physical needs but also needs of the spirit, and needs of recovery of relationship," said Schertz, a faculty member of Associated Mennonite Biblical Seminary, Elkhart, Ind.

In her discussion of the quest story of the thief on the cross, Schertz noted that the second thief alone, of all those surrounding Jesus' execution, understands Jesus' suffering and ministers to Jesus' deepest need. "What is needed most is not action to fix things but presence," she said.
—*Margalea Warner*

Corn harvest for Marion Albrecht, Tiskilwa, Ill., was nearly finished. But when the rock trap on his corn picker broke, he discovered four half-mile rows of dropped ears of corn.

As he pondered his dilemma, he recalled the desire of his congregation, Willow Springs Mennonite, for new signs directing visitors to the meetinghouse. Misfortune became a blessing to Willow Springs when Albrecht offered the corn to the church if they would pick it up.

On Nov. 4 a crew of 25 parents, grandparents, and children showed up to gather the missed ears of corn. It was a great frolic as toddlers and adults worked together. Some 55 bushels of the shelled corn were sold to help pay for the new church signs.
—*Dorothy Horst*



• **Emergency aid requested.** In late October a staff member of a Russian church-based relief agency made an urgent appeal to Mennonite Central Committee (MCC) for funds and relief supplies for refugees in the strife-torn Caucauses. "People there are dying of cold and hunger, and Christians in these places are doing what they can, but now their hands are empty," noted Mikhail Zhidkov, a former pastor. MCC has committed $10,000 (U.S.) in response to that appeal. Zhidkov diverted bales of comforter quilts scheduled for distribution in Russia to the strife-torn region.

• **Greencroft among top 20.** Greencroft Retirement Communities, Goshen, Ind., was listed among the top 20 continuing care retirement communities in the United States in the November issue of *New Choices for Retirement Living.* —*Mennonite Weekly Review*

• **Article included.** Samuel L. Horst, professor emeritus of history at Eastern Mennonite College, Harrisonburg, Va., has written an article for the *Encyclopedia of the Confederacy*, published this year by Simon and Schuster. Horst was invited to submit the piece because of his book, *Mennonites in the Confederacy: A Study of Civil War Pacifism* (Herald Press). The entry discusses the Mennonites concentrated in the Shenandoah Valley. Horst notes Mennonites "opposed participation in war, revolution, and slavery, all three of which were central to the Confederate cause." Many hid, fled north, or were imprisoned to avoid military service.

• **Missionary transitions:**
Ruth and Garry Denlinger, Mennonite Board of Missions workers in Israel, returned to that country Sept. 15 following a three-month North American assignment. Garry is assistant academic dean at King of Kings College in Tel Aviv-Jaffa. Their address is Box 3703, 31035 Haifa, Israel.
Jennie and Ambrosio Encarnacion of Sarasota, Fla., left Oct. 4 for the Dominican Republic where they will serve a three-year term in leadership training and church development through Eastern Mennonite Missions. Their address is Francisco Sone, #2 Alto Bella Vista, Santo Domingo, Dominican Republic.
Elizabeth and Glen Good returned from France Sept. 30 after serving 39 years in leadership training. Their address is 1121 Shenandoah St., Harrisonburg, VA 22801.
Margrit Kipfer arrived in Bolivia Nov. 1 for a three-year assignment with Mennonite Board of Missions. She will work with youth, teach, and preach in the Heroes del Chaco neighborhood in Santa Cruz. Her address is c/o Leonidas Saucedo, Casilla 3086, Santa Cruz, Bolivia.
Miriam Krantz returned to Nepal Oct. 20 after a three-month North American assignment. The Mennonite Board of Missions worker serves as a nutritionist. Her address is c/o United Mission to Nepal, PO Box 126, Kathmandu, Nepal.
Mary Jane Myers returned Nov. 17 from Manzini, Swaziland, where she served one year as an accountant under Trans World Ministries and Eastern Mennonite Missions. Her address is c/o Elmer Myers, 731 Marietta Ave., Mount Joy, PA 17552.

• **Coming events:**
Christmas peace pilgrimage, Bethlehem, Pa., Dec. 11. The 34th annual Nazareth-to-Bethlehem pilgrimage is a 10-mile Christian witness for peace. Sponsors include Mennonite Central Committee and Franconia Conference. William Callahan will speak at the closing rally. Information from 215 867-8671 or 215 867-6429.
Music/worship leaders retreat, Laurelville Mennonite Church Center, Mt. Pleasant, Pa., Jan. 14-16. Resource team includes Ken Nafziger, Jean Janzen, Marilyn Houser Hamm, Brad Lehman, Marlene Kropf, the Kidron Mennonite Bell Choir. Information from 412 423-2056.

• **New resources:**
Cassette by the Glenn Lehman family has medium range songs for family singing. Available from Harmonies Workshop, Inc., at 717 656-6226.
Holiday card asking "Where is Jesus?" is designed for congregations to use as a direct mail card at Christmas. Other items for community outreach include a 1994 desk calendar which ties into the new adult video study, "The Healing River," based on the radical discipleship found in the Sermon on the Mount. Available from Mennonite Board of Missions Media Ministries at 800 999-3534.
Mennonite Hour Singers is now available on cassette. Songs include "The Star and the Wisemen," "Beautiful Saviour," and "How Great Thou Art." Available from MBM Media Ministries at 800 999-3534.
Open Windows, Open Doors, a cassette of original folk music on peace and justice themes, is available from Jane Miller, 140 East King St., St. Paul, MN 55107.

• **Job openings:**
Building manager to do administrative and repair work for 10 New York City Mennonite Church properties with 35 apartments. Requires management experience, good interpersonal skills, basic knowledge of all building systems. Knowledge of Spanish a plus. Person needed by January 1994. Send résumé to Lowell Jantzi, 1061 Brinsmade Ave., Bronx, NY 10465.
Faculty position in early childhood and elementary education, Goshen (Ind.) College. Full-time position is for the 1994-95 academic year, with possibility of long-term employment. Doctorate in education preferred; master's degree required. Graduate study in early childhood, elementary, or special education and teaching experience in early childhood or elementary classes expected. Send résumé and three professional references to academic dean John Eby, Goshen College, Goshen, IN 46526; phone 219 535-7503.
Faculty position in education, Eastern Mennonite College, Harrisonburg, Va. Doctorate and experience in secondary education preferred. Includes advising and teaching secondary education courses, including computer and instructional technology. Position begins fall 1994. Send résumé to Lee Snyder, Interim President and Academic Dean, EMC, Harrisonburg, VA 22801-2462.

• **Change of address:**
Ken and Audrey Bechtel, from 128 Hannaford St. to 672 Milverton Blvd., Toronto, ON M4C 1X9; phone 416 421-4897.
Light and Life Christian Fellowship from 11262 Dover Rd. to 5967 S. Carr Rd., Apple Creek, OH 44606.
South Calgary Inter-Mennonite Church from 2919 8th Ave. NW to 397 55th Ave. SW, Calgary, AB T2H 0A1; phone 403 259-4879.

NEW MEMBERS

Holdeman, Wakarusa, Ind.: Erik Nunemaker and Nick Nunemaker.
Lebanon, Ore.: Brent Kauffman, Debbie Kauffman, and George Kauffman.
Maple Grove, Atglen, Pa.: Andrew Byler, Seth Byler, Jason Buckwalter, Darren Kauffman, Andrew Severin, Gary Keirn, Joey Lusby, Angie Umble, and Natalie Lantz.
Oak Grove, Smithville, Ohio: Dave and Marge Gingerich, Niels and Amy Lichti, Sonya Mateer, John and Tammy Lyons, and Phil and Norma Duerksen.
Philadelphia Cambodian, Philadelphia, Pa.: Sorn Loy, Run Nhean, Chea Chan Than, Phearak Lon, Sonia Soka Mam, Heat Soun, and Arn Houk.
Ridgeway, Harrisonburg, Va.: Mary Lou Simmons, James Ramsey, Jr., and Susan Ramsey.
Waynesboro, Va.: John Franklin Brown, Donna Ratliff Brown, Faye Bowie, Deborah Howdyshell, Deborah Kiser, Indiia Wilmott, Treasure Sucheck, and Steve Sucheck.
Yoder, Haven, Kan.: Kenneth and Fern Oswald, and Randy and Mary Lantz.

BIRTHS

Augsburger, Samuel F. and L. Beth Phillips, Bellevue, Wash., Jonathan Samuel (second child), July 24.
Bachman, Don and Carolyn Grasse, Lancaster, Pa., Amanda Mae (first child), Oct. 24.
Beck, Mark and Janelle Rufenacht, Archbold, Ohio, Travis Lynn (fourth child), Nov. 10.
Benjamin, Ian and Denise Riemenschneider, Fowler, Colo., Zachariah Bartholomew (first child), Nov. 9.
Brady, Kim, Orrville, Ohio, Joseph Clayton (first child), July 1.
Brady, Greg and Tara Young, Wooster, Ohio, Tyler Earl (first child).
Brenneman, Tony and Mary Forney, Parnell, Iowa, Benjamin Jon (first child), Nov. 2.
Brenneman, David and Tanya Wyld, Ayr, Ont., David Justin (first child), Sept. 26.
Brubaker, Kevin and Donna Boll, Mount Joy, Pa., Alexis Megan (first child), Oct. 28.

Burkholder, Glenn and Karen, Orrville, Ohio, Carl David (second child), Oct. 23.

Burkholder, Harold and Brenda Schwartz, Harper, Kan., Jeremy Matthew (second child), Nov. 3.

Chauez, Julian and Debra Thomas, Davidville, Pa., Julianna Maria (first child), Oct. 31.

Clemens, Brian and Sandra Derstine, Harleysville, Pa., Ashley Kate (second child), Nov. 8.

Emswiler, David and Diane Lazer, Broadway, Va., Benjamin Carl (second child), Nov. 2.

Evans, Steve and Diane Schimpf, Elida, Ohio, Corissa Diane (third child), Sept. 21.

Gerber, Jeremy and Brenda Miller, Dalton, Ohio, Brandon Scott (first child), Nov. 8.

Gissing, Robert "Gus" and Laureen Harder, Waterloo, Ont., Margaret Anna Harder (first child), Oct. 15.

Gluck, David and Becky, Orrville, Ohio, Eleanor (first child), Aug. 12.

Good, Dean and Rebecca Hess, Brownstown, Pa., John David (fourth child), Oct. 31.

Hange, Kevin and Wendy Kratz, Telford, Pa., Rochelle Ann (second child), Nov. 10.

Hopkins, Steve and Ruth Taft, Lebanon, Ore., Nolan Rex (first child), Oct. 22.

Horner, Lynn and Lynnette Miller, La Junta, Colo., Katrina Kay (first child), Nov. 5.

Hostetler, Ron and Kristi Bachman, LaGrange, Ind., Conner Lucille (second child), Nov. 4.

Hostetler, Jeryl and Jill Lantz, Archbold, Ohio, Tanner Alexis (first child), Oct. 31.

Johnson, Samuel and Brenda Gentry, Atglen, Pa., (twins) Bridgette Ann and Jacob Roy (fourth and fifth children), Oct. 20.

Jones, Kevin and Dee Dee Baldridge, Warsaw, Ind., Caleb Earl (third child), June 27.

Kornhaus, Jerry and Susan Troyer, Orrville, Ohio, Mitchell Wade (first child), Oct. 29.

Kropf, Khyra, Canby, Ore., Trenton Merritt (first child), Oct. 22.

Layman, Brian and Jenni Hershberger, Mio, Mich., Heather Lynn (third child), Oct. 31.

Lehman, Kevin and Geannette Kooman, Harrisonburg, Va., Dillon Gene (second child), Nov. 1.

Leichty, Mark and Ann Detweiler, Albany, Ore., Kendl Detweiler (third child), Oct. 21.

Martin, Silvanus and Kay Landis, Ephrata, Pa., Kamarie Lynn (first child), Oct. 22.

Miller, Milton and Anita Schrock, Millersburg, Ohio, Annalyn Marie (second child), Sept. 23.

Miller, Mark and Sharon Ferrette, Louisville, Ohio, Colleen Jamie (first child), Oct. 26.

Nafziger, Paul and Angie, Stratford, Ont., (twins) Sarah Jayne and Jessica Danielle (first and second children), June 15.

Ontiveros, Angel and Teresa Geiser, Orrville, Ohio, Carlos Andre (third child), Aug. 21.

Opel, Jerry and Barb Miller, Accident, Md., Adam Park (third child), Nov. 7.

Peachey, Donald and Sandra Wert, Belleville, Pa., Kendra Dawn (first child), Nov. 3.

Ross, Ronni and Daphne Miller, Wooster, Ohio, Mason Dean (second child), Oct. 20.

Schmidt, Dennis and Cindy Clarridge, Kincardine, Ont., Carley (third child), Oct. 17.

Shindyapin, Valery and Natalia, Belleville, Pa., Rebecca Valerevna (seventh child), Sept. 5.

Slough, Greg and Linda Richer, Wooster, Ohio, Patrick Lee (second child), Sept. 2.

Stauffer, Russ and Rose, Fredericktown, Ohio, Wesley Jay (second child), Oct. 25.

Stutzman, Clyde and Beth Ramseyer, Wyatt Ramseyer (eighth child), May 21.

Williams, Steve and Carmen Hershberger, Smithville, Ohio, Seth Ryan (second child), July 4.

Yoder, Kevin and Sharon Whitmer, Elkhart, Ind., Alena Rose (third child), Nov. 2.

Yoder, John L. and Martha S. Miller, Goshen, Ind., Tessa Dawn (third child), Nov. 11.

MARRIAGES

Conrad-Bryant: Sam Conrad, Smithville, Ohio (Oak Grove), and Crystle Bryant, Apple Creek, Ohio (Oak Grove), July 31, by Jim Schrag.

Corino-Hook: Ronald Corino, Wichita, Kan. (Cornerstone Fellowship), and Deborah Hook, Wichita, Kan. (Hesston), Oct. 29, by David W. Mann.

Dykast-Eck: Paul Dykast, Lebanon, Ore. (Lebanon), and Mitzi Eck, Albany, Ore., Sept. 12, by Paul Toews.

Elsass-Horrisberger: Karl Elsass, Wadsworth, Ohio, and Michelle Horrisberger, Wadsworth, Ohio (Oak Grove), Oct. 9, by Joe Ertl.

Fleming-Gerber: Robert "Rob" Fleming and Patricia Gerber, Stratford, Ont. (Avon), Sept. 18, by Gary Horst.

Frey-Reynolds: John Frey, Elkhart, Ind. (Yellow Creek), and Andree Reynolds, Elkhart, Ind., Oct. 23, by Wes Bontreger.

Gochnauer-Hostetler: Jeff Gochnauer, Dalton, Ohio, and Sherri Hostetler, Smithville, Ohio (Oak Grove), Sept. 18, by Sher Speigle.

Mateer-Lemaitre: Elmo Mateer, Wooster, Ohio (Oak Grove), and Debbie Lemaitre, Orrville, Ohio, Oct. 18.

Miller-Blosser: Jay Miller, Applecreek, Ohio (Smithville), and Herma Blosser, Louisville, Ohio (Stoner Heights), Aug. 28, by Gerry J. Vandeworp.

Singenstreu-Keener: Tim Singenstreu, Canton, Ohio (Quaker), and Loretta Keener, Smithville, Ohio (Salem), May 15, by Mike Singenstreu.

Wengerd-Roth: Douglas Wengerd, Kouts, Ind., and Jennifer Roth, Killbuck, Ohio, Oct. 16, by Bob and Enid Schloneger.

Board chairs receive training. *Reedley, Calif. (MHS)* —Randy Springer (left), chair of Lebanon (Ore.) Community Hospital, talks with Nevin Kraybill, chair of Philhaven (Mt. Gretna, Pa.) board of directors, during a break in a special workshop on board leadership. Some 19 board chairs, vice-chairs, and chair-elects participated in the Oct. 2 event, sponsored by Mennonite Health Services (MHS) at Kings View Work Experience Center here. Workshop leader Chet Raber, Lancaster, Pa., introduced specific tools for use by the board chairs.

DEATHS

Berkey, Jennifer Jean, 14, Lebanon, Ore. Born: May 10, 1979, Albany, Ore., to Michael and Cheryl Nofziger Berkey. Died: June 16, 1993, Lebanon, Ore. Survivors—parents; grandparents: Mervin and Iris Berkey, and Al and Marjorie Nofziger; brother and sister: Jesse, Breanne. Funeral: June 19, Lebanon Mennonite Church, by Leo Schlegel, Paul Toews, and Brent Kauffman. Burial: Lebanon IOOF Cemetery.

Blough, Vernon I., 70, Boswell, Pa. Born: Nov. 25, 1922, Conemaugh Twp., Pa., to Uriah and Maggie Thomas Blough. Died: Oct. 22, 1993, Johnstown, Pa., of a stroke. Survivors—sisters: Naomi, Nellie Mae Cochran. Predeceased by: Esther N. Blough (wife). Funeral and burial: Oct. 24, Thomas Mennonite Church, by Homer Schrock, Donald Speigle, and Aldus Wingard.

Brubacher, Leah Bauman, 79, Elmira, Ont. Born: Jan. 12, 1914, to George and Annie Horst Bauman. Died: Oct. 20, 1993, Elmira, Ont. Survivors—daughters: Florence Frey, Alice Martin, Esther Nafziger; sister: Sarah Sherk; 10 grandchildren, one great-grandchild. Predeceased by: Tobias Brubacher (husband) and Erla Good (daughter). Funeral and burial: Oct. 23, Glen Allan Mennonite Church, by Willard Metzger.

Byer, Erle Frederick, 75, Markham, Ont. Born: Oct. 24, 1918, Markham, Ont., to Edwin and Ruth Meyer Byer. Died: Nov. 2, 1993, Markham, Ont., of cancer. Survivors—wife: Edith Shank Byer; children: David, Murray, Dan, John, Esther Miller, Mark; brother and sisters: Arthur, Evelyn Burkholder, Edith Hunsberger, Helen Hochstetler; 12 grandchildren. Funeral and burial: Nov. 6, Wideman Mennonite Church, by Lawrence Burkholder.

Cassel, Wellington Nace, 98, Souderton, Pa. Born: Aug. 19, 1895, Towamencin Twp., Pa. to Frank and Maggie Nace Cassel. Died: Nov. 8, 1993, Souderton, Pa. Survivors—wife: Frances Krupp Cassel; brother: Paul N. Predeceased by: Mary Krupp Cassel (first wife). Funeral: Nov. 12, Souderton Mennonite Church, by Gerald A. Clemmer and Steven C. Nyce. Burial: Franconia Mennonite Church Cemetery.

Ebersole, Jacob W., 83, Mount Joy, Pa. Born: April 1910, East Hempfield Twp., Pa. Died: Nov. 8, 1993, Mount Joy, Pa., of cancer. Survivors—wife: Anna Mary Ebersole; sons: John, Robert; sister: Esther; 5 grandchildren, 8 great-grandchildren. Funeral and burial: Nov. 11, Erisman Mennonite Church, by Eric Henderson, Andrew Miller, and Norman Shenk.

Frederick, George Arthur, 74. Born: June 25, 1919, Harleysville, Pa., to N. Clayton and Martha Metz Frederick. Died: Sept. 29, 1993, Kutztown, Pa, of coronary atherosclerosis. Survivors—children: George, Jr., Martha Frey, Linda Reinert, Steven D., Michael Jay; brothers and sisters: Anna Steinhauer, J. Mark, Jacob W., Rebecca F., Isaac L., Paul N., David L.; 15 grandchildren, 7 great-grandchildren. Predeceased by: Mary E. Benner Frederick (wife) and Irvin L. (son). Congregational membership: Living Word Mennonite Church. Funeral: Oct. 2, Ludwig Funeral Home, by Jacob W. Frederick and Isaac L. Frederick. Burial: Topton Union Cemetery.

Ruth D. Detweiler and John C. Wenger, April 3, 1937

"In his autobiography, we have J.C. the storyteller at his best as he weaves together the various strands of his own life pilgrimage."

— Ross T. Bender, Associated Mennonite Biblical Seminaries

J.C.
A Life Sketch
John C. Wenger

An 80-page, 300-copy, limited edition hardback book with photos and large print. A gift that is generous to the Historical Committee, to a friend, to J.C., and to yourself. It is sent to you with a contribution of $100.

Write to: Historical Committee of the Mennonite Church, 1700 South Main Street, Goshen, IN 46526 Or call: 219 535-7477

Geiger, Flossie Belle Witmer, 87, Kitchener, Ont. Born: June 11, 1906, Plattsville, Ont., to Ed and Lavina Hallman Witmer. Died: Sept. 28, 1993, Kitchener, Ont., of congestive heart failure. Survivors—children: Lorraine Brubacher, Edward, Richard; brothers and sisters: Beulah Schneider, Ethel Weber, Leonard Witmer, Violet Manske, Clifford Witmer, Barbara Cook; 12 grandchildren, 15 great-grandchildren. Predeceased by: Herman Geiger (husband). Funeral: Oct. 1, Stirling Avenue Mennonite Church, by David T. Martin. Burial: Memorial Gardens, Guelph, Ont.

Good, Viola M., 86, Goshen, Ind. Born: June 13, 1907, Woolwich Twp., Ont., to Henry and Mary Martin Good. Died: Sept. 24, 1993, Simcoe, Ont. Survivors—brothers and sisters: Milton R., Harold, Edna Ruibal, Erma Collier, Vera. Funeral and burial: Sept. 27, Erb Street Mennonite Church, by Doug Snyder.

Grove, Ruth Virginia Yoder, 75, Lyndhurst, Va. Born: Feb. 5, 1918, Waynesboro, Va., to Levi Staley and Hettie Anna Harshbarger Yoder. Died: Oct. 15, 1993, Waynesboro, Va. Survivors—husband: Enos I. Grove; children: Lowell, Ivan, Edward, Luci Cline; brothers and sisters: Paul, Titus, Rubin, Melvin, and Mabel Yoder, Esther Brunk, Anna Weaver; 5 grandchildren. Memorial service: Oct. 24, Lynside Mennonite Church, by Vance Brydge, Eldon Brydge, and Alvin Graber. Burial: Oct. 16, Augusta Memorial Park.

Jantzi, Peter, Sr., 86, Alden, New York. Born: May 9, 1907, Tavistock, Ont., to Michael and Barbara Gerber Jantzi. Died: Oct. 17, 1993, Florida. Survivors—children: Margaret Foth, Aaron, Harold, Annamae Hostetler, Peter, Jr., C. Earl; brothers and sisters: Annie, Christian, Valentine, Veronica, Benjamin, Christina Erb; 14 grandchildren, 9 great-grandchildren. Predeceased by: Elizabeth Helmuth Jantzi (wife). Funeral: Oct. 23, Clarence Center-Akron Mennonite Church, by Howard S. Bauman and Roy Walls. Burial: Good Cemetery.

Jennings, Dean G., 81, Sterling, Ill. Born: Nov. 23, 1911, Flora, N.D., to Ray and Helma Moline Jennings. Died: Oct. 23, 1993, Prophetstown, Ill. Survivors—wife: Janet Meling Jennings; daughter: Diane Smith; brother: Dale; one grandchild. Funeral: Nov. 27, Science Ridge Mennonite Church, by Roy S. Kaufman. Burial: Riverside Cemetery.

Jibben, Clifford E., 80, Morton, Ill. Born: July 25, 1913, Green Valley, Ill., to George J. and Irene Bartle Jibben. Died: Nov. 17, 1993, Morton, Ill. Survivors—wife: Dorothy Smith Jibben; children: Michael, Karen Viemont; sister: Geneva Schuttler; 7 grandchildren, 3 great-grandchildren. Predeceased by: Kay (daughter). Funeral: Nov. 20, First Mennonite Church of Morton, by Glen A. and Thelma Horner. Burial: Green Valley Cemetery.

Kelly, Mozelle Flournoy, 83, Cleveland, Ohio. Born: Sept. 9, 1910, Monticello, Ga., to Samuel and Georgia Flournoy. Died: Nov. 4, 1993, Cleveland, Ohio. Survivors—husband: Echoel Kelly; sons: Curtis C., John S.; 3 grandchildren, 4 great-grandchildren. Funeral: Nov. 9, Lee Heights Community Church, by Robin Miller, Vern Miller, and Richard Henderson. Burial: Evergreen Memorial Park Cemetery.

King, Floyd E., 81, West Liberty, Ohio. Born: Aug. 31, 1912, Union Twp., Ohio, to Christian and Clara Miller King. Died: Oct. 30, 1993, West Liberty, Ohio. Survivors—wife: Naomi Hartzler King; children: Floyd Edward, Ron, Rosalee Readout, Sharyn Yoder, Vera Buehler, Sherlyn Wyse, Brenda Tennant; brother: Wilson; 20 grandchildren, 15 great-grandchildren. Congregational membership: Oak Grove Mennonite Church. Funeral: Nov. 2, Kauffman Funeral Home, by Ben Eberly. Burial: Fairview Cemetery.

Lefever, Roy H., 76, Leola, Pa. Born: July 18, 1917, Lancaster County, Pa., to Frank and Phoebe High Lefever. Died: Nov. 6, 1993, Lancaster, Pa., of cancer. Survivors—wife: Anna Mary Kreider Lefever; children: Jay, Janet L. Mateer; sisters: Edna, Ruth Dagen; 3 grandchildren. Funeral and burial: Nov. 9, Stumptown Mennonite Church, by Chester Kurtz, John Leaman, and Luke Nolt.

Martin, Mamie Yoder, 98, Columbiana, Ohio. Born: Aug. 24, 1895, North Lima, Ohio, to John L. and Mary Nold Yoder. Died: Oct. 29, 1993, Salem, Ohio. Survivors—son: Ernest D.; foster daughter: Leona Saxton Diener; brother: Elmer J.; 3 grandchildren, 7 great-grandchildren, 3 foster grandchildren. Prede-

ceased by: Daniel C. Martin (husband). Funeral and burial: Nov. 1, Midway Mennonite Church, by Larry Rohrer.

Martin, Viola Lichty, 82, Elmira, Ont. Born: Aug. 18, 1911, to John and Susannah Lichty. Died: Aug. 21, 1993, Elmira, Ont. Survivors—husband: Israel C. Martin; children: Clifford, Lorne, Beulah Bennet; 5 grandchildren, 2 great-grandchildren. Funeral and burial: Aug. 24, Elmira Mennonite Church, by Dale E. Bauman.

Metz, Abram G., 85, Souderton, Pa. Born: Nov. 15, 1907, Mainland, Pa., to Abram and Flora Godshall Metz. Died: Oct. 11, 1993, Sellersville, Pa., of heart failure. Survivors—wife: Florence Reinford Metz; children: Ada Swartley, Ruth Lapp, Audrey, Abram, Jr., Floyd; brothers and sister: Henry, Walton, Mamie Beidler; 16 grandchildren, 8 great-grandchildren. Predeceased by: Eva Alderfer Metz (first wife). Funeral: Oct. 15, Franconia Mennonite Church, by Stanley Godshall, Richard Moyer, and Charles Ness. Burial: Perkiomenville Mennonite Cemetery.

He was a founder of the Perkiomenville Mennonite Church, where he was ordained in 1944 and served for 40 years.

Myers, Jesse F., 74, Souderton, Pa. Born: March 5, 1919, Doylestown Twp., Pa., to Daniel and Edith Fly Myers. Died: Nov. 2, 1993, Sellersville, Pa., of lung cancer. Survivors—wife: Rachel Moyer Myers; sons: Terry J., Barry W.; sisters: Laura Moyer, Jane Siegfried; 2 grandchildren, 4 great-grandchildren. Funeral and burial: Nov. 6, Blooming Glen Mennonite Church, by Truman H. Brunk, David A. Stevens, and Joseph Haines.

Reesor, David H., 67, Stouffville, Ont. Born: Jan. 2, 1926, Markham, Ont., to Joseph and Lydia Weber Reesor. Died: Nov. 11, 1993, Markham, Ont., of heart failure. Survivors—wife: Mary Borntrager Reesor; children: Steven, Donald, Anne Beare; brothers and sisters: Mary, Lewis, Martha Hartzler, Annie McDowell, Eva Burkholder, John, Esther Saito, Ruth Hunsberger; 6 grandchildren. Predeceased by: Kevin (son). Funeral and burial: Nov. 14, Wideman Mennonite Church, by Lawrence Burkholder.

Richer, Lester Dale, 82, Wauseon, Ohio. Born: Sept. 5, 1911, Grabill, Ind., to David and Ida Sauder Richer. Died: Nov. 8, 1993, Wauseon, Ohio. Survivors—children: Gene, Allen, Richard, Marilyn Schrock; brothers and sister: Lawrence, Ora, Beulah Zimmerman; 14 grandchildren, 3 great-grandchildren. Predeceased by: Letha Short Richer (wife). Funeral: Nov. 11, North Clinton Mennonite Church, by Jim Roynon and Roy Bucher. Burial: Pettisville Cemetery.

Robertson, Bessie Snead, 82, Lyndhurst, Va. Born: Oct. 28, 1911, Montebello, Va., to Marshall Thomas and Sophronia Fitzgerald Snead. Died: Nov. 2, 1993, Charlottesville, Va. Survivors—children: Lewis, Marvin, Carroll, Audrey Hite, Paula Lang, Patricia Martin, Phyllis Grove; sisters: Martha Good, Evelyn Brisindine; 16 grandchildren, 15 great-grandchildren. Predeceased by: William I. Robertson (husband). Funeral: Nov. 5, Lynside Mennonite Church, by Alvin Graber and Vance Brydge. Burial: Augusta Memorial Park.

Shaffer, Gladys V. Thomas, 92, Boswell, Pa. Born: Aug. 15, 1901, Conemaugh Twp., Pa., to Silas and Lydia Howard Thomas. Died: Oct. 2, 1993, Davidsville, Pa., of congestive heart failure. Survivors—children: Grace Weaver, Richard Blaine; 2 grandchildren, 2 great-grandchildren. Predeceased by: Clarence L. Shaffer (husband) and Esther N. Blough (daughter). Funeral and burial: Oct. 5, Thomas Mennonite Church, by Homer Schrock and Aldus Wingard.

Shoemaker, Orval L., 78, Hesston, Kan. Born: Oct. 23, 1915, Dakota, Ill., to Arthur C. and Louisa Engle Shoemaker. Died: Nov. 4, 1993, Hesston, Kan., of myelofibrosis. Survivors—wife: Verna Springer Shoemaker; daughter: Ruby Brown; brothers and sister: Eugene, Don, Kenneth, Mildred Drudge; one grandchild. Funeral: Nov. 8, Hesston Mennonite Church, by David Mann and Paul Friesen. Burial: East Lawn Cemetery.

Short, Oakley W., 78, Stryker, Ohio. Born: Aug. 5, 1915, Archbold, Ohio, to Peter J. and Clara Eicher Short. Died: Oct. 27, 1993, Stryker, Ohio. Survivors—wife: Marjorie Rupp Short; children: Rex, Jerry, Jane Burkholder; 12 grandchildren. Funeral and burial: Oct. 27, Lockport Mennonite Church, by Allen Rutter, James Goreneweg, and Walter Stuckey.

Showalter, Susanna C., 89, Burbank, Calif. Born: March 14, 1904, Lima, Ohio, to Joseph and Emma Brenneman Heatwole. Died: Nov. 4, 1993, Tujunga, Calif. Survivors—children: Carol, June Erisman, Don, Sharon Welty; sister: Mary Stalter; 13 grandchildren,10 great-grandchildren. Predeceased by: Elmo F. Showalter (husband) and Bruce (son). Funeral and burial: Nov. 10, Forest Lawn Memorial Park, by John MacArthur.

Stauffer, Allen B., 40, Middletown, Pa. Born: Feb. 24, 1953, Harrisburg, Pa., to Donald and Doris Mann Stauffer. Died: Oct. 20, 1993, Middletown, Pa., of cancer. Survivors—brothers: James, David. Congregational membership: Goods Mennonite Church. Funeral: Oct. 23, Frank E. Matinchek Funeral Home, by Nelson Bechtold and Marvin Beachy. Burial: Hillsdale Cemetery.

Swartzendruber, Omar W., 97. Born: Aug. 15, 1896, Clarion, Iowa, to Shem and Nancy Marner Swartzendruber. Died: Nov. 3, 1993, Troy, Ohio. Survivors—children: Ruth Leichty Schlatter, Anna Martin Kauffman, O. Edward, Earl L., Elwood D.; brother: Herbert; 26 grandchildren, 48 great-grandchildren. Predeceased by: Ruth Mumford Swartzendruber (second wife), Glenora Peden Swartzendruber (first wife), Paul and Ronald G. (sons). Funeral: Nov. 6, Huber Mennonite Church, by Paul Conrad. Burial: Oak Grove Cemetery.

Troyer, Howard, 66, Goshen, Ind. Born: Sept. 11, 1926, Goshen, Ind., to Sam and Sarah Troyer. Died: Sept. 10, 1993, Middlebury, Ind., of a stroke. Survivors—children: Larry, Jerry, Stanley; brothers and sisters: Al, Floyd, Sam, Jr., Ora, Elroy, Ada Steury, Ida Riegsecker, Edith Herschberger; 6 grandchildren. Funeral: Sept. 12, Mount Joy Mennonite Church, by Ben Shirk and Eli Smucker. Burial: Thomas Cemetery.

Yoder, Annie M. Byler, 92, Belleville, Pa. Born: Feb. 8, 1901, Belleville, Pa., to Benjamin L. and Sarah B. Swarey Byler. Died: Nov. 2, 1993, Lewistown, Pa. Survivors—children: Lewis B., Martha, Joshua D., Gideon L.; brother: David H.; 9 grandchildren, 7 great-grandchildren. Predeceased by: Jesse J. Yoder (husband). Funeral and burial: Nov. 5, Locust Grove Mennonite Church, by Max Zook, Guy Rocker, Erie Renno, and Chester Yoder.

Correction: Vernon L. Yoder (Nov. 9 *Gospel Herald*) is survived by three sons: Wilford, Elwood, and Norman.

CALENDAR

African-American Mennonite Association board meeting, Miami, Fla., Dec. 9-11

Associated Mennonite Biblical Seminary interterm, Elkhart, Ind., Jan. 10-21

Consultation on men working with women to end violence against women, Mt. Pleasant, Pa., Jan. 11-14

Eastern Mennonite College & Seminary School for Leadership Training, Harrisonburg, Va., Jan. 17-20

Associated Mennonite Biblical Seminary pastors' week, Elkhart, Ind., Jan. 24-27

Goshen College board of overseers meeting, Goshen, Ind., Jan. 27-29

Winter Term at ...
Cornerstone Bible College

Jan. 4 – Feb. 10, 1994
Registration deadline is Dec. 20, 1993

Biblical Counseling *#402*
Anointed Preaching *#403*
Care Evangelism *#106*

Call or write today!
Cornerstone Bible College
P.O. Box 638
Broadway, VA 22815
(703) 896-1325

**********CAR-RT-SORT** CR-23
390200 51H S118 296
MENNONITE BIBLICAL SEMINARY
LIBRARY
3003 BENHAM AVE
ELKHART IN 46517-1947

THE LAST WORD

Warning: possible mess ahead

"Kingdom work is sometimes messy work," Donella Clemens, the Mennonite Church's new moderator, said in opening this fall's session of the General Board (see story page 12). She predicted an especially messy next two years as the church grapples with tough issues. "We likely won't be able to tie up all the loose ends as we'd like," Donella said.

That may be especially true of the possible merger between the Mennonite Church (MC) and the General Conference Mennonite Church (GC). What's emerging seems to be confusion and mixed signals about integration, as we've come to call it. That confusion was evident during the board sessions themselves.

For example, delegates from Ontario spoke enthusiastically about the merger that has already taken place in their area. Others from the West Coast reported that on July 1, 1994, the Pacific District (GC) will merge with the Pacific Coast and Southwest conferences (both MC), forming two new groups divided by the Oregon-California border.

The MCEC from Ontario along with the new Pacific Northwest and Pacific Southwest conferences voice their hope that all MCs and GCs will merge soon. It would make their church life much simpler.

That's not the sentiment of all GC districts and MC conferences, however. On the MC side, various voices urge caution. While integration may be inevitable, to push it now will do more harm than good. At the General Board meeting that sentiment came from North Central, Northwest, Franklin, Franconia, and Iowa-Nebraska conferences with delegates from other conferences nodding in agreement.

Talk about confusion!

Even the interpretation of statistics only adds to that confusion. At a joint session of the MC and the GC general boards, members heard preliminary statistics to a response form developed by the Integration Exploration Committee. With two weeks to go until the deadline, only 70 MC congregations (6%) and 15 GC congregations (4%) had sent in responses.

"The number of responses is as important as what they say," said one GC board member, implying no response is a no vote. "But churches may not be responding because they're ready to integrate," said another.

Talk about mixed signals!

The work hasn't been easy for the Integration Exploration Committee. Vern Preheim, GC general secretary and member of the committee, told both general boards: "People keep telling us they can't decide on integration without seeing a model. But as soon as we develop one, others accuse us of pushing rather than exploring integration."

What is this thing called integration? Is it, as some believe, a move of God's Spirit to take a new, revitalized church into the 21st century? Or is it, as others charge, bureaucratic maneuvering to preserve structures and jobs when support for both denominations is at an all-time low?

I can't speak for the GCs. But I do know we MCs have developed a bad habit. It's waiting to see which way the wind blows, which way the majority leans before committing ourselves. Even worse is waiting for a decision and *then* speaking our minds, especially when we don't agree.

We can't afford to do so on the issue of integration. There's too much at stake: our relation with a sister Mennonite group, our vision for the future, our relevance to our world, our response to a possible call from God.

Is integration a call from God? The Integration Exploration Committee and the general boards of both groups genuinely want to know what we "in the pews" think. There's no hidden agenda that I can determine. If we believe this is not a grassroots movement spurred on by the Spirit, they want to know. If it is a word from the Lord, they need to hear that too.

It's not too late to make our opinions known. Integration Exploration Committee members say they won't tabulate the results of their response form until January. That gives more of us time to hunt up the integration packet (every congregation received one), study the contents (99 pages long), and register our response.

Is integration a vision for the future? Now is the time to speak. To fail to do will only make kingdom work messier when it comes to deciding on integration in 1995.—*jlp*

ASSOCIATED MENNONITE BIBLICAL SEMINARIES
ELKHART LIBRARY
DEC 14 '93

December 14, 1993

Gospel Herald

THE WEEKLY MAGAZINE OF THE MENNONITE CHURCH

Carmen Chiles, member of the Locust Grove Mennonite School, Smoketown, Pa., handbell choir playing at Philadelphia 93: cooperation not competition is the game in the church—and in the kingdom of God.

Elizabeth of the second string

While we want the best in our Christmas celebrations, it is the secondary players who are often most like us—and from whom we can learn the best.

by Anne Stuckey

There's something about the Christmas season that demands the best. "Brightest and best of the stars of the morning," we sing in what must be the best Sunday school program ever. We put on the brightest spirit when we greet friends. Our home festivities should be the best ever this year, and the people who participate should be the cheeriest.

Even in the Christmas story we gravitate toward those who are the brightest and best. We spend little time talking about Zechariah and his crucial faith struggle, or John the Baptist who dressed rather strangely, or even Elizabeth.

Yet these second string players of the Christmas story are perhaps more like us and have more in common with our everyday reality than we would want to admit.

We live with a sense that if you aren't at the top, a visible and important player, then you have failed—or at least you haven't quite made it. And people who continually do behind-the-scenes jobs, or who have chosen to be a team player rather than a star, often bow their heads

ALSO IN THIS ISSUE

The incarnation tells us God wants to be our friend 5

The soldiers are coming to the manger, and their swords are drawn 6

Haitians divided on continued sanctions 9

'Business as usual' not good enough, MEDA hears 10

Today many in the church continue to choose to work alongside others and not to be front and center. Can we affirm them in the roles they have chosen?

and demean their positions. I have heard people say, "I am only an elder"—as if that is somehow not quite as good as being a pastor.

But competition is not the name of the game within the church—nor within the kingdom of God. We have a good example of this spirit during this season: Elizabeth.

Elizabeth must have felt terribly alone. For years she had no child, a serious disgrace in her time. Then she finally became pregnant long after the other women her age were done having children. Her husband couldn't talk with her when it happened. And all the attention seemed to be on him and her cousin, Mary.

When we read the biblical account of the birth of John the Baptist, it sounds more like Zechariah's story than Elizabeth's. We hear about Zechariah's doubt and remember how he couldn't speak until after the baby was born. Then the focus of the story quickly shifts to Mary and her encounter with the angel Gabriel.

But Elizabeth has a story of her own. Even though she seems to be the consummate second string player, Elizabeth has much to teach us—about patience, faith, and contentment in the midst of incredible experiences.

Patience. Elizabeth had waited and waited and waited for a child. She had done everything she knew how to do to ensure being in good standing with God in the hopes that God would send her a baby.

She was from the right family and she married a man from the right family—the priestly family of Aaron. Luke 1:5-6 notes that Elizabeth observed all the commandments and regulations blamelessly. Yet no child appeared. And she was getting old.

But she continued to pray. And waited.

Even after Elizabeth found herself to be expecting a child, she again waited before she went out and made the news known. It would have been so easy for her to want to shout from the rooftop of her house that finally she was going to have a child. At least she could have let her family know.

But she didn't. Instead, she hid herself away for five months, not needing to vindicate herself and her barrenness by rushing out and telling everyone as soon as she knew. Her cousin Mary didn't even know about Elizabeth's pregnancy until the angel told her—and at that point Elizabeth was six months along.

Elizabeth knew how to wait.

Faith. Elizabeth was full of faith—and in this area she shines much more brightly than Zechariah. When she learns about the child growing in her womb, her response is one of great joy and thankfulness to God: "The Lord has done this for me. . . . In these days he has shown his favor and taken away my disgrace among the people" (1:25).

She does not laugh like Sarah did when she heard she was going to have a child in her old age. She does not ask for further signs to confirm the message like Zechariah does. Instead, Elizabeth simply believes.

But it must have been a lonely faith walk for her. Zechariah couldn't talk and it's possible that he was also deaf. A reference to people using signs to communicate with him (1:62) indicates he couldn't hear, and the word for mute can mean both unable to hear and unable to speak. All these communication problems must have added stress to Elizabeth's life.

Then on top of that, she had to be the one to announce the baby's name at the time of circumcision. The relatives who had gathered for the ceremony assumed that the name would come from within the family. And the name which he had been given by the angel was sure to raise questions. Yet Zechariah still couldn't talk.

So Elizabeth got up and made the announcement herself: His name is John, "God is gracious." That took a lot of courage and faith in a God who had made this miracle come to pass. But God carried her through.

Contentment. Perhaps the most admirable quality Elizabeth models, however, is her contentment. Obviously her circumstances weren't ideal for having her first child. Yet she doesn't say, "This is nice, God, but couldn't you have done this 40 years ago?" We hear no complaints.

Equally impressive is the grace and contentment which Elizabeth exhibits in her interactions with her young cousin.

Yes, Elizabeth was promised a son who was going to be very influential in bringing his peo-

ple back to God—but Mary was going to give birth to the Lord himself. Mary, this little mite of a teenager, unmarried, unproven, was going to get all the attention. Elizabeth was always going to be second string—and so was her son.

Yet we see no jealousy in Elizabeth whatsoever—nor the slightest hint of bitterness between the two women. When Mary appears on the doorstep, Elizabeth doesn't call attention to herself but proclaims her cousin blessed among women. Elizabeth was contented with her life.

I know there are those who will read this as a call to submission for women. Not so! Elizabeth *chose* to be contented. She does not even desire to compete with Mary. She was not put down nor held submissive in her secondary role. She was not abused nor did she have such low self-esteem that she believed she couldn't do better or be better. And we don't read that God called her to this task because she was a greater sinner than Mary or somehow inferior.

Today there continues to be many in the church who prefer to work alongside others rather than being front and center. These men and women have discovered by choice and not by default the less stressful joy of being second string. To many, being the brightest and the best, and having power and recognition, has its own set of demands which may sometimes cost too much.

So instead of assuming that the plums are top positions and glory, can we not be more affirming of the roles which all have chosen? Can we believe that individuals in all these roles are being faithful to God? In Mary and Elizabeth we are given a glimpse of a warm and supporting relationship between two women. There are no winners and losers here. Both are winners.

Elizabeth doesn't attract the most attention in these stories of promise and birth, but she is a star in her own right. She is the one who shows faith when her husband has doubts. She is the patient one, waiting for the right time to announce the impending birth of her child—the one who was going to prepare the way for the Messiah. And Elizabeth is the one who is contented in all these things.

May we all be so contented, faithful, and patient, especially in this Christmas season.

Anne Stuckey is Minister of Congregational Leadership at Mennonite Board of Congregational Ministries, Elkhart, Ind. She is also on the preaching team at Salem Mennonite Church, Waldron, Mich.

Instead of assuming that the plums are top positions and glory, can we not be more affirming of the role which all have chosen? Can we believe that individuals in all these roles are being faithful to God? There are no winners and losers in God's kingdom. All are winners.

***"My soul magnifies the Lord, and my spirit rejoices in God my Savior, for he has looked with favor on the lowliness of his servant. Surely, from now on all generations will call me blessed."*—Luke 1:47-48, NRSV**

Gospel Herald

Editor: J. Lorne Peachey

Assistant Editor: Cathleen Hockman

Editorial consultants: Richard A. Kauffman, Martha Kolb-Wyckoff, David W. Mann, Stuart Showalter, Diane Zaerr

Gospel Herald (ISSN 0017-2340) is published weekly, except for the third week of August and the first week of December, for the Mennonite Church by the Mennonite Publishing House. Subscription rate (in U.S. dollars): $27.50 per year; outside U.S. and Canada (air mail delivery): $47.50 per year. Group and bulk rates available. Call 1 800 245-7894.

Editorial and subscription address: *Gospel Herald,* 616 Walnut Avenue, Scottdale, PA 15683-1999. Telephone: 412 887-8500. FAX: 412 887-3111.

Second-class postage paid at Scottdale, PA 15683-1999. Lithographed in the United States. Copyright © 1993 by Mennonite Publishing House. Canadian subscriptions: second-class postage paid at Kitchener, Ont., publication mail registration no. 128562.

Gospel Herald is a member of the Associated Church Press and of Meetinghouse, an association of Mennonite and Brethren in Christ editors.

Postmaster: send form 3576 to 616 Walnut Ave., Scottdale, PA 15683-1999.

Vol. 86, No. 48: Dec. 14, 1993

Printed on recycled paper

Credits: cover by Dale D. Gehman, pp. 2, 5, 7, 13 by Dynamic Graphics, p. 9 by Emily Will, p. 11 by Gwen Stamm, p. 13 by Lindsey Robinson.

Are We Taking a Stand or Just Standing By? (Oct. 5). I fail to see a need for the Mennonite Church to have an "official statement" on AIDS. It would seem that church bureaucracies have become so wrapped up in writing pious statements about our stand on issues that the reason for our existence is forgotten—the proclamation of the good news.

If anyone wants a challenge and opportunity to help AIDS victims who are truly in need, come to Zambia. Here the annual cost of treating an AIDS patient is $393 compared with $38,300 in the U.S. A worthwhile "statement" could be to help us here at Macha Hospital, where 35 percent of our 10,000 admissions last year were HIV positive.

Lester L. Mann, M.D.
Choma, Zambia

Was it chance, coincidence, or God speaking to me through your publication when it carried the article, ***When You Get the Call to Jury Duty***, in the issue dated the same day I received a jury summons—Oct. 26?

There were at least two reasons why I didn't want to do jury duty. First, I had many doubts. I wasn't and am still not sure this is something a follower of Christ should do. Second, I wanted to finish harvesting my corn. This only added to my confusion, because I did not want to use my beliefs as an excuse to get off to go after that corn!

In the end I was selected to serve, the charge was manslaughter, and the verdict this earthly jury reached was "not guilty."

It was a stressful week for me. It was also educational. Over and over the negative effects of alcohol could be plainly seen during the trial. My convictions on nonviolence were also reaffirmed.

I thank God I was raised in a denomination that doesn't sidestep Jesus' teaching on peace and nonviolence. I also thank you at the *Gospel Herald* for the Oct. 26 issue when I needed it.

Merle Kaufman
Wakefield, Neb.

For some time I have had the impression that you are becoming increasingly hard pressed for meaningful, Christ-centered articles. ***The Top 10 Announcements You'll Never See in the Church Bulletin*** (Nov. 9) confirms my impression.

I suggest you dust off some back issues of *Decision, Purpose, Guideposts*, or *Reader's Digest* for something better. You might even try *Sword and Trumpet, Newsweek, The Wall Street Journal*, or your local newspaper. I'm sure you could find something more humorous, inspiring, and more edifying than this trivial trash.

Elmer Yoder
Salem, Ore.

Thank you to Ronald Kanagy for his letter (Nov. 16) about the issue of abortion (Sept. 14). He presented a realistic appraisal of the nonresistant Christian's response to this dilemma. Kanagy expressed well my thoughts.

As a registered nurse working in an emergency department, I too am well aware of the unspeakable cruelty inflicted on thousands of innocent children whose lives have a quality so poor that most of us would even find it difficult to imagine. As a friend once said, "Abortion should not be an issue until all the children we have are loved."

Esther Hackman
Woodstock, Ill.

I was disappointed that the Mennonite Publishing House found it necessary to purchase space in *Gospel Herald* (***We're Sorry***, Nov. 9) to apologize for the controversy caused by the careful and creative scholarship of Gary F. Daught in the *Adult Bible Study Guide*. Following balanced Jewish and Christian biblical research, Daught's work assumes the multiple authorship of the Pentateuch and asserts that Genesis 1 was written while the Jews were in exile in Babylon. This offended some in our church.

In a tradition like ours that celebrates plural leadership and "the hermeneutics of peoplehood," one would think the idea of multiple authorship should not at all appear scandalous. Since, like the Jews, much of our theology has been written in exile, one would think our churches would find the Babylonian location of Genesis' production intriguing and exciting.

Certainly many pastors and congregational members share my appreciation for the intellectually sound and spiritually insightful writing of Gary Daught. Yet when voices are raised in protest, our editors and scholars too often retreat. It is a distressing failure of nerve.

Every year scores of bright and imaginative Mennonite students and young adults leave the church. I often speak with them on their way out. I can assure you that most of them are not fleeing a so-called liberal scholar and pastor like Gary Daught, who proposes fresh ways of reading the Bible and interpreting our tradition. Many are exiled by the theologically illiterate and ignorant. The Publishing House need not apologize to them. God is gracious and generous; these exiles are learning to sing the Lord's song in a strange land.

Scott Holland
McKeesport, Pa.

What Is the Role of the Church in the U.S. Health Care Crisis? (Nov. 16). Howard Brenneman is right when he states that "the church can and should have a major influence in determining what our future health care system will look like." By identifying the values at stake—stewardship, justice, sanctity of life—he helps frame the issue in a biblical context. However, missing from the article is a look at how these values are advanced or undermined by the reform proposals now under consideration in the U.S.

Like the woman who touched Jesus' cloak, millions of people in the U.S. have endured much at the hands of our health care system, spent all they had, and not received help. Finally, our representatives in Washington seem ready to respond to the system's failings. Currently, five major reform proposals are under consideration by Congress. Yet many of these proposals provide neither adequate health care for the poor nor cost containment.

The Mennonite Central Committee Washington Office has been advocating for a health care system that reflects biblical values—such as sacredness of life, community, wholeness, stewardship, and justice. Our analysis of the various proposals is that the American Health Security Act (S.491/H.R.1200)—a publicly financed, single-payer health care system sponsored by Rep. McDermott (WA), Rep. Conyers (MI), and Sen. Wellstone (MN)—best promotes these values. We urge Mennonites to call on their representatives and senators to cosponsor this legislation.

Karl Shelly
MCC Washington Office
Washington, D.C.

The incarnation tells us God wants to be our friend

In the opening scenes of the New Testament, we find God relating to humankind with a new strategy: friendship.

by Martha Kolb-Wyckoff

While watching a beautiful sunset or viewing a Vermont hillside in early October when the colors of the fall foliage have peaked, there is little to say; one just takes it in. When I think of my experience of friendship over the years, my feelings are similar. Real friendship is special. We can't predict it—it just comes to us. Friendship is always a gift; we can't make it happen.

Jesus is God's gift of friendship to us. In Jesus God's relationship with the people of God took on the dimension of friendship. The incarnation is, in fact, an act of friendship.

At the beginning of human history God walked and talked with Adam and Eve like friends. We read in Genesis 3 that God came looking for them in the garden after they had sinned, and they were nowhere to be found because of their shame about what they had done. They wanted nothing more to do with friendship. As a result of their sin, they were locked out of the garden. Suddenly there was distance between God and the persons God had created for companionship and friendship.

That distance continued and is portrayed in Exodus 24 when Yahweh said to Moses, "Come up to the Lord, you and Aaron, Nadab and Abihu, and seventy of the elders of Israel, and worship at a distance." Only Moses alone was allowed to get close to Yahweh. The leaders could come closer than the people, but even they were told to worship at a distance.

One of the most pervasive symbols of God's distance in the Old Testament was the Most Holy Place in the tabernacle and later in the temple. Only the high priest could go there, and then only once a year on the Day of Atonement.

Getting too close to God could be deadly. Once Aaron's two sons did not follow instructions in their priestly roles, and they died (Leviticus 10). There was no second chance. Distance was the order of the day between God and God's people.

Certainly there were individuals with whom God related as friend. Abraham was referred to as God's friend. And God seemed to have friend-like relationships with persons like Moses, David, and Elijah. But friendship does not generally describe God's relationship with people in the Old Testament.

But in the opening scenes of the New Testament, we find God relating to humankind with a whole new strategy. God decided to "pitch a tent" among us (John 1), to become like us, and to experience life as we experience it—working at a job like we might have, going to the weddings and social events we go to, sharing the "stuff" of our lives. How like a friend!

God—in the person of Jesus—invited a small group to spend lots of time with him, living with him and learning from him. But he reached out to anyone; he was even known to be a friend of tax collectors and sinners.

One day he was heard talking about the meaning of friendship. Among the things he said was this: "No one has greater love than this, to lay down one's life for one's friends. You are my friends if you do what I command you. I do not call you servants any longer, because the servant does not know what the master is doing; but I have called you friends, because I have made known to you everything that I have heard from my Father" (John 15:13-15).

Prior to this Jesus had gotten people's attention by acting as a servant. Imagine a rabbi actually stooping to wash his disciples' feet (John 13)! While being in his very nature God, he made himself nothing and took on the very nature of a servant (Philippians 2).

In the Old Testament God loved from a distance. In the New Testament God comes close to us in Jesus and demonstrates a unique blend of servant and friend. In his actions Jesus was a servant; in his attitudes toward us he was a friend. In Jesus we find a model for both servanthood and friendship.

We as Mennonites know quite a lot about the

God came close to us in Jesus. God, who does not need our friendship, has chosen to delight in being our friend.

No doubt God is pleased with our servanthood. But more than our service, God desires that we give our love, our friendship, our presence, and our time.

servant part and that is good. We can't be friends if we are not willing to be a servant. But it seems that many of us in our human relationships are content to stop with servanthood; we are not willing to take on the costly and difficult work of friendship.

I fear that mentality carries over into our divine relationship. We are content to be Christ's servant and maintain that distance between him and us. But Jesus wants to be our friend. God made that point very dramatically at the moment of Christ's death when the curtain in the temple was torn in two. That curtain symbolized the distance between God and God's people. That distance is now gone.

God wants to be our friend. God wants to spend time with us, just being together.

No doubt God is pleased with our servant-heart and all our doing that grows out of that. But more than service, God desires our love, our friendship, our presence, our time. Will we who struggle to make time for human friendships dis-

The soldiers are coming to the manger,

Anything powerful enough to do great good in the world is going to provoke tremendous evil. It happened at Jesus' birth; it continues to happen today.

by Ryan Ahlgrim

Every nativity scene I know leaves out part of the Christmas story. Sure, they all have Mary and Joseph, and it wouldn't be a nativity scene without baby Jesus lying in a manger. And most manger scenes include a stable, some animals, shepherds, and three wise men. A few even have an angel and a star.

But there is still something missing from all these nativity scenes. Soldiers. Soldiers on their way to Bethlehem to kill every baby boy under two years of age.

Why are they not included in our nativity scenes? Why is this important part of the story always left out?

We want a Christmas story that includes only the pretty, the warm, the joyous, and the charming. But the Gospel of Matthew insists that we include in the Christmas story something we would prefer to forget—that Jesus' birth is also the occasion of the death of innocent children.

This is the dark side of the Christmas story, and it is hard for us to accept. The slaughter of the innocents is a piece that does not fit, a part of the story that Matthew should not have recorded. We naturally recoil at the thought of the joyous good news being marred by bloodshed and brutal paranoia.

One is tempted to ask: why didn't God save the innocent children? God protected Jesus by warning Joseph in a dream to escape. Why not the other children? Did they have to die so Jesus could live? Such questions cannot be answered. They will forever twist in our conscience.

But Matthew tells us about the soldiers not to blame God but to reveal a crucial truth. The Christmas story cannot be the Christmas story without the bloodshed. For Matthew, a nativity scene *should* have soldiers in it, with swords drawn.

Matthew knows anything powerful enough to do tremendous good in this world is going to provoke tremendous evil. Goodness, truth, and healing change things profoundly. But that which is selfish, that which gains from the sick status quo, does not want change and will do nearly anything to stop change.

The irony is, goodness sometimes brings out the worst in us. Good news is always a threat to someone or some part of us, and self-serving sickness will do its utmost to stop what is good.

The slaughter of innocent children at the birth of a savior is not unique. It also happened long before to the Hebrew slaves in Egypt. As their numbers increased, the pharaoh feared the He-

cipline ourselves to nurture our friendship with God?

The incarnation is indeed good news. God came close to us in Jesus. God, who does not need our friendship, has chosen to delight in our love and companionship.

Martha Kolb-Wyckoff is a friend of God and pastor of Taftsville (Vt.) Mennonite Fellowship. She also serves as an editorial consultant for Gospel Herald.

and their swords are drawn

brews might change the status quo of slavery. So he eventually ordered that every male Hebrew baby be drowned in the Nile. One baby escaped—Moses, who would later lead the Hebrews out of Egypt.

Just as Moses freed the Hebrews from the pharaohs, so Jesus frees us from the Herods of this world. Jesus is pitted against all those forces of fear and immaturity that want to hold on to an unjust and painful system. Jesus is pitted against all those Herods who are paranoid and abuse their power. Jesus came to save us from the Herods. In fact, Jesus came to save even the Herods. He came to save us from ourselves.

The problem is, Herod can be quite difficult to identify—especially the Herod that resides in ourselves. One might think Herod's presence would be obvious—just look for brutality, hatred, lying, and murder. But sometimes Herod looks very reasonable.

Take, for instance, the historical Herod, Herod the Great. Yes, he was cruel and brutal, even murdering members of his own family. But in a certain light, Herod appears quite reasonable.

When he became king of Judea, the country was suffering from crop failure, heavy taxation, and a devastating civil war. Herod changed all that. Through the skillful use of political power, he imposed order. He brought an end to the civil war, he provided jobs for the people, he rebuilt the country, and he provided food to the starving. Because of his political ties to the Romans, he was able to win special privileges for Judea—such as tax relief and military exemption.

And Herod's crowning achievement was to build (with expenditures coming out of his own pocket) the most magnificent temple to the God of Israel that the world had ever seen.

Put yourself in Herod's shoes. You have worked very long and very hard to bring a measure of peace and prosperity to your country. Then one day, while you are sitting on your throne, you hear that a rival king has recently been born in Bethlehem.

A rival king? That is very bad news. In all likelihood that means another civil war and an end to peace and prosperity.

A thought comes into your mind: Would it not be more reasonable to kill one baby king than to have all that upheaval and suffering? Bethlehem is small, with a total of perhaps a mere dozen baby boys. Is it not better for a dozen to die rather than thousands in a civil war?

And so we see a chilling fact: brutal, self-serving evil can wear a reasonable face and respectable robes. This is what Matthew wants us to know. Christmas is not just joyful news. It announces the beginning of a tremendous struggle between light and darkness, risky goodness and reasonable evil. The soldiers are coming toward the manger, and their swords are drawn.

Christmas announces a struggle has begun between light and darkness, between risky goodness and reasonable evil.

Ryan Ahlgrim, Peoria, Ill., is pastor of Peoria-North Mennonite Church. He is also currently in a Doctor of Ministry in Preaching program at McCormick Theological Seminary.

Netherlands cuts armed forces, plans to abolish conscription

The Netherlands is to abolish conscription by 1990 and cut its armed forces by nearly 45 percent over the next seven years. This is part of wide-ranging measures in the country to adapt its security apparatus to the end of the Cold War.

Under the Defense Ministry's "priorities review" paper, the Netherlands' combined armed forces will drop to 70,000 personnel around the turn of the century, from more than 125,000 at present. (Transcontinental Peace Newsletter)

Majority of Christians accept women as leaders in congregations

The great majority (76 percent) of U.S. American adults find it perfectly acceptable for women to be the pastors or head ministers of churches, according to a 1993 poll by Barna Research Group.

Whether rich or poor, urban or rural, male or female, Democratic or Republican—even Catholic or mainline Protestant—between 70 and 80 percent of U.S. Americans share this attitude.

Only among evangelicals, Barna says, do more people find women pastors unacceptable than find them acceptable.

"A major reason for precluding women from the pastorate is doctrinal—an argument few Christians understand and which millions reject," president George Barna concludes. "Churches can expect this issue to persist in its intensity and significance."

Selective Service System fully funded for 1994

On Oct. 19 the U.S. House of Representatives concurred with the Senate to fund the Selective Service at nearly its full request. This reversed the previous vote of June 28, which would have shut down Selective Service.

"This vote is a disappointment," said L. William Yolton, executive director of the National Interreligious Service Board for Conscientious Objectors. "The end of the Cold War and a budget-conscious Congress had given us a window of opportunity. It will take hard work to pry that window open again." (NISBCO)

Signing of religious freedom act marks end of religion's 'dark night'

On Nov. 16 U.S. President Bill Clinton signed the Religious Freedom Restoration Act. The bill, which overturns a 1990 Supreme Court ruling, has been the top legislative priority of a broad coalition of religious groups.

The 1990 ruling, in the so-called "peyote case," sharply increased the state's ability to restrict religious practices. In the specific case, the court said the state of Oregon could deny unemployment compensation to two state workers fired for using peyote during a worship service.

The new law restores the previous standard, which requires the government to show it has a "compelling state interest," such as public health or safety, before interfering with religious practice.

"More than 60 cases have been decided against religious claimants since [the 1990 decision] was handed down," said Oliver Thomas, leader of the coalition that worked for the new law. "Today we celebrate the end of this dark night." (Religious News Service)

The Bible in the Congregation

School for Leadership Training (Ministers Week)

January 17-20, 1994

- Hear William Willimon, widely known writer, teacher, pastor
- Sign up for a special Monday workshop on preaching led by Willimon
- Choose from a dozen classes taught by a variety of instructors
- Attend dedication of new seminary building

Call (703) 432-4260

EASTERN MENNONITE SEMINARY

Harrisonburg, VA 22801

Cell Church Leadership Conference

February 6-9, 1994

Featured Speaker
Dr. Ralph Neighbour, Jr.

"Reformation of the 21st Century"

For more information, write, FAX or call...

Sponsored by: Cornerstone Church & Ministries

Cornerstone Church
P.O. Box 638
Broadway, VA 22815

Phone: (703) 896-1325
FAX: (703) 896-5683

After enduring two years of hardship, Haitians divided on continued sanctions

Port-au-Prince, Haiti (MCC)—"The future looks dark to many of our Haitian co-workers and friends," Ed Stamm Miller reports.

Stamm Miller, who serves as Mennonite Central Committee (MCC) assistant secretary for Latin American and Caribbean programs, returned from nine days in Haiti on Nov. 27.

Haitians' hopes for democracy were demolished when the military government refused to step down and allow Haiti's first democratically elected president, Jean-Bertrand Aristide, to return on Oct. 30, as stipulated in a United Nations-brokered agreement. The Haitian army ousted Aristide in September 1991.

Most Haitians initially supported the international embargo imposed after the 1991 coup, even while knowing it would create hardship.

But now, two years later, MCC's Haitian employees and friends in the countryside believe the sanctions are not working well enough to justify the suffering they create, Stamm Miller reports.

A recent Harvard University study, for example, reports that the number of Haitian children under 5 who die monthly has increased by 1,000. The study also found that the embargo has contributed to as many as 100,000 new cases of malnutrition.

"People we spoke to in the rural areas are disenchanted with the idea that they must suffer to achieve a political goal that feels out of their hands. Many are at the point of preferring a stable situation without the embargo than to continue indefinitely as is," Stamm Miller says.

The young daughter of an MCC soil conservation educator sits in church. Haitians are increasingly feeling isolated and abandoned by the international community in their quest for a just society.

MCC Haitian colleagues in Port-au-Prince, however, are not yet ready to give up on sanctions, he says.

"In the capital, more people feel sanctions could work if they were strengthened and enforced." Some would like to see international travel restrictions, a measure that would target the wealthy elite and the military.

While MCC workers in Haiti tend to agree with those who believe sanctions should be lifted, they fear saying so could further endanger Aristide's supporters in Haiti. International backing for Aristide has restrained the Haitian military from all-out persecution of Haitians who publicly champion Aristide.

"If the international community were to back away from sanctions it would be read as a lack of support for Aristide and a return to democracy," Stamm Miller says.

On Oct. 28, Aristide called for a full commercial embargo, including air traffic, at a speech at the United Nations. The U.S. government is currently blocking such a resolution before the U.N. Security Council, according to Laura Flynn, program coordinator of the Washington Office on Haiti, an advocacy group.

"While the administration says such a resolution is their last card and they don't want to play it yet, the truth seems to be that support for Aristide is mixed within the administration and that Clinton doesn't want to stick his neck out," Flynn says. "The administration's position is that Haiti should be put on the back burner and allowed to sit."

The Canadian government backs a total embargo of Haiti, says Chris Derksen Hiebert, director of the MCC Canada Ottawa office.—*Emily Will*

The Washington Office on Haiti is asking people to contact the United Nations to ask that it send back the human rights mission that left Haiti on Oct. 15, in the wake of Haitian military threats against foreigners.

While some question whether the mission had sufficient power to protect human rights, its presence made Haitians believe the international community cared about them. The mission's leaving has made Haitians feel abandoned.

Letters may be sent to the Secretary General, United Nations, U.N. Plaza, New York, NY 10017.

Churches offer food, listening ear to war refugees

Belgrade, Serbia (MCC)—Some 600 cartons—14,400 cans—of beef and 2,300 blankets and comforters arrived in Belgrade, Serbia, on Dec. 1. Mennonite Central Committee (MCC) sent the commodities, valued at $76,800 (U.S.) to its Serbian partner, Bread of Life.

"My home church participates in beef canning every year so I am especially excited about this shipment," said MCC worker Mark Jantzen in a Dec. 1 phone interview. Jantzen, of Beatrice, Neb., is a member of First Mennonite Church there and is associated with Pleasant View Mennonite Church in Elkhart, Ind.

Bread of Life is a relief and refugee assistance program operated by two churches. In addition to assisting refugees in Serbia, Bread of Life frequently routes relief to Bosnia.

Bread of Life volunteers, who are church members, do not just dispense goods. They take time to sit and talk with refugees, most of whom are traumatized by war and displacement. They work with missionary zeal, inviting people to church while distributing food.

About a quarter million refugees live in the Belgrade area, 90 percent with relatives or host families. The majority are Serbs chased out of Croatia and Bosnia, although a small number are Croats and Muslims, Jantzen says.

With 60 percent unemployment, refugees are not able to find work. Many people are counting on humanitarian assistance, and the beef is especially welcome, Jantzen adds. Fresh beef now costs $8 per pound in Belgrade.
—*Emily Will*

'Business as usual' not good enough amidst new global realities, MEDA told

Toronto, Ont. (Meetinghouse)—You can forget "business as usual"; it's time to remove the blinders and take a fresh look, said speakers at the annual convention of Mennonite Economic Development Associates (MEDA).

Titled "The New Global Balance Sheet," the Nov. 11-14 convention drew 490 attenders, including first-time visitors from Latvia and the Netherlands. MEDA's membership numbers 2,800, mostly in Canada and the United States.

If there is any certainty in today's climate, speakers said, it is that many old methods and strategies have been rendered obsolete by convulsive economic and political changes.

Furniture manufacturer Arthur DeFehr said society is in the midst of a "historic discontinuity" when many familiar assumptions—such as North American economic dominance—are losing validity.

Blind faith in "unshackled market forces" is a hindrance in the new global balance sheet. The free market could be very effective, DeFehr said, but it could also be "incredibly unjust in terms of outcomes."

Rich countries can no longer escape the problems of their low income neighbors, said Bethel (Kan.) College professor James Harder. "The single global marketplace means what it says. We're in it together and all the connections are now two-way whether we like it or not."

Mounting deficits—not only financial but also environmental and social—will continue to disrupt the new global balance sheet, Harder said. Economic growth can no longer be trusted to look after difficult social and political choices.

And for North American Christians the new tradeoffs will test kingdom convictions.

"If growth is our sole yardstick of success," he said, "chances are we'll often feel like failures in the years ahead."

The church's journey in mission, meanwhile, will call for new forms of partnership, economics, and an "increasing relevance of the Anabaptist vision" said Latin American missiologist Samuel Escobar.

He warned of a "cruel cold world" of rival nomadic masses pushed to the edge of desperation by a widening gulf between rich and poor.

Simply updating old missionary methods won't do, Escobar said. What will be needed instead is a transformed missionary outlook that would be "truly international, ecumenical, unapologetically wholistic, and daringly creative."

An anniversary retrospective and a simple rice-and-beans luncheon marked MEDA's 40-year role in alleviating need.

MEDA chair Charles Loewen, a window manufacturer from Steinback, Man., noted that the market for MEDA's type of assistance is very strong, and there are many opportunities to expand. A slight increase in member giving was not enough to keep pace with expansion, however, resulting in a deficit of $130,000 (U.S.) last year.

"As in any business," Loewen said, "red ink is a very alarming wake-up call."

Vice president Ron Braun noted the growing need for MEDA programming, particularly at a time when many North Americans are clamoring to reduce foreign aid.

"In five years, what we now call the two-thirds world will be the four-fifths world," he said, adding that businesspeople have a unique role to play in the new global balance sheet. "Creating jobs—this is the social service businesspeople do best." In the past year, MEDA programs created 8,400 new jobs in low income countries.—*Wally Kroeker*

Research group to focus on the congregation

Elkhart, Ind. (AMBS)—The Institute of Mennonite Studies (IMS) is expanding its focus to include congregational studies research as discussed during its executive council meeting at Associated Mennonite Biblical Seminaries (AMBS) Sept. 24-25.

"We are discovering that congregations have personalities just like individuals do," says Ross T. Bender, IMS director. "We want to do interdisciplinary congregational studies that can better equip pastors-in-training."

IMS is the research agency of AMBS, publishing materials on Mennonite life and thought as well as sponsoring events to explore issues in the life of the church.

With the new discipline of congregational studies, IMS hopes to bring AMBS and congregations closer together by eventually including this study in the seminary curriculum.

At its annual meeting, the executive council also heard an address from James Wind of the Lilly Endowment, Inc., on "What Are Congregational Studies?" The Lilly Endowment has been funding research on congregational studies for more than 15 years.—*June Mears*

500 attend Alternative Toys Fair. *St. Paul, Minn. (CPT)*—Shombia and Edith Conda of St. Paul (Minn.) Mennonite Church (pictured with Sunshine the Clown) were among some 500 people who attended an Alternative Toys Fair at a church here in mid-November. Twelve vendors specializing in nonviolent toys were invited to sell their toys, books, and games which encourage the values of cooperation, tolerance, and creativity. The event also featured music performances, crafts, and games. "We have said no to violence in our neighborhoods for so many years," explained Christian Peacemaker Team staffperson Jane Miller. "This year we wanted to plan an event where people could say yes."

Europeans discuss art and faith at gathering

Mittersill, Austria—Two years ago, artist Esther Augsburger of Washington, D.C., organized an international art exhibit in Sheffield, England. She was approached by several Eastern European artists, who told her they would like to see a meeting of Christian artists to discuss issues of art and faith, and to explore how to respond as Christian artists to the tremendous changes in the formerly Communist countries.

The idea took hold—and some 45 people came from nearly every corner of Europe to attend the Mittersill Artists' Gathering here Sept. 1-8. About 75 percent came from the former Soviet bloc.

Countries represented included Albania, Austria, Bulgaria, Croatia, Czech Republic, France, Germany, Hungary, Poland, Portugal, Romania, Russia, Sweden, and Switzerland, as well as the United States and New Zealand.

Fortunately, the castle where the group met had equipment for simultaneous translation into six languages.

The daily program included Bible study, presentation of papers, slide shows for each artist to show and tell about their work, worship, and discussion within language groups.

The stories participants told were moving, Augsburger reported.

"Some have been under persecution as Christian artists. During the Communist days, some were exiled because of the Christian faith reflected in their work. Some had family members imprisoned and even killed."

The break from communism has resulted in new difficulties for artists. Before, the government gave financial help and studio space. Now, the government is taking away these amenities and using the space for businesses.

"The artists are no longer encouraged in their art," Augsburger reported. "Some are hungry much of the time. One woman said that for the past months all she could afford to buy was eggs—for breakfast, lunch, and dinner."

Augsburger said the gathering "went beyond all my expectations. I'm already receiving letters from persons in each country saying they want to serve Christ better and want to start a support group of Christian artists in their country."

Sponsors included the traditional media unit of the Christian Media Commission, Washington Community Fellowship, Mennonite Board of Missions, Mennonite Central Committee, and the Mustard Seed Foundation.

—from reports by Liz Driver and Phil Richard

EMC board debates name change to 'university,' okays new masters program in conflict resolution

Harrisonburg, Va. (EMC&S)—Proposals to adopt the name "university" and to move ahead with a graduate-level program in conflict resolution occupied the Eastern Mennonite College and Seminary board of trustees at its Nov. 19-20 meeting on campus.

"Interestingly enough, the hard questions about changing to Eastern Mennonite University have come from within the institution [from faculty and students]," said interim president and academic dean Lee F. Snyder.

"We've tested this proposal with our external publics—alumni, parents, our church constituency, the business community, and long-time donors—and response has largely been favorable."

Use of the name "university" would most clearly unify Eastern Mennonite's three distinct programs—undergraduate, seminary, and other graduate programs—under one name and organizational structure, Snyder noted.

"It would also provide clarity in international settings where the term 'college' generally is associated with secondary education," she said.

Concerns raised both on- and off-campus are that institutional mission and philosophy guide the process, that the graduate programs not put a financial drain on the undergraduate program, and that the school maintain its close ties to the Mennonite Church and its needs in adding selected graduate-level degree programs.

After much discussion, the board requested that the EMC&S administration bring a report to its next meeting in March 1994 that includes a proposed timetable, budget implications, and additional interpretive materials related to a name change.

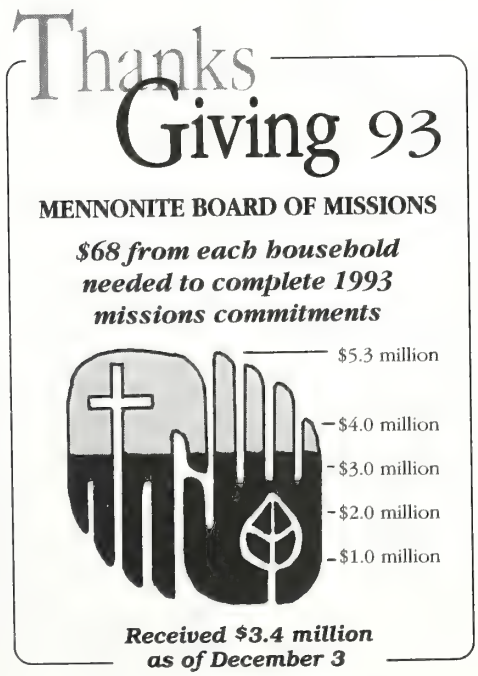
The trustees also approved a proposal to begin a master of arts degree in Conflict Analysis and Transformation. The administration will now seek formal approval from the Mennonite Board of Education, the Southern Association of Colleges and Schools, and the State Council of Higher Education in Virginia.

The proposal calls for the establishment of an "Institute for Conflict Studies and Peacemaking" that would house the masters program and provide the link between academic and applied field experience.

John Paul Lederach, associate professor of sociology at EMC, said the new program "will prepare persons for conciliation and peacemaking in settings of complex, prolonged conflicts. Students will have access to action-oriented research, consulting, and direct experience with qualified mentors."

According to the present development timetable, the first full group of students would be admitted to the program in the fall of 1995.

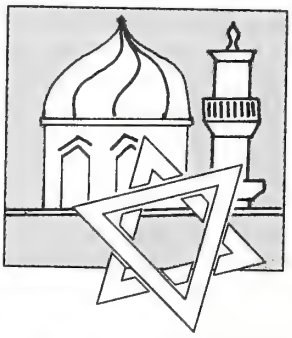
This would be the second graduate program offered at Eastern Mennonite apart from the seminary. An M.A. in counseling began this fall with 18 students enrolled. P. David Glanzer is program director.—*Jim Bishop*



The World's Needs Don't End December 31.

As you plan your year-end giving, we ask that you include Mennonite Board of Missions. Very simply, the current high priority programs MBM is doing for you are not being covered by current contributions.

Each of us at Mennonite Board of Missions appreciates your support during the year, and we'd like to thank you by sharing one story of your contributions at work:



On March 9, 1993, Arab Christian students from the West Bank and Jewish Christian students from Tel Aviv met together despite the hostility and hatred that divides their nations. MBM worker Gary Denlinger organized a concert, games, friendship building activities and a meal together. For many participating, this was the first time they had met anyone of the other group.

Thanks Giving 93

Mennonite Board of Missions

Box 370, Elkhart, IN 46515-0370

1251 Virginia Avenue, Harrisonburg, VA 22801-2497

Upheld by international support, Esquivia family to return to Colombia

Akron, Pa. (MCC/GCMC)—Ricardo Esquivia says that in the past few months he has lived out the words of Isa. 55:5: "You will call upon nations you did not know, and you will receive support from people you did not know because of the Lord your God."

Esquivia, his wife, Patricia, and their two sons are scheduled to return to Colombia on Dec. 14. Esquivia left his homeland in August at the advice of Colombian Mennonite church leaders. The leaders feared for Esquivia's safety after he was publicly accused of serious criminal action. Patricia and their two youngest children joined Ricardo in October.

Esquivias and the Colombian Mennonite Church believe the accusations were an attempt to silence Ricardo, a human rights lawyer who has won many cases in support of poor farmers.

Ricardo says his return is possible due to the outpouring of public concern. In addition to Mennonites' advocacy on his behalf, Amnesty International took up his case. Ricardo says Colombian officials received hundreds, if not thousands, of messages from all parts of the world, including Asia, Central America, and Europe.

Under this international pressure the Colombian government named a commission that subsequently cleared Esquivia's name.

"I am overwhelmed by the concern of church people here. I haven't felt exiled, but rather that I've been considered a brother in a worldwide family of faith," Ricardo says.

The Esquivias do not return to a risk-free environment, however. Although international pressure will ease the Colombian government's public persecution of his work, those wanting to silence him may now resort to paramilitary groups that quietly "disappear" people, Ricardo says.

Despite this, Ricardo is anxious to return to his work with *Justapaz*, the peace and justice organization of the Colombian Mennonite Church.

As the group's only lawyer his absence has set back the work. On Dec. 20, he will meet with some 100 youth who are trying to obtain conscientious objector status with the Colombian military.

The couple is eager to return to their two older sons, ages 15 and 16, who remained in Colombia.—*Emily Will*

• **Sharing Fund recipients chosen.** Christmas Sharing Fund 1993 will benefit people victimized by U.S. Midwest flooding and conflict in the former Yugoslavia, announced the General Board of the Mennonite Church recently.

Funds will be used for pastoral care, counseling, and other services that can bring emotional and spiritual support to those burdened with the impact of the floods of 1993. Donations will also provide relief supplies and aid peacemaking efforts for people in Bosnia and Croatia.

Contributions marked "Christmas Sharing Fund" may be sent to the Mennonite Church General Board, Suite 600, 421 S. Second St., Elkhart, IN 46516.

• **Video takes bronze.** "Against Great Odds," the Eastern Mennonite Missions video on the church in Ethiopia, received a bronze plaque at the 41st annual Columbus International Film and Video Festival Oct. 28. Nearly 800 entries competed in the 1993 event, which is said to be the most prestigious documentary and informational competition in the country. "Against Great Odds" was produced by Michael Hostetler, Scottdale, Pa.

• **Less deficit than expected.** Associated Mennonite Biblical Seminary's 1992-93 fiscal year ended better than projected, reported president Marlin E. Miller at the AMBS board meeting Oct. 21-23 in Elkhart, Ind. Goshen Biblical Seminary (Mennonite Church) ended the year with a deficit of $24,900, a much smaller deficit than projected. Mennonite Biblical Seminary (General Conference Mennonite Church) ended the year with a positive balance of $24,000 instead of a projected deficit. A combination of unexpected contributions and cost-saving measures made this year-end result possible.

• **Hesston board meets.** Upcoming activities were highlighted in reports to the Hesston (Kan.) College board of directors when they met on campus Nov. 5-6. Interim president Jim Mininger reported on preparation for Loren Swartzentruber's move into the president's office Jan. 3. Dean of students Hubert Brown shared his plans to create a mentor program for North American minority students, offering them the same opportunities and assistance as international students. Board members adopted a 1993-94 budget, which was trimmed to account for lower than anticipated enrollment.

• **Wholistic health explored.** "Health of the Whole Person," presented by Joan Sensenig, mutual care director of New Holland (Pa.) Mennonite Church, was the focus of a luncheon meeting Nov. 13 at Maple Grove Mennonite Church, Belleville, Pa. It was sponsored by the area Interchurch Health Awareness Group, whose purposes are to keep tabs on health ministries throughout the Mennonite Church and support local congregational efforts in carrying out health ministries.

• **Shipment sets sail (finally).** Due to a last-minute glitch in documentation, Mennonite Central Committee's school kits were stalled in their passage from North America to Iraq (see the Nov. 16 *Gospel Herald*). On Nov. 22, however, the school kits actually left Baltimore, Md., on a vessel called the *Cabuk*. The kits—some 13,800 of them, valued at $116,000 (U.S.)—are scheduled to arrive in Jordan on Dec. 21. From there they will be trucked to Iraq.

• **New appointments:**

Marvin Troyer, supervisor, Choice Books of Ohio. He succeeds *Lois Shank*, who leaves Choice Books after 18 years of service. Troyer, of Dalton, Ohio, has worked the last several years for Volvo GM Heavy Truck Company.

• **Pastor transitions:**

Carl Horner, Hopedale, Ill., began serving as associate pastor of Shore Mennonite Church near Shipshewana, Ind., on Nov. 15.

Ken Livengood was installed Sept. 12 as pastor of Bonneyville Mennonite Church in Bristol, Ind. His new address is 58214 S.R. 15, Goshen, IN 46526.

John Otto, former pastor of Lake Mennonite Fellowship, Perry, Ohio, was installed as pastor of Faith Mennonite Church, South Hutchinson, Kan., on Nov. 21. He and his wife, Edna, reside at 406 East F Ave., South Hutchinson, KS 67505.

Evelyn Shenk was ordained June 20 for service as a chaplain at Bridgewater (Va.) Home.

• **Coming events:**

Retreat for men only, Laurelville Mennonite Church Center, Mt. Pleasant, Pa., Jan. 28-30. Leaders are Michael A. King, Willard Roth, Willard Swartley. Information from 412 423-2056.

Annual meetings, Mennonite Central Committee (MCC) and MCC U.S., Sarasota, Fla., Feb. 16-19. Agenda includes: business sessions; a special youth program, "Letters Home: Young Adults in MCC"; a panel of speakers on tough issues facing MCC; a session called "From You to Us . . . What Do You Want to Tell MCC?" Information from MCC at 717 859-1151.

• **New books:**

Disarming the Heart is a revised and updated edition of the classic text. Author John Dear proposes a vow of nonviolence as a first step for anyone wanting to become a true peacemaker. Available from Herald Press, 800 245-7894.

Doing What Comes Spiritually by John M. Drescher is a revised and updated edition of Drescher's popular study of the Holy Spirit, *Spirit Fruit*. Includes discussion questions, leader's guide, bibliography. Available from Herald Press, 800 245-7894.

J.C.: A Life Sketch, the autobiography of John C. Wenger. In addition to teaching historical theology for nearly 50 years, Wenger was a prolific writer and popular speaker. Available from the Historical Committee of the Mennonite Church, 1700 S. Main St., Goshen, IN 46526.

Urban leaders meet. *Salunga, Pa. (EMM)*—Some 35 people from Lancaster Conference and Eastern District congregations attended the fifth biennial Black and Urban Church Leadership Conference Oct. 21-22 at Eastern Mennonite Missions headquarters here. Above, pastor Lester Porter of Philadelphia speaks on the theme, "Understanding the Impact of Islam in the African-American Community." Michael Banks, pastor of Burnside Mennonite Church in Bronx, N.Y., led two sessions on "Understanding Black Male Spirituality." The conference was sponsored by the Home Ministries Department of Eastern Mennonite Missions. Lindsey Robinson served as conference coordinator.

Paul and the Roman House Churches by Reta Halteman Finger guides readers in re-creating house churches as in first-century Rome. Participants assume different roles for an experience in learning through simulation and discussion. Suitable for youth and adults in church or school. Available from Herald Press, 800 245-7894.

Seawindrock, compiled by Betty Pries, marks the 40th anniversary of Mennonite Central Committee service in Newfoundland and Labrador, where nearly 400 MCC volunteers have served. Available from MCC Canada, 134 Plaza Dr., Winnipeg, MB R3T 5K9.

Static Lines and Canopies, subtitled, "Stories from the Smoke-Jumpers of 1943-45 Civil Public Service Camp, Missoula, Montana," is a collection of true stories of conscientious objectors who served in the forest service during World War II. Available for $13 from Asa Mundell, 5420 SW Erickson Ave., Beaverton, OR 97005; phone 503 646-2733.

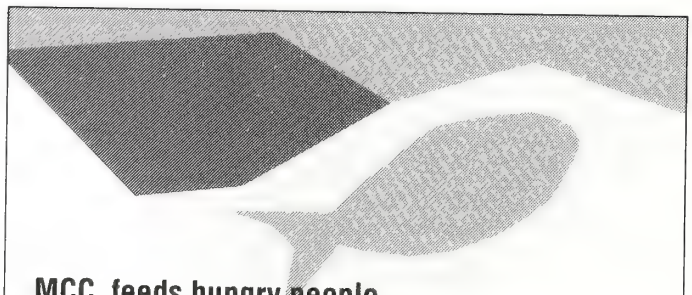
• **New resources:**

Beatitude sermons by pastor Duane Beck are available on cassette tape. He describes the beatitudes as the birth process of being born again. Six sermons included for $12.50; checks payable to Belmont Mennonite Church, 1527 Belmont Ave., Elkhart, IN 46516.

Challenging Racism by Jody Miller Shearer is part of the Fast Lane Bible Studies series for junior high school students. Available from Faith & Life Press, 800 743-2484.

Hope for Bosnia, a 30-minute video, tells stories of Christian peacemakers in the former Yugoslavia with commentary by Gerald Shenk. This latest in the "Beyond the News" video series is available from Mennonite Board of Missions Media Ministries at 800 999-3534.

Yet in My Dreams, a 20-minute video by John Ruth, addresses the church's response to those experiencing chronic mental illness. Available for $18 from Karen Jantzi, 198 Game Farm Rd., Schwenksville, PA 19473.



MCC feeds hungry people

A Mennonite Central Committee 38 minute video

Shows how Mennonite Central Committee (MCC) with the help of volunteers provides food and works to alleviate the causes of hunger worldwide.

Contact the MCC office nearest you for free loan.

Mennonite Central Committee

Mennonite Central Committee and MCC U.S.
21 South 12th Street, PO Box 500, Akron, PA 17501-0500
(717) 859-1151 (717) 859-3889

Mennonite Central Committee Canada
134 Plaza Drive, Winnipeg, MB R3T 5K9
(204) 261-6381

NEW MEMBERS

Avon, Stratford, Ont.: Eduard Klassen.

Bancroft, Toledo, Ohio: Dana Duenas and Megan Ebersole.

Barrville, Reedsville, Pa.: Randy Batteicher, Julie Batteicher, and Cara Batteicher.

Bellwood, Milford, Neb.: Sandra Stauffer.

Berkey Ave. Fellowship, Goshen, Ind.: Joshua Yoder and Lena Buckwalter.

Bourbon Chapel, Bourbon, Ind.: Trina Gard, Lowell Hall, Maria Hummel, John Paul Leichty, and Shawn McDougle.

Central, Archbold, Ohio: Jeffrey Richer, Patricia Blosser, and Ralph and Carolyn Metzler.

Conestoga, Morgantown, Pa.: Lyle and Tina Essick, Rebecca Stoltzfus, and Angie Hess.

Emmanuel, Gainesville, Fla.: Cheryl Shigaki and Fred Beltram.

Franconia, Pa.: Bruce Clemens, Martha Moyer, Joe Reinford, Gerald Landis, Patti Landis, and Gideon Youssef.

Hartville, Ohio: Wendell Miller, Carol Miller, Andrea Miller, Gregory Miller, David Windham, and Wyman Schlabach.

North Main St., Nappanee, Ind.: John Albrecht, Welcome Gaskill, Verona Gaskill, Audrey Geissinger, Mark Miller, and Rebecca Ropp.

Parkview, Kokomo, Ind.: Beth Fye.

Yellow Creek, Goshen, Ind.: Justine Crilow, Kelly Crilow, Ernie Crilow, Sandy Crilow, Dick Stutzman, and Connie Stutzman.

BIRTHS

Allendorf, David and Corinne Swartzentruber, Kitchener, Ont., Dane Michael (first child), Nov. 12.

Anders, David Glenn and Elizabeth Ann Longacre, Telford, Pa., Rodney Brayan (first child), Nov. 21.

Bontrager, Randy and Janice, Topeka, Ind., Macaulay Randall (second child), Sept. 25.

Darkey, Robert, Jr., and Vicki Smith, Staten Island, N.Y., Benjamin Grant (third child), Oct. 12.

Farmwald, Kevin and Susie Wenger, Nappanee, Ind., Zechariah Wenger (second child), born Oct. 30, received for adoption Nov. 1.

Guntz, Russell and Debbie Anders, Bedford, Pa., Bethany Lynn (fourth child), Nov. 8.

Helsel, Robert and Ananda Bontreger, Spring Lake, N.C., Leah Rachelle (third child), Oct. 23.

Hershberger, James and Kathy, Hartville, Ohio, Alijah Aaron (second child), July 13.

Klingelsmith, Kevin and Karen Wesolowski, Alden, N.Y., Jessica Lynn (second child), Nov. 9.

Lowe, Randall and Bonnalyn Ashton, Middlebury, Ind., Nathan Charles (first child), Nov. 15.

Magneson, Terry and Sharon Good, Ryley, Alta., Raelene Sharon (first child), Oct. 24.

Martin, Don and Barbara Lehman, Baltimore, Md., Daniel Lehman (first child), Aug. 28.

Metzger, Dale and Maida Hewton, St. Clements, Ont., Alexander Dale (first child), Oct. 17.

Miller, Blaine and Marlene, Hartville, Ohio, Logan Daniel (second child), Oct. 19.

Myers, Daryl and Marci Kaufman, Harrisonburg, Va., Emily Joy (third child), Nov. 14.

Stichter, Roger and Jane Ingold, Bremen, Ind., Susanna BethAnn (fourth child), Oct. 30.

Vendrely, Pat and Ann Gusler, Flossmoor, Ill., Christian Andrew and Katelyn Marie (first and second children), Nov. 16.

Yoder, Kevin and Robin Taylor, Goshen, Ind., Cody Nicholas (third child), Nov. 17.

MARRIAGES

Brown-Staner: Russell Brown, Grovertown, Ind. (Bourbon Chapel), and Cheryl Staner, Bremen, Ind. (Bourbon Chapel), Nov. 20, by Brent Leichty.

Fisher-Slaubaugh: Wallace Fisher, Kalona, Iowa (East Union), and Marilyn Slaubaugh, Wellman, Iowa (West Union), Oct. 30, by Merv Birky.

Glaser-Schmucker: Troy Glaser, Nappanee, Ind. (Bourbon Chapel), and Carol Schmucker, Nappanee, Ind. (Bourbon Chapel), Sept. 11, by Brent Leichty.

Gwin-Ware: Wesley Gwin, Roaring Spring, Pa. (Martinsburg), and Mary Ann Ware, Altoona, Pa. (Catholic), Oct. 23, by John Davidhizar.

Hines-Overholt: Weldon Hines, Fredericktown, Ohio (Gilead), and Kathy Overholt, Sunbury, Ohio (Gilead), Oct. 16, by Glenn Martin and Murray Krabill.

Hochstetler-Schmucker: Andy Hochstetler, Nappanee, Ind. (South Bend), and Lisa Schmucker, Nappanee, Ind. (Bourbon Chapel), Oct. 2, by Brent Leichty.

Mowchan-Greenleaf: John Mowchan, Hesston, Pa. (Catholic), and Rebecca Greenleaf, Huntingdon, Pa. (Martinsburg), Nov. 6, by John Davidhizar.

Shenk-Good: Jeromy Shenk, Manheim, Pa. (Church of the Brethren), and Katrina Good, East Petersburg, Pa. (East Petersburg), Nov. 13, by Karl Steffy.

Stickel-Christner: Duane Stickel, Goshen, Ind. (Sunnyside), and Linda Christner, Elkhart, Ind. (Sunnyside), Nov. 20, by Gerald E. Good.

DEATHS

Burkholder, Clara Conrad, 86, Orrville, Ohio. Born: Dec. 24, 1906, Smithville, Ohio, to Peter L. and Mary Ellen Smith Conrad. Died: Nov. 7, 1993, Orrville, Ohio. Survivors—children: William, David Paul, Nancy; stepbrother and sister: Paul Horst, Esther Kilmer; one grandchild. Predeceased by: David F. Burkholder (husband) and Emma Kay (daughter). Funeral and burial: Nov. 9, Oak Grove Mennonite Church, by Jim Schrag and Norma Duerksen.

Graybill, Paul W., 87. Born: Nov. 21, 1905, Freeport, Ill., to Simon and Anna Sieber Graybill. Died: Nov. 18, 1993, Dakota, Ill., of cancer. Survivors—children: Robert, Pauline Kennel, Marianna Schrader; sister: Mary Wert; half sisters: Lois Good, Olive Gingrich, Verna Jones; 18 grandchildren, 19 great-grandchildren. Predeceased by: Ruth E. Yoder Graybill (wife). Funeral and burial: Nov. 21, Freeport Mennonite Church, by Robert E. Nolt.

Hendricks, Clarence S., 94, Telford, Pa. Born: June 30, 1899, Perkasie, Pa., to Abram H. and Ella Smith Hendricks. Died: Nov. 10, 1993, Quakertown, Pa. Survivors—children: David G., James G., Titus G., Ruth H. Moyer; sister: Naomi Cassel; 5 grandchildren, 13 great-grandchildren. Predeceased by: Martha Gross Hendricks (wife) and an infant son. Funeral and burial: Nov. 15, Franconia Mennonite Meetinghouse, by John M. Ehst, Russell M. Detweiler, and Floyd M. Hackman.

Car kicks off endowment. *Lancaster, Pa. (LMHS)*—A handcrafted wooden car by David N. Thomas, pictured with his wife, Edith, and son, pastor Sam Thomas of the Landisville Mennonite Church, sold for $27,000 at the annual benefit auction held at Lancaster (Pa.) Mennonite High School Nov. 19-20. The car was sold to kick off the David and Edith Thomas Endowment, established to increase campus ministries/guidance staff at LMHS. David has served in various leadership capacities within the Mennonite Church, including Bible teaching at LMHS, service on the school's Religious Welfare Committee, bishop, and Lancaster Conference moderator (1963-82). The LMHS auction raised more than $100,000.

Hooley, Richard L., 76, Middleburg, Ind. Born: Dec. 8, 1916, LaGrange Co., Ind. Died: Nov. 20, 1993, Middlebury, Ind. Survivors—wife: Frances Miller Hooley; children: Elaine, Steven, Rex, Mark; siblings: Lee, Bill, Orvin, Betty Stutzman. Funeral: Nov. 24, Bonneyville Mennonite Church, by Ken Livengood, John Murray, and William Hooley. Burial: Shore Mennonite Church Cemetery.

Plog, Howard C., 73, Sterling, Ill. Born: Jan. 28, 1920, Moline, Ill., to George C. and Rose Helfrich Plog. Died: Nov. 18, 1993, Sterling, Ill. Survivors—wife: Ila Dene Gunter Plog; children: Larry J., Lynn H., Bonnie J. Hankins, Joann Razo, Gayle Regalado, Kathy Clinton; siblings: James B., Betty Shelko, Janeth Johansen; 17 grandchildren, 7 great-grandchildren. Funeral: Nov. 22, Science Ridge Mennonite Church, by S. Roy Kaufman. Burial: Oak Knoll Memorial Park.

Romero, Carlos Juan and Juan Carlos (twins), Goshen, Ind. Born: Nov. 15, 1993, Goshen, Ind., to Carlos and Maria Colon Romero. Died: Nov. 15, 1993, Goshen, Ind., shortly after birth. Parents' congregational membership: Clinton Frame Mennonite Church. Graveside service: Nov. 17, by Robert Shreiner, Noel Santiago, and Everett Thomas. Burial: Violett Cemetery.

Schertz, Christian A., 94, Eureka, Ill. Born: Oct. 1, 1899, Roanoke, Ill., to David H. and Jacobine Imhoff Schertz. Died: Nov. 11, 1993, Eureka, Ill. Survivors—wife: Rose Wagner Schertz; daughter: Thelma Zehr; one grandchild, 2 great-grandchildren. Predeceased by one daughter. Funeral and burial: Nov. 15, Roanoke Mennonite Church, by Bob Harnish, Rick Troyer, and Wilfred Ulrich.

Stuckey, Ilva A. Roth, 80, Archbold, Ohio. Born: Oct. 19, 1913, Archbold, Ohio, to Fred and Emma Schmucker Roth. Died: Oct. 31, 1993. Survivors—children: Richard, Lynn, Sharon Wyse, Mary Lou Beck, Joan Short, Donna Chupp, Elaine Frey; brother and sisters: Sarah Nofziger, Irene King, Alice Beck, Harvey; 22 grandchildren, 6 great-grandchildren. Predeceased by: Chester J. Stuckey (husband). Funeral and burial: Nov. 3, Lockport Mennonite Church, by Allen Rutter, James Groeneweg, Walter Stuckey, and Earl Stuckey.

Wenger, David S., 80, East Waterford, Pa. Born: July 23, 1913, Lancaster, Pa., to Edward and Lizzie G. Sensenig Wenger. Died: Nov. 15, 1993, East Waterford, Pa., of cerebral vascular accident. Survivors—wife: Rhoda H. Campbell Wenger; children: Annie Elizabeth Wenger-Keller, Johannes David "Hans," Orvis Martin; sister: Edna S.; 7 grandchildren. Funeral and burial: Nov. 18, Byerland Mennonite Church, by David Thomas and Paul Brenneman.

Wenger, Paul Lehman, Sr., Waynesboro, Va. Born: Oct. 1, 1909, Chesapeake, Va., to Amos D. and Anna Mae Lehman Wenger. Died: Nov. 6, 1993, Waynesboro, Va. Survivors—wife: Martha Driver Wenger; children: Paul, Jr., Robert, David, Ann, Carol, Kirk; brother and sisters: Chester, Ruth Snyder Garber, Rhoda; 10 grandchildren, 3 great-grandchildren. Funeral and burial: Nov. 10, Springdale Mennonite Church, by Richard Showalter and Duane Gingerich.

He was ordained in 1947 as pastor of Springdale Mennonite Church.

Yoder, Miriam Ranck, 91, Sarasota, Fla. Born: Oct. 27, 1902, Strasburg, Pa., to Jesse and Elizabeth Keener Ranck. Died: Nov. 18, 1993, Sarasota, Fla., of cancer. Survivors—children: Ruth Martin, Paul, David; sister: Mary Foulk; 21 grandchildren, 17 great-grandchildren. Predeceased by: Korie A. Yoder (husband). Congregational membership: Bahia Vista Mennonite Church. Funeral: Nov. 20, Weigand Brothers Funeral Home, by Gerald P. Mininger. Burial: Sarasota Memorial Park.

Yutzy, Edward J., 83, Hutchinson, Kan. Born: May 21, 1910, Hutchinson, Kan., to Joseph M. and Lizzie Schrock Yutzy. Died: Nov. 12, 1993, Hutchinson, Kan., of congestive heart failure. Survivors—wife: Emma Miller Yutzy; children: Gladys Meadows, Estella Headings, Wilma Leahy, Thelma Kauffman, Lloyd, Vi Unruh, Clayton; brother and sisters: Paul, Orpha Roth, Mary Jantzen; 21 grandchildren, 6 great-grandchildren. Funeral and burial: Nov. 15, Yoder Mennonite Church, by John Otto, Dan Kauffman, Peter Hartman, and Wayne Hochstetler.

He was ordained in 1951 at Yoder Mennonite Church, where he served for 24 years.

Newspaper

**********CAR-RT-SORT** CR-23
390200 51H S118 295
MENNONITE BIBLICAL SEMINARY
LIBRARY
3003 BENHAM AVE
ELKHART IN 46517-1947

THE LAST WORD

Take your hands out of your pockets, God

Christmas. What a wonderful time of year! There's mistletoe and holly. Magi and shepherds. Sleighbells and angels. *Nutcracker* and *The Messiah*. Sweetness and light.

Sweetness and light? That's not the Christmas most of us know—though we often wish it were. As Ryan Ahlgrim points out this issue (page 6), sweetness and light is the Christmas we've concocted to keep us from having to deal with a darker side of what happened at Jesus' birth.

Matthew (2:13-18) gives us the gory details: An angry ruler. Sword-swinging soldiers. Dead two-year-old boys. Weeping mothers. Panic-stricken fathers (not in Matthew's account, to be sure, but as a father I have no difficulty imagining them).

I can imagine, too, the terror that must have been Mary and Joseph's in those first months following Jesus' birth. Not only were they living in a strange town in an alien land. But eventually no less a person than the king came on the scene, out to kill their baby.

Yet their terror had to be drawfed by that of their contemporaries in Bethlehem. Mary and Joseph and their baby, after all, escaped. Not so the other parents with boys ages two years and under. Their sons were killed. How they must have raged with pain, anger, and horror. People who have lost a child say there is no grief more intense, no experience more dreadful.

How many such parents were there in Bethlehem that year? How many were God-fearing parents who screamed their frustration to the Almighty to rescue their sons? Even today we can feel their pain. Even today we wonder why God couldn't have rescued Jesus without innocent boys getting killed.

Yet this Christmas those questions continue from Bosnia and Somalia, South Africa and Haiti, Iraq and Guatemala, Wichita and Washington, D.C. Parents cry out as children die in their arms from bullets, bombs, starvation, accidents, and drugs.

In *Prayers of an Omega*, a new book due out next March (Herald Press), Katie Funk Wiebe puts their cries into words: "Lord, make the pain stop!" she writes as she contemplates suffering and injustice. "You've got the power! Why don't you help if you're there and you know what is going on? Take your hands out of your pockets. Do something. You're God! You're supposed to be a good God!"

These, I'll admit, are my most difficult questions of faith. Why do innocent people have to suffer? Especially children. Why innocent children? If an almighty, all-powerful God is in control, why doesn't that God step in and do something about so much injustice, pain, and violence in our world?

Yet at the same time, I know that faith in what we can understand or control is no faith at all. It's when we don't understand, when things seem completely out of control that we Christians are called to think through and reaffirm what we believe about God, God's control, God's will.

Wiebe makes her reaffirmation a prayer: "Lord God, I commit the violence and the injustice of this world to you. I can't determine how my petitions will be answered. I come to you because you are God, sovereign Lord of all, not because you are a slot machine with blessings to dispense at the insertion of a little spiritual excitement on my part."

She also takes us one step further. "Show me where I, with my limited strength, can strengthen the faith of someone who is suffering," she writes. "You said that when we are most powerless, then we are strong. Give me a passion for those who suffer in body and spirit."

That's a prayer I want to learn to pray this Christmas. For if my holiday celebrations of 1993 are to be any more than the usual Christmas routine, I must bring together both parts of the story of Jesus' birth: the songs of the angels with the lamentations of the Bethlehem mothers.

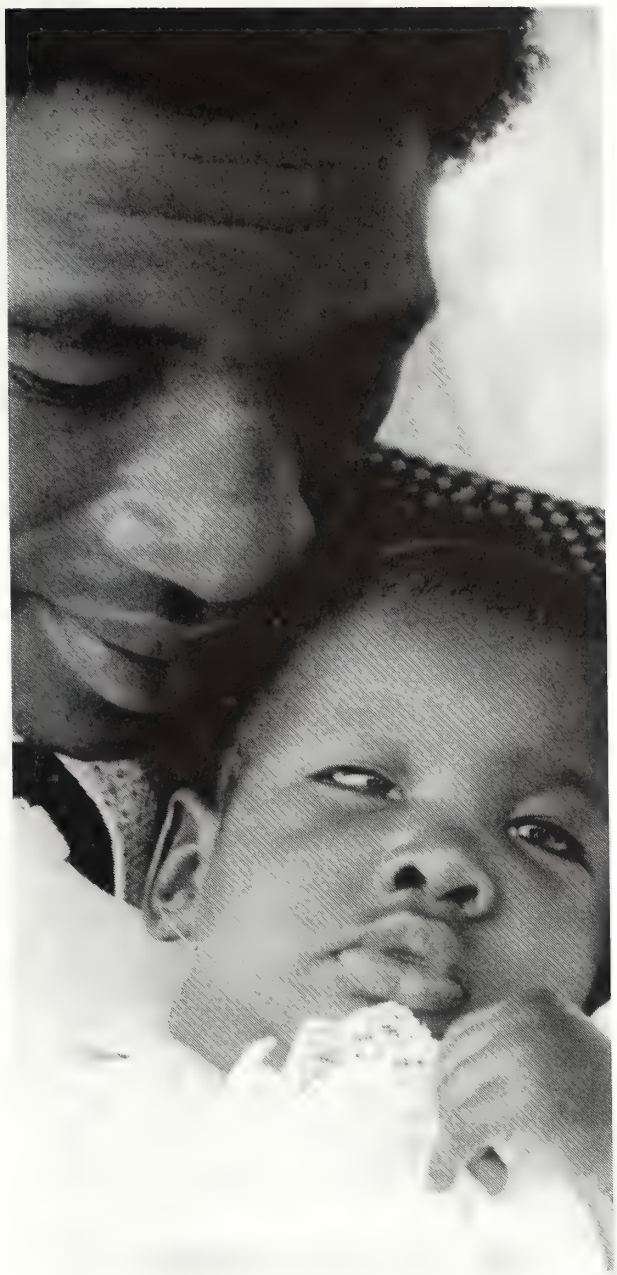
Christmas makes it possible for us to ask God to do something about pain and suffering. But Christmas also asks us to reaffirm our faith in God when it seems as though nothing is being done.—*jlp*

ASSOCIATED MENNONITE BIBLICAL SEMINARIES
ELKHART LIBRARY
DEC 21 '93

December 21, 1993

Gospel Herald

THE WEEKLY MAGAZINE OF THE MENNONITE CHURCH



No figure of speech can "capture" God. Yet the image of God as a baby tells us more about God than we might first think. It is vulnerable power that, in the end, is the most forceful kind of power.

Why did God come to us as a baby?

God as a ruler we can imagine. But God as a baby? Somehow it seems wrong. Not respectful enough of God's power. We, after all, are the ones who are helpless.

by Ted Koontz

Freeman Dyson is a brilliant, unassuming, morally sensitive man. When I met him in 1980, he was one of the world's leading mathematicians—and a leader in the nuclear freeze campaign. Our long conversations on ethics and international politics—informed by his years as a scientist working on nuclear weapons projects—fascinated me. So I picked up his autobiographical reflections, *Disturbing the Universe* (Harper and Row, 1979).

On the last page he shares a vision, a vision at the end of a lifelong wrestle with the hard questions of war and power, love and nuclear weapons, military strategy and ethics. He wants some answers—and in the vision his wife suggests that he go straight to the top. And so Dyson and his children pay a visit to God.

They enter a large office building, where they find an enormous room with a flight of steps leading to the throne at the top. It appears to be empty.

"I walk up until my eyes are level with the seat. I see then that the throne is not empty after all. There is a three-month-old baby lying on the seat

ALSO IN THIS ISSUE

Christmas at St. James 5

Jesus was born on a night like any other—only worse 6

Food spoilage highlights difficulties of shipments 9

MMA board considers options after U.S. health care reform . . 10

"Baby power," a power which is rooted in complete vulnerability, is the only kind of power which can be both absolutely compelling and yet noncoercive.

and smiling at me. I pick him up and show him to the girls. They run up the steps and take turns carrying him.

"After they give him back to me, I stay for a few minutes longer, holding him in my arms without saying a word. In the silence I gradually become aware that the questions I had intended to raise have been answered. I put him back on his throne and say good-bye. The girls hold my hands and we walk down the steps together."

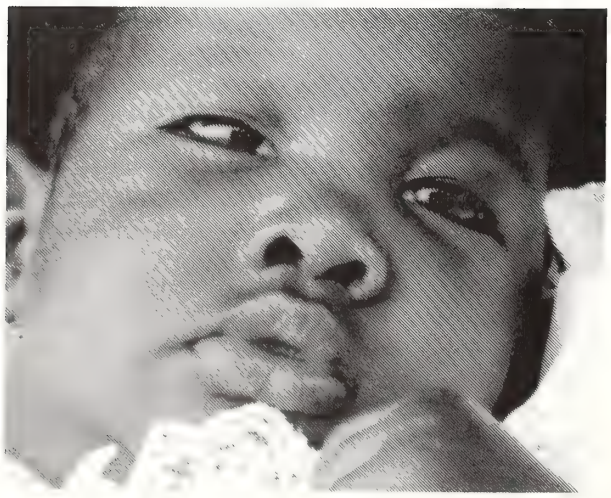
This image of God jolts me. Of course I know that every year at this time we Christians celebrate God coming to us as a baby. Yet God as baby, as a *ruler* on a throne and still a baby . . . it seems wrong, somehow. Not respectful enough of God's power. After all, *we* are the helpless ones, held by God.

Needless to say, no image or figure of speech can "capture" God. Yet I have come to think that this image of God as a baby tells us more about God, and about God's power, than I first recognized.

We see babies as helpless, weak. In some ways they are. But does a baby lack power? What kind of power does a baby have? A peculiar kind, but power nonetheless. My guess is that any of us who once had small babies at home know that the baby is probably the most powerful person in the household.

A baby can wake parents in the middle of the night from a deep sleep; it's a power other much louder noises don't have. And she has the power to get them out of bed in order to come and care for her when they would get out of bed for very few other reasons.

Yet this power of a baby, this cry of a baby, is a power to which we can respond *or not*. It *is* a power over us. It can move us. But it is at the same time a power which in no way takes away our freedom. If we work at it, or if we merely attend to other things, we can simply not hear the baby. Often older children sleep in the same room oblivious to a baby's full-throated cries. Only those who are attuned to the baby's cry will hear it.



If we unstop our ears we will find that our very nature makes us *want* to respond. When we really hear a baby cry, if we are in touch with our deepest selves, we are not free to refuse to respond. To refuse to respond is to refuse to be who we know ourselves to be, down deep. There is something natural about responding compassionately to a crying baby.

We will become more powerful, not less, when we move from our dominating ways to expressions of vulnerability.

Just so with God, God's cry, God's power. Yes, we can refuse to respond to it. We can block it out. But we can do so only at the cost of not being who we are most deeply. And as we begin to get in touch with that deepest self, we will feel less and less free to refuse to respond to God's cry.

God's power will draw us ever nearer to Godself. We will be less able to resist, yet we will also feel less "forced" to move toward God, against our will. We will move toward God, toward God's love, freely, willingly, sometimes with great eagerness, even though in some ways involuntarily, even as parents are drawn to their baby.

And a caregiver's willingness, gladness, to come under the sway of the baby's power is like our willingness, gladness, to come under the sway of God's power—for it is not only the baby's need, or God's need, which is being met in these exchanges, but our own as well. This "baby power," a power which is rooted in complete vulnerability, is the only kind of power which can at the same time be absolutely compelling and absolutely noncoercive.

What does this vision of God's power tell us about our power—power we can use? I think it says there is far more power in "vulnerability," in letting go of control, in granting the other free-

dom to respond or not respond, than we can imagine.

We will become more powerful, not less, when we move from our normal dominating modes of exercising power to the power of vulnerability. We may even become a bit more like Jesus—speaking with *authority*, to touch people with an ability that we have not known before. If this sort of power is good enough for God, perhaps it is good enough for us.

The simple truth is that what we really want most deeply from others around us is their love, responsiveness, care, respect—what God also wants from us. What kind of power can we use to get these? The same kind, I suggest, that God uses. These things which we want from others can only be given to us, not gotten by demanding them. And they are more likely to be given when we respect the other's freedom to give or withhold than when we seek to grab them. It is only when we grant freedom, in fact, that it is possible for others to give us what we really want and need most.

A conversation with a friend helped me to see this. She told me of a time when she was dating the man who is now her husband. They were feeling passionate. Suddenly he stopped and said, "Don't ever let me do anything to you that you don't want." She told me, "Until then I was unsure of my feeling for him. It was then that I knew I could safely give my love to him."

Living with vulnerable power will mean taking risks. For men or those used to being in control of self and others, it may mean saying, "I don't know," speaking more on the level of feelings and less on the level of argument. It may mean being quiet more often, giving others air time.

For women or others used to being subordinate to others, it may mean getting in touch with the truth we know, claiming it, and being willing to speak it, as dangerous as that may seem.

I want to live more out of this vulnerable power. I am a baby just starting out on this journey. Yet I have seen enough for me to testify that there is power here. That is why we say that the baby whose birth we anticipate in this season is "King of Kings and Lord of Lords." A strange kind of power. But it is the most powerful kind of power.

Ted Koontz is associate professor of ethics and director of peace studies at Associated Mennonite Biblical Seminary, Elkhart, Ind. He and his family attend Assembly Mennonite Church in Goshen.

The simple truth is that what we really want most deeply from others is their love, care, and respect—what God also wants from us. But these things we want from others can only be given to us. They are not gotten by demand. And they are more likely to be given when we respect the other's freedom.

"Master, now you are dismissing your servant in peace, according to your word; for my eyes have seen your salvation, which you have prepared in the presence of all peoples."
—Luke 1:29-30, NRSV

Gospel Herald

Editor: J. Lorne Peachey

Assistant Editor: Cathleen Hockman

Editorial consultants: Richard A. Kauffman, Martha Kolb-Wyckoff, David W. Mann, Stuart Showalter, Diane Zaerr

Gospel Herald (ISSN 0017-2340) is published weekly, except for the third week of August and the first week of December, for the Mennonite Church by the Mennonite Publishing House. Subscription rate (in U.S. dollars): $27.50 per year; outside U.S. and Canada (air mail delivery): $47.50 per year. Group and bulk rates available. Call 1 800 245-7894.

Editorial and subscription address: *Gospel Herald*, 616 Walnut Avenue, Scottdale, PA 15683-1999. Telephone: 412 887-8500. FAX: 412 887-3111.

Second-class postage paid at Scottdale, PA 15683-1999. Lithographed in the United States.

Copyright © 1993 by Mennonite Publishing House.
Canadian subscriptions: second-class postage paid at Kitchener, Ont., publication mail registration no. 128562.

Gospel Herald is a member of the Associated Church Press and of Meetinghouse, an association of Mennonite and Brethren in Christ editors.

Postmaster: send form 3576 to 616 Walnut Ave., Scottdale, PA 15683-1999.

Vol. 86, No. 49: Dec. 21, 1993

Printed on recycled paper

Credits: Cover, pp. 2 and 7 by Dynamic Graphics, pp. 4-5 by Gwen Stamm, p. 9 by John Longhurst, p. 11 (left) by David Wiebe, p. 11 (right) by Frances Greaser, p. 14 by Cathleen Hockman.

When Does Justice Become Revenge? (Oct. 26). In terms of how Americans think, the answer to this question is surely immediately and always.

For almost without exception, we rarely speak of justice without implying the use of coercive power or violent force. Even worse is the companion notion that injustices can somehow be set right by these means.

For Christians, who seek the mind of Christ, the linking of justice with peace—as so many of us now insist on doing—is contradictory as well as dangerous. It does not lead to clear thinking, plain speaking and supporting the integrity of our faith.

D. R. Yoder
Atlanta, Ga.

Laurelville Celebrates 50th (Nov. 23). In reading this news items, I was embarrassed to see only my name listed as the director of the folk opera, "Aaron." Jay Hartzler co-directed with me. And in fact, Jay conducted the opera at Laurelville.

All way around, it was a joint project. I just wanted to set the record straight.

Karen Moshier-Shenk
Harrisonburg, Va.

In your editorial, ***Rice Krispie Squares for Missions*** (Nov. 16), you touched on issues that we at Mennonite Board of Missions face every day. As an agency sanctioned and supported by the church, we are committed to enabling her to do her mission. We need funds to do this. What can we do, we wonder, to revive interest in the global mission of the Mennonite Church?

In a recent communication to all MBM workers and staff, James and Jeanette Krabill wrote about their vision for mission in the nineties. They believe that the best way to communicate God's love and God's vision is to personalize, popularize, and party—put a face on your message, reach all ages through multiple media, and celebrate while you communicate. James and Jeanette's idea was that the "three P's" be used in communicating God's love to those outside our Christian circle. We believe that Christians also need the "three P's" as we communicate with each other about God's mission for us.

The kingdom of God *is* a party! We're all invited! Have a Rice Krispie square!

Katie Kreider, Special Projects Assistant
Paul Gingrich, President
Mennonite Board of Missions
Elkhart, Ind.

Let Us Pray (Nov. 23) gave Mennonites a welcome call to deepen our commitment to prayer. But the publication of prayer books, of which we can be proud, is an inappropriate measure of that commitment.

"Bottling" our best prayers so that future generations can enjoy reciting vintage petitions is not the answer. We need to clear out the wellspring of prayer. When we dig out our inhibitions and anxieties and clear away our unfamiliarity, our communication with the Lord flows freely.

Careful preparation for congregational prayer is important. But a truly strong congregational prayer life depends upon members who are accustomed to praying seriously and continually (1 Thess. 5:17). It does not depend upon more rehearsals or better scripts.

David Orr
Bedford Heights, Ohio

During this Thanksgiving season, we have much for which to be thankful. The list of good things from the Lord is long.

I wish to express thanks that male-bashing articles are appearing less in *Gospel Herald* than earlier. In the United States, white men are the last remaining group it is safe to deride. I'm grateful that *Gospel Herald* is moving toward a more gracious approach toward men. Keep it up.

I am grateful, too, that the gender confusion toward God in the Mennonite Church has not escalated. I was impressed recently with the number of references to God as Father and as "he" in the New Testament. I believe Jesus was serious when he taught us to pray, "Our Father in heaven. . . ." The Holy Spirit knows what he is doing when, by him, we cry, "Abba, Father."

Lloyd Weaver
Newport News, Va.

Blessings to you this Christmas
from the staff of Gospel Herald:
Dotty Anderson, Cathleen Hockman, Betty Stouffer, J. Lorne Peachey

Christmas at St. James

'Tis the season, one of the banners
says, to be jolly. Not jolly but
magic is what I remember.
Snow that turned the world to
wonderland, icicles glittering like
knives, hanging from the eaves.
And Santa Claus, they said, was
coming to our town.
I had my doubts of that, skeptic
at six and from then on, mostly.
Still, the tree lights
twinkled a kind of faith at me.
There was this, at least,
to trust in . . . our house
that guarded the corner
of Sixth and Jefferson,
a place to be from,
to go away from and come back to.
Home, we called it.

The line today stretches
out into the hallway.
Word passed along the street:
"Turkey today with stuffing
And real cranberries at St. James."
Harry's here, with new Salvation Army shoes,
and crazy Emma, who stares, mouth
open, at the banner on the other wall:
"Let every heart prepare him room."
The Christ is who it means, I guess.
It seems to fit. I'd forgot
that he was homeless too, squeezed out
because that inn was all filled up.
Tough luck. At least I had a home when I was a kid.
But anyway, I think he'd feel at home
here. Standing in line with me and
Josh, Manuel, Leroy, and Grace.
And Charles, cough crackling in his chest.
Hey I'd even give him my dessert—
"Here ya go, J.C., an extra dish
of pudding. Butterscotch.
Nah, it's not a Christmas gift,
I hate the stuff, that's all."

Wonder what he'd say to that?

— Kenneth L. Gibble

'De-aura-izing' the Christmas story:

Jesus was born on a night

Putting a gloss on the Christmas story can let us forget either the price Mary and Joseph paid or the spiritual conflict sparked by the birth of Jesus.

by Larry Augsburger

One of the reasons people like the Christmas season so much is because of the distinctive atmosphere that radiates from all things having to do with this season. There's something enchanted about the Advent season—and more specifically Christmas Day—and most particularly Christmas Eve. Yes, especially Christmas Eve.

Anyone familiar with even a portion of the thousands of stories and legends and poems that have been written about Christmas Eve recognizes the motif of the extraordinary magic that glistens in the air on this electric night. This motif shows up in all kinds of ways as battle-weary soldiers, warring families, lonely elderly people, deprived children, and even the animals in the barn experience a special touch of love, peace, and joy.

The first of these magical nights was, of course, the actual night of Jesus' birth. Aura-driven descriptions of the event surface in the carols we sing. "All is calm, all is bright round yon virgin mother and child," reports *Silent Night. Away in a Manger* assures us, "The little Lord Jesus, no crying he makes."

The aura is depicted visually in Christmas cards that show light emanating from the stable or even from the child. And they always show the characters posed in positions of extreme reverence and awe. It is this glowing ambience which creates most of the magic of Christmas.

The only problem with this magical, aura-ized view of the nativity is that it is not supported by the text. Clearly the characters of our aura-driven Christmas were moving in an atmosphere different from the one we experience in our daily lives. Yet when we look at the story closely, we realize that—except for the appearance of the angels to the shepherds—there is little to support the idea that there was anything special about that first Christmas night.

I don't think peace, joy, and happiness charged the air like static electricity. I don't think Mary and Joseph sensed such a sweet lovely atmosphere of holiness. For them the night was filled with misery, loneliness, pain, exhaustion, and darkness. And for everyone else it was a night just like any other. Or perhaps it was a night worse than any other.

The innkeeper was harried, trying to deal with more than his share of demanding guests. The guests, in turn, were fatigued by this disagreeable trip demanded by Roman taxation. The inhabitants of Bethlehem were hardly likely to be rejoicing over this sudden influx of people into their small town. The shepherds probably argued about who had to stay and watch the sheep. And Mary and Joseph, bone-weary and frightened, pathetically huddling with their newborn son in a cold and dark barn, probably did not feel much magic in the company of strange, rough shepherds.

This "de-aura-ized" view of the events of the nativity is consistent with a point we see illustrated over and over again in the Scriptures: it is not an easy thing to be a messenger of the living God or to carry out God's will in the world.

Building the ark was no picnic for Noah. Abraham may have had the promise of being a mighty nation, but he still lived many years in childless puzzlement. Moses faced insubordination in the ranks and ended up grumbling to God, "Why have you brought this trouble on your servant? What have I done to displease you that you put the burden of all these people on me?" (Num. 11:11).

The biblical text illustrates one point over and over: it is not an easy thing to bring a message from the living God.

The prophets always suffered for proclaiming, "Thus saith the Lord." Jesus was crucified. The apostles faced a hostile, dangerous world.

The call of God is almost always a call to confront forces which resist the Lord. History has shown that those who do God's will and proclaim God's Word must struggle to accomplish the task to which they have been called. Why then should we assume that it was any easier for Mary and Joseph?

We aura-ize the Christmas story because

like any other—only worse

doing so serves three significant purposes. First, it simply makes for a better story. It heightens the expectancy of the narrative and makes it appeal to our emotions in a more positive sense. We like a touch of magic in our stories.

Second, aura-izing the nativity declares the divinity of Jesus by bringing into the physical realm some of what was true in the spiritual. Christ was the spiritual light of the world, which artists depict by showing visible light emanating from the manger and the stable. Christ came to bring spiritual peace, joy, and happiness, which is illustrated in reports of a night permeated with a sense of calm and expectancy. So the aura does capture for us the reality of the spiritual significance of Jesus' birth.

Being a Christian demands a price. It means bringing Jesus into our world, even though it doesn't sparkle with an aura.

The problem with this point is that the aura only does half the job of capturing the spiritual significance of Jesus' birth. His coming did not only bring peace and light. Jesus also brought a sword. The coming of the baby in the manger was the opening move in a spiritual war. We see this illustrated in the nativity account in Rev. 12:1-6, which presents the spiritual struggle resultant from the coming of Christ.

Third, we aura-ize the story because we don't want to be reminded either of the price Mary and Joseph paid nor of the nature of the spiritual conflict sparked by the birth of Jesus. The aura camouflages the price and the conflict.

It falsely tells us that Jesus can come to a hostile world without causing an uproar. The aura glosses over Mary and Joseph's experiences and gives their story a wash of golden sparkle that covers the negative and reveals only the positive. And it ignores the cost required of Christians who would spread the good news.

The magical aura takes the price tag off for Mary and Joseph, for Jesus, and for us. It proclaims victory in the warfare of the spirit without acknowledging the depth of the struggle necessary required to make that victory a reality.

Is it any wonder we like the aura of the story? It lies to us that we can have the peace and beauty and joy of salvation without paying the price of repentance, discipleship, and spiritual warfare.

That kind of Christianity is popular right now. It emphasizes the spiritual and material benefits of salvation but says very little about "Take up your cross and follow me" or "He who loses his life for my sake will find it." It's a distorted, aura-ized gospel, splashed on television and in glossy books and magazines filled with sports stars and glamorous models. It's an insult to the one who came to scared, bewildered parents miserably spending the night in a cattle barn.

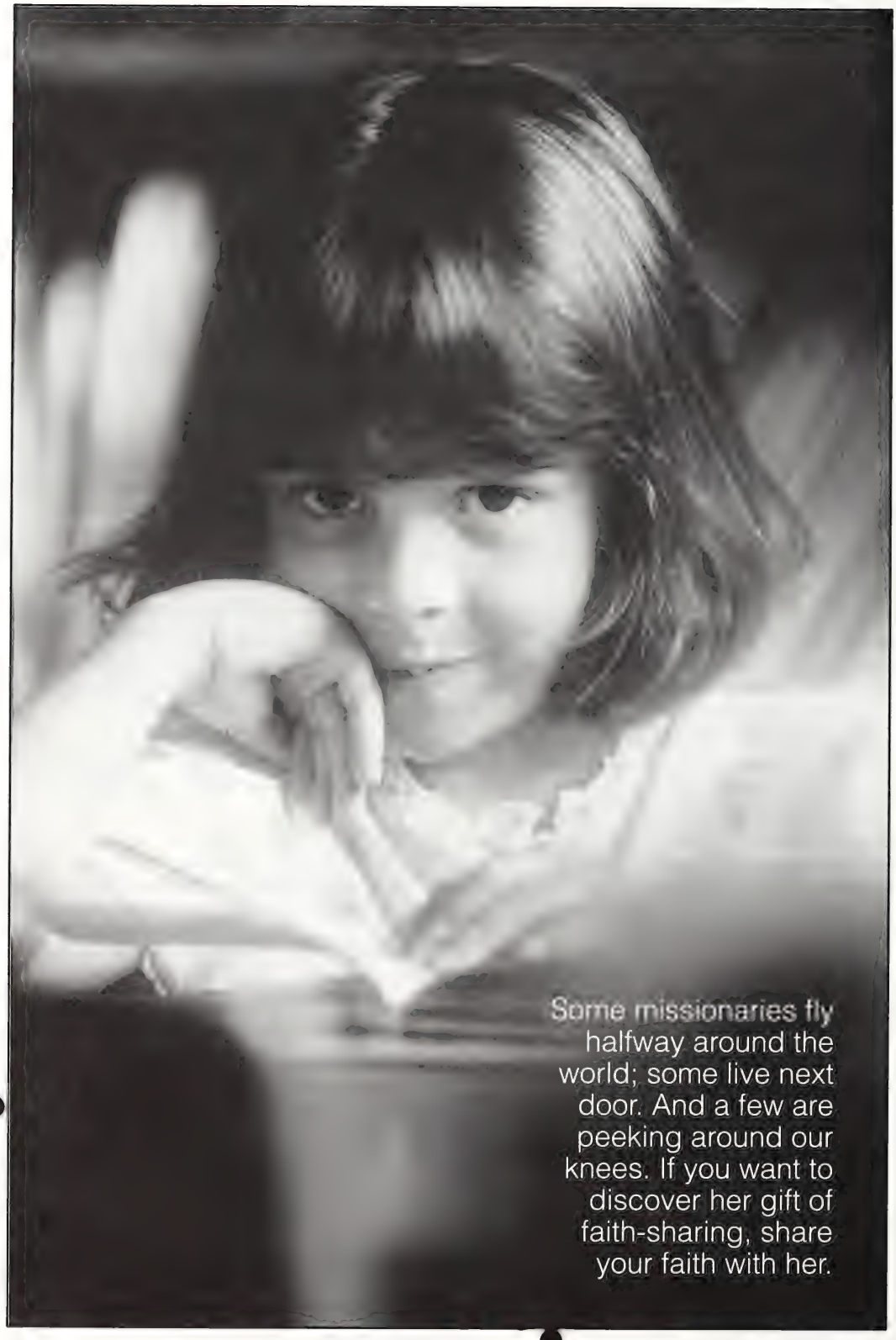
We need to rediscover that being a Christian demands a price. It demands that we bring Jesus into the world in which we live—even though it doesn't sparkle with an aura. And even though the world may not appreciate this gift. Faithfulness may mean some lonely, hard miles. It may mean some exhaustion, darkness, cold, and confusion.

But we, like Mary and Joseph, can know that what we are doing is achieving the task to which God has called us—to present Jesus Christ to a world that desperately needs the light and peace and joy he brings.

Larry Augsburger is pastor of Oak Grove Mennonite Church, West Liberty, Ohio.

Except for the appearance of the angels to the shepherds, there is little in the Bible to suggest there was anything special about that first Christmas.

FUTURE MISSIONARY



Jubilee, God's Good News.

A children's Sunday school curriculum.

Contact: Mennonite Publishing House 1 800 245-7894

Food spoilage highlights difficulties of shipments

Akron, Pa. (MCC)—The loss of portions of recent Mennonite Central Committee (MCC) food shipments to Mozambique, Sudan, India, and possibly Iran through spoilage shows how difficult it can be to send food overseas to feed hungry people.

Hershey Leaman, MCC's food and disaster response coordinator, terms the number of recent incidents "unusual" but notes that moving food around the globe always entails some risk of loss.

Last year MCC shared 25,600 metric tons (MT) of food valued at $12.7 million (U.S.) with people in 30 countries.

• In August MCC workers in Mozambique reported moisture had ruined 22 percent of a 1,760 MT shipment. The Christian Council of Mozambique was set to distribute the food to some of the 4 to 5 million refugees streaming back to Mozambique following the end of the country's civil war last year. MCC is exploring ways to purchase local maize to replace the rotted maize, valued at about $85,000.

• In early October William Reimer, MCC Sudan country representative, discovered water had leaked into at least two of some 25 containers of MCC-donated beans. MCC planned to airlift the beans to southern Sudan for people displaced by that country's long civil war.

Workers unload grain at an Ethiopian port. Last year MCC shared 56.3 million lbs. of food with hungry people around the world. However, shipping food involves some risk of loss. Recently portions of MCC food shipments to Mozambique, Sudan, India, and possibly Iran spoiled.

• A 3,700 MT wheat shipment arrived at a port on India's west coast in good condition. However, about 700 MT was trucked across the country during monsoon season, causing 30 MT to sprout. The wheat was locally insured and MCC expects reimbursement for the loss. The wheat was to pay people for their labor on community development projects.

• An MCC shipment of 52 MT of vegetable oil, valued at about $65,000 U.S., arrived in Iran this summer. Iran's Ministry of Health reported the oil contained unacceptable levels of peroxide, possibly caused by extreme temperature changes during transport. Laboratories in Canada and Iran continue to test oil samples with inconclusive results.

Iran's Red Crescent Society, the Islamic equivalent of the Red Cross, intended to distribute the oil to Iraqi refugees in Iran. Instead, the oil may be sold to a soap factory and the proceeds used to buy food locally for the refugees.

"MCC is committed to sharing food, especially in emergencies like wars and natural disasters," says Leaman. "We do try to take precautions."

Timing for the India wheat shipment was less than ideal since the wheat had to be transported overland during the rainy season. However, Leaman said MCC decided to ship the wheat then so it could be combined with another agency's shipment, cutting transportation costs and importation hassles. Leaman calls this a "trade-off" and says it is typical of many decisions he and other MCC staff make as they try to determine the best way to share food.

When possible MCC purchases food regionally rather than shipping it from North America. This reduces transportation costs, delays, and spoilage. However, locating and negotiating purchase and transport of satisfactory commodities on a tight schedule is complicated.

—*Pearl Sensenig*

Long-term mission worker arrives in Mongolia

Ulaanbaatar, Mongolia (MBM)—The first long-term Mennonite worker has arrived in the Asian country of Mongolia.

Laura Schlabach, a member of San Antonio (Tex.) Mennonite Church, arrived in the capital city of Ulaanbaatar Dec. 7. She will serve as treasurer of Joint Christian Services (JCS), organized in 1992 to serve the country and its people in education, health, agriculture, and economic and community development.

JCS' goal is to aid the young church in Mongolia to grow and bloom. The group consists of nine agencies. Mennonite Board of Missions and Eastern Mennonite Missions are cooperating together in JCS, with Dale Schumm, MBM Asia director, providing administrative oversight.

"Mongolia is experiencing what has been happening in other Asian countries, particularly the People's Republic of China," Schumm explains. "That includes a moral vacuum, ideological disillusionment, and an eagerness for something new. They are seeking a new identity, self-respect, and a new self-definition.

"This is an opportune time to be there, given the disintegration of previous societal and structural systems," Schumm says.

"To be able to impregnate the country with gospel values is tremendously significant in this kind of vacuum."

More workers to be sent. MBM and EMM hope to send another three to five people to JCS for service in Mongolia in the next several years.

Their assignments will vary. One JCS project will work with disadvantaged children in communities surrounding Ulaanbaatar. An alcohol abuse reduction program will provide treatment, education, and vocational training.

Another project calls for working with the herds people of the Gobi-Altai area in crop development and animal husbandry. A fourth effort is a request from the International Business School for lecturers, consultants, and resource people, both short- and long-term, to teach finance, business management, accounting, marketing, and computer science.

Schumm is particularly interested in placing Mennonites in the business school and the animal husbandry projects. He would also like to "have a Bible teacher in the wings" when a Bible school is started by the Church of Mongolia, recently formed by three or four congregations.—*Phil Richard*

MMA board grapples with future of health services, savings plans

Chicago—Mennonite Mutual Aid: will it survive health care reform in the United States? That was the question before the MMA board of directors when they met here Dec. 3-4.

Board members heard that President Clinton's reform package does not currently allow for health agencies like MMA organized around religious beliefs. Instead the Clinton plan calls for regional alliances which everyone in a given area would need to join.

What are MMA's options? The best one is to apply for an exemption based on our Anabaptist roots, MMA president Howard Brenneman told the board. He reported MMA is working with key Washington legislators to allow for such an exemption.

"We're very well known in Washington," Brenneman said. "We're unique among organizations, and people want to work with us."

Should the Clinton plan pass in its present form, and should MMA receive its exemption, one scenario has MMA growing dramatically as it became the health care agency for everyone in U.S. Anabaptist-related groups.

But Brenneman cautions against either optimism or pessimism about MMA's future at this point. "When Washington finally realizes what the cost of health care reform will be, anything could happen."

Noting that the Clinton plan calls for universal health coverage—something the MMA board had previously endorsed—several board members questioned if MMA should put its efforts into legislative activity that might jeopardize the plan. Most agreed, however, that MMA's belief system adds a uniqueness to health care that needs to be preserved.

Managed care. Meanwhile, MMA is also focusing energy on putting together managed care groups, MMA staff reported. One example is Preferred Provider Organizations (PPOs), which would combine the efforts of doctors, hospitals, and MMA to keep health care costs down.

During the next year MMA has targeted four areas with large Mennonite/Anabaptist populations for its managed care work: Lancaster, Franconia, central Illinois, and northern Indiana.

Regardless of the outcome of the health care reform discussions, one thing is certain: MMA will have to change. Noting that currently 60 percent of MMA's activities are in health care and 40 percent in other areas, Brenneman predicted those percentages to be reversed in the next five years.

Stewardship education. Part of that change is already in process, board members were told. MMA has joined with Mennonite Board of Congregational Ministries in the Mennonite Church and the Division of General Services in the General Conference Mennonite Church for a new stewardship education thrust over the next five years. MMA has committed $50,000 each year for the project.

Board members also heard that MMA's new product, mutual funds, will be available Jan. 1, 1994 (see "Mutual fund," next page). MMA Praxis, as it will be known, has a feature unique to mutual funds: automatic tithing of the earnings through Mennonite Foundation. The plan will be available to 84 percent of MMA's potential membership living in 13 states.

Other business. The board voted to rescind its policy not to invest in South Africa. The decision came in response to church monitoring groups advising the lifting of sanctions following the official abolishing of apartheid in that country.

The MMA board adopted a 1994 budget of $87 million for its total operation. This includes a net income of $7 million.

They also heard plans for a 50th anniversary celebration in 1995.

—*J. Lorne Peachey*

MMA: a growing organization

With a docket 220 pages thick, covering the operations of a dozen or more entities making up Mennonite Mutual Aid, facts and statistics flow freely at an MMA meeting. Among those the board heard at its Dec. 3-4 meeting are these:

• ***1993 best year ever.*** MMA realized a combined net income of $10 million from all its work this past year. In addition to building reserves, this has allowed its 1994 premium rate increase for health insurance to be the lowest in years.

• ***Managing assets.*** By the end of 1993, MMA will be managing $470 million in assets for its members. This includes some $163 million in Mennonite Foundation and $91 million in retirement trusts.

With current growth rates, MMA will be managing $1 billion in assets for U.S. Anabaptist groups by 2000.

• ***Members.*** More than 70,000 people currently make use of MMA services. Close to 50,000 of these will be buying health care insurance from MMA by the end of 1993.

• ***Sharing funds.*** MMA will pay out some $700,000 in sharing funds to local congregations in 1993. This plan matches funds contributed by churches to their members' health expenses.

MCC 1993-1994 Resource Catalog
now available

Lists more than 400 free-loan audiovisuals and printed materials about the mission of MCC, the environment, lifestyle, peace and justice issues, hunger and other topics.

Yours free from:

Mennonite Central Committee

Mennonite Central Committee and MCC U.S.
21 South 12th Street, PO Box 500, Akron, PA 17501-0500
(717) 859-1151 (717) 859-3889

Mennonite Central Committee Canada
134 Plaza Drive, Winnipeg, MB R3T 5K9
(204) 261-6381

George Saliib (right) takes a break with a volunteer at the North Newton canning site.

MCC Egyptian worker visits the U.S.

Newton, Kan. (MCC U.S.)—In Egypt, George Saliib helps direct the distribution of Mennonite Central Committee's (MCC) canned beef. In Kansas recently, he worked shoulder to shoulder with the local Mennonites canning it.

Saliib, an accountant for MCC in Cairo, was in the Newton area Nov. 14-21 after spending two weeks in Akron, Pa., at MCC orientation sessions.

"I thought I would have a heart attack from the excitement of coming here," he said in a recent interview. "It seems like a dream."

It is unusual for MCC to have local country personnel like Saliib take an orientation course in the United States, said Ed Epp, area secretary for the Middle East. However, there are times when country staff take on a greater role representing the agency overseas. The orientation routine for North Americans serving overseas gives the country staff people a better understanding of both MCC and Mennonites, Epp said.

A member of the Coptic Orthodox Church in Egypt, Saliib, 24, has been working with MCC for almost seven years. Part of his responsibility is the distribution of the canned meat.

"We are expecting five container-loads (of MCC canned meat) this year," he said.

MCC distributes the meat through the local Coptic Orthodox Church whose bishops and other church workers identify the needy.

"Some people are too shy to say they are poor," Saliib explained.

Churches may distribute the meat, along with other necessities like clothing, during important Christian celebrations like Christmas and Easter. Some churches distribute the food monthly. For the very poor, the MCC meat is the only meat they will eat all year, Saliib said. —*Rick Fast*

Mutual fund to be available in January

Chicago (MMA)—MMA Praxis Mutual Funds is on track for an early January introduction following the organizational meeting of the board of trustees Dec. 2. This is the first mutual fund offered through a Mennonite church agency.

The prospectus for MMA Praxis Mutual Funds has been filed with the U.S. Securities and Exchange Commission which will establish an effective date. That date is projected to be the first week of January 1994.

MMA Praxis will initially be registered in 13 states: California, Florida, Indiana, Illinois, Iowa, Kansas, Maryland, Michigan, Nebraska, Ohio, Oregon, Pennsylvania, and Virginia.

In addition to the socially responsible investment emphasis, a unique feature of MMA Praxis is a way for shareholders to tithe their earnings. Shareholders may choose to tithe from 1 to 100 percent of their earnings.

This tithe will be placed in a gift deposit account with Mennonite Foundation. Shareholders can then recommend what charities they want to benefit from the funds.

Don't be a Hitler pig," warned Johannes Reimer, Russian/German missiologist, during a series of lectures on "The Local Church in Mission" at Rosedale Bible Institute's leadership seminar held Nov. 15-19 in Irwin, Ohio.

The Nazis, he explained, worked to develop one animal that would efficiently produce milk, meat, and wool—an experiment which failed miserably. Yet many pastors today try to be "Hitler pigs"—meeting all the needs of their congregations.

Reimer emphasized the importance of a local church understanding its own gifts and the needs of the local community before developing its mission strategy. Giving can then be focused on God's targets for individual congregations.—*Jewel Showalter*

Wayne Pipkin, associate professor of church and Anabaptist history at Associated Mennonite Biblical Seminary, and Arlene, his wife, are leaving to pastor the Moscow International Protestant Church for two years.

"My responsibilities will include worship and pastoral care for the 300 to 400 people who attend worship," Pipkin says. "Our primary purpose is not to convert the Russians but to be a place of ministry for the international English-speaking people in Moscow."

The church is multicultural with members from Kenya, Nigeria, Japan, the United Kingdom, Switzerland, Singapore, and the United States. The chaplaincy appointment rotates among five denominations: Episcopal, Lutheran, Presbyterian, United Methodist, and American Baptist.—*June Mears*

Fifty years of mission work in Puerto Rico was celebrated Oct. 31 in La Plata by some 200 people representing 11 Mennonite churches on the Caribbean island. Above, former Mennonite Board of Missions worker Lawrence Greaser (left) presents a commemorative plaque to Angel Ribas (center), president of the Puerto Rico Mennonite Conference, and executive secretary Jose Luis Vazquez.

"In 1943 . . . began the preparation of the soil and the planting of spiritual seeds," Greaser said. "Today, we observe the results—that is, persons participating in the kingdom of God, and the Puerto Rico Mennonite Church continuing the work started 50 years ago. It has been a privilege for MBM to participate with you in a work of the Lord here in this beautiful and much loved island."—*Phil Richard*

Mission worker plants seeds of faith in China

Elkhart, Ind. (MBM)—"We plant the seeds along the way and God will use that for growth in the church," says a returned Mennonite worker in the People's Republic of China.

David Yeazell, appointed by Mennonite Board of Missions (MBM) to serve with China Educational Exchange, spent three years at Nanchong, a city of 200,000.

During a luncheon with MBM staff after returning to the U.S. this summer, Yeazell told about his relationship with "Henk," one of his students at Sichuan Teachers College.

Yeazell said he and Henk were good friends. "He was bright and eager to learn. But he never talked about politics or religion."

Henk was among a group of guys in Yeazell's room one evening, a meeting that eventually moved to the subject of religion and Jesus. "It was a blessed evening of sharing," Yeazell recalled. "But Henk still didn't say anything."

Shortly before he left China, Yeazell learned Henk had been listening to a Christian radio program and had written a letter requesting a Bible correspondence course.

"That was encouraging to me," Yeazell said. "Although Henk didn't feel free to talk to me about it, he was interested and taking steps to study and learn more about the Bible."—*Phil Richard*

A chat with the prime minister. *Ottawa, Ont. (RMC)*—Four visiting Chinese professors at Rockway Mennonite Collegiate and their tour guide, Brian Jantzi, happened to meet Canadian Prime Minister Jean Chretien at 24 Sussex Drive during a trip to Ottawa. This fall Rockway completed its third exchange program with the Sichuan Agricultural University in Ya'an China. Last May, 21 students from Rockway traveled in China and studied at the Sichuan Agricultural University for three weeks.

Chinese Christians make Christmas memorable

Jiujiang, China (MCC)—Jeanette and Todd Hanson, Radville, Sask., are participants in the China Educational Exchange, an inter-Mennonite agency that organizes North America/China exchanges. They remember last year's Christmas.

"People in China don't celebrate Christmas," North American friends warned us before we journeyed to China to teach English. It is true. Christmas is a nonevent for many in this small city on the southern bank of the Yangtze River.

But for members of Jiujiang Christian Church, Christmas is the biggest celebration of the year. The Sunday before Christmas tickets were given out for the Christmas Eve service.

. . . After cycling though the cold and drizzle, we arrived at the overflowing church. A greeter spotted us and pulled us through the crowd to a front-row chair she had saved. The inns of Bethlehem on the first Christmas could not have been more crowded than the church. People filled the pews, balcony, and aisles. The sight brought to mind one of China's infamous buses during rush hour!

We saw some of our students peering through the window. They had come to the church after their mandatory evening study period but were not able to enter because the building simply could not accommodate more people.

Brightly colored streamers and wall murals decorated the church. A Christmas tree, dark because of the power outage, graced the corner. Thirty-two candles lined the stage. The program began with a choir cantata. Many carols were familiar, but we were also happy to hear unfamiliar songs, evidence that the Chinese church is producing its own hymns.

Scripture readings, recitations, and dramas of the Christmas story and the prodigal son parable followed. The performers' excitement was palpable. They were living the roles they were playing.

The celebration didn't end on Christmas Eve. Most of the performers managed to get Christmas Day off and dawn found us all shivering at the bus station, clambering on a chartered bus, ready to take the show on the road.

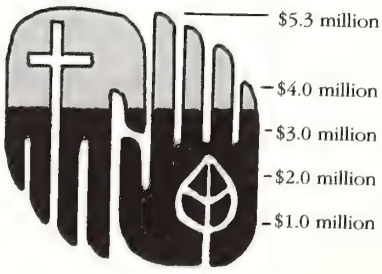
We drove to a small church where, though the performers outnumbered the audience, the enthusiasm was not diminished. After the service, everyone went to a local restaurant to eat a Christmas dinner of rice and steaming hot pot.

Chinese Christians celebrate Christmas with great joy. We admire their single-minded worship, and envy their freedom from the holiday clutter that can distract us from the real meaning of Christmas.

Thanks Giving 93

MENNONITE BOARD OF MISSIONS

$68 from each household needed to complete 1993 missions commitments



Received $3.5 million as of December 10

• ***Money* ranks MCC fifth.** *Money* magazine has ranked Mennonite Central Committee (MCC) the fifth best relief and development agency in the United States this year—up from 12th last year. This jump to fifth reflects changes in the way *Money* magazine puts its data together rather than any change in MCC's efficiency. Charities getting high grades from the magazine are those that "wring maximum values from contributions."

MCC is listed as spending 90 percent of its income on programs. "MCC is able to keep its overhead low—7.9 percent of income—and fund raising costs low—0.6 percent of income—because of the many volunteers who contribute time and the many congregations that support MCC," says Berry Friesen, MCC director of administration and resources.

• **Miller joins MPH staff.** Levi Miller of Scottdale, Pa., has been named director of the Congregational Literature Division of the Mennonite Publishing House. This division generates products such as Sunday school curriculum, periodicals, and worship materials. Miller will begin his new position on a half-time basis Feb. 1. Full-time responsibilities will be assumed when Miller's successor is in place with the Historical Committee and Archives of the Mennonite Church, which Miller has directed since 1990.

• **Haiti volunteers sought.** Several Christian Peacemaker Corps members are currently monitoring the human rights situation in Haiti from a port city west of Port-au-Prince. Additional persons are being sought to join that effort for periods of 2-6 weeks. Contact Christian Peacemaker Teams at 312 455-1199.

• **Degree offers new focus.** Next fall's participants in the Master of Divinity program at Associated Mennonite Biblical Seminary, Elkhart, Ind., will focus more than ever on the congregation as they follow a new plan of study for the degree. For example, AMBS previously encouraged M.Div. students to do internships in congregations; now the curriculum will require this. Spiritual growth and the teaching of preaching will receive increased attention. Other areas being strengthened are Bible curriculum, systematic theology, pastoral ministry, and pastoral care. Two modified plans of study will offer variations on theological studies and counseling.

• **Early admissions option.** Eastern Mennonite College, Harrisonburg, Va., is one of five schools chosen to have an early acceptance agreement with the Pennsylvania State College of Medicine at Hershey Medical Center. The agreement offers a few qualifying students the chance to apply for admission to the medical school in their sophomore year, beginning this spring. This early acceptance relieves students of the pressures of the Medical College Admission Test. David Leaman, assistant dean of admissions at the College of Medicine, said EMC's level of excellence in pre-med programs and the quality of students influenced the school's selection. "EMC students have a proper perspective of humanity," he said.

• **Church joins protest.** On the International Day of Protest Against War Toys, Nov. 26, two dozen members and supporters of Albuquerque (N.M.) Mennonite Church held a vigil outside a Toys R Us store. In a statement on behalf of the church, member Becky Zerger said, "The responsibility for creating a nonviolent society lies with each of us. We believe that Albuquerque's children deserve toys and television programs that celebrate life and encourage cooperative play."

• **College board meets.** The Goshen (Ind.) College board of overseers approved a $15 million budget for the 1993-94 fiscal year at their meeting on campus Oct. 29-30. The budget is an 11 percent increase over 1992-93. Additional funding of the academic program, the cost of operating the new recreation-fitness center, and new staff for the recreation-fitness center account for much of the increase, according to president Victor Stoltzfus. Three faculty members received approval for sabbaticals next year. They are: Duane Kauffmann (psychology), Floyd Saner (computer science), and Lon Sherer (music). The board of overseers also approved changes in the general-education program.

• **Pastor transitions:**

Art Smoker was installed as lead pastor of North Goshen (Ind.) Mennonite Church on Nov. 7. *Rosemary Fry* and *Jerry Wittrig* were licensed for ministry to continue serving part-time on the pastoral team. Charlotte Glick was in charge of the installation and licensing.

Steven VanPelt was ordained to be assistant pastor of Lyndon Mennonite Church, Lancaster, Pa., on Oct. 17.

• **Coming events:**

Cell church leadership conference, Cornerstone Church, Broadway, Va., Feb. 6-9. Ralph Neighbor will speak on the theme, "Reformation of the 21st Century." Information from the church at PO Box 638, Broadway, VA 22815; phone 703 896-1325.

• **Job openings:**

Biology instructor, Goshen (Ind.) College. One-year position involves teaching general biology courses and associated laboratories, probably genetics, and at least one other course. Ph.D. and teaching experience preferred. Send résumé and three letters of recommendation to academic dean John Eby, Goshen College, Goshen, IN 46526; phone 219 535-7503.

Canner operators, Mennonite Central Committee. The two volunteers will travel November-April to some 30 meat canning sites in 11 states. Applicants must be single, male, at least 21 years old, and healthy with mechanical aptitude. Two-year position begins April 1994. Contact Goldie Kuhns at 717 859-1151; in Canada, call 204 261-6381.

Director, Washington (D.C.) Office, Mennonite Central Committee. Qualifications include: skills in analysis, writing, public speaking, and financial/personnel management. Must have capacity for theological reflection from an Anabaptist perspective on public policy issues. Bachelor's degree, travel required. Applications deadline: Jan. 31. In the U.S. contact Dwight McFadden (717 859-1151). In Canada contact the personnel department (204 261-6381).

In our **new** *Master of Divinity plan of study:*

AMBS puts **your faith** first...

with **spiritual mentors to deepen your awareness of God.**

Steve Fath, admissions
1 + 800 964-2627

Associated Mennonite Biblical Seminary

3003 Benham Avenue
Elkhart, IN 46517-1999

Scottdale church turns 100. *Scottdale, Pa.*—A singing school led by Karen Moshier-Shenk, an original historical drama by Winifred Paul, and a slide show put together by Virgil Yoder were highlights of the centennial celebration of the Mennonite Church of Scottdale Nov. 12-14. The weekend was a homecoming for some 100 visitors who once lived in the Scottdale area.

The play dramatized the decision to build the church in 1893. Cast members are (left to right): Ron Meyer, David Graybill, Tim Cressman, Rose Hostetler, Rachel Sprunger, Glenn Millslagle, Betty Moyer, Dorothy Ramos, Jill Shenk, Kimberly Turrill, John Sharp, Brenda Martin, Dave Cressman, and Geraldine Cooper.

Youth/young adult minister, Franconia Mennonite Conference and Christopher Dock High School. Emphases on congregational consulting, leadership development, and campus pastoring. Full-time position available January 1994. Send résumé to Philip Bergey or Elaine Moyer, Mennonite Conference Center, Box 116, Souderton, PA 18964; phone 215 723-5513.

• **Change of address:**
South Calgary Inter-Mennonite Church from 2919 8th Ave. NW to 307 55th Ave. SW, Calgary, AB T2H 0A1.

NEW MEMBERS

Albuquerque, N.M.: Pamela Lantz, Tom Lantz, Ky Stoltzfus, and Winona Stoltzfus-Torres.

Dayspring Christian Fellowship, Canton, Ohio: Scott and Monica Goodspeed, Betty McCrone, Ned Nafziger, and Jane Yousey.

Emmanuel, Gainesville, Fla.: Tracy Baton and Mark Stawson.

Mechanic Grove, Quarryville, Pa.: Shana Reinhart and Vincent Metzler.

Park View, Harrisonburg, Va.: Holly Herr, Ramona Steiner, Mamie Hartzler, and Jennie Howard Davis.

West Clinton, Wauseon, Ohio: Perry Leatherman, Cory Rufenacht, Stacy Nofziger, Laura Waidelich, Beth Yoder, Ken Sakai, Joe Sakai, Mike and Gwen Nofziger, and Lillie Lederman.

BIRTHS

Byler, David and Kathy, Belleville, Pa., Rebekah Rose (third child), Nov. 18.

Caroff, Allen and Jennifer Myers, Telford, Pa., Cody Allen (third child), Nov. 26.

Clymer, Dale, Jr., and Patricia Woodring, York, Pa., Darren Scott (second child), Oct. 15.

Decker, Duane and Teresa Mathwig, Spencerville, Ohio, Joshua David (third child), Nov. 24.

Eberly, Charles and Sonya Stahl, Harrisonburg, Va., (twins) Joshua Daniel and Ian Rohrer (third and fourth children), Oct. 14.

Frey, Allen and Amy Riegsecker, Archbold, Ohio, Lauren McKenzie (third child), Nov. 19.

Gingrich, Darrell and Rhonda, Elmira, Ont., Carter Scott (first child), Nov. 14.

Gochnauer, David and Rebecca Gehret, Lancaster, Pa., Kristen Marie (third child), Nov. 28.

Helmuth, Mark and Kathy, Talmadge, Ohio, Katelyn Marie (first child), Nov. 21.

Hershberger, Corey and Debby Yoder, Harrisonburg, Va., Colby James (second child), Nov. 24.

Hurst, Randall and Sandra Peachey, Narvon, Pa., Tyler Lee (second child), Nov. 2.

Kauffman, Steve and Lisa Moyer, Sarasota, Fla., Brianna Lynne (first child), Nov. 18.

Kempf, Michael and Diane Rupp, Pettisville, Ohio, Zachary Michael (first child), Nov. 10.

Lehman, Eric and Marsha Richer, Archbold, Ohio, Clayton John (fourth child), Nov. 21.

Martin, Rod and Karen Beacom, Elmira, Ont., Amanda Elizabeth (first child), Sept. 20.

Martin, Clifford and Carol Nolt, Stevens, Pa., Brandon Joshua (fourth child), Nov. 10.

McCord, Donald and Karla Stutzman, Halsey, Ore., Chance Arthur (second child), Nov. 17.

Moore, Mike and Carolyn Brown, Cedar Falls, Iowa, David (second child), Oct. 12.

Randal, Christophel and Lori Littlepage, Granger, Ind., Taylor Jane (third child), born Nov. 7, received for adoption Nov. 19.

Reist, Willis and Lisa Thompson, Sexsmith, Alta., Wilissa Margie (first child), Nov. 19.

Sauder, Jerry and Donna Delp, Frederick, Md., Rebekah Joy (fourth child), Nov. 17.

MARRIAGES

Bertram-Bannan: James A. Bertram, Markham, Ont., and Shelley L. Bannan, Markham, Ont. (Wideman), Nov. 27, by Lawrence E. Burkholder.

Cole-Hildreth: Scott Cole, Buhl, Idaho, and Ronda Hildreth, Buhl, Idaho (Filer), Nov. 13.

Leinbach-Stauffer: Daric Leinbach, Fort Wayne, Ind. (Aboite Missionary), and Kari Stauffer, Elkhart, Ind. (Yellow Creek), Nov. 20, by Dennis Leinbach and Venus Arnold.

Martin-Nanckivell: Curvin Martin, Elmira, Ont. (Waterloo-Markham), and Brenda Nanckivell, Elmira, Ont. (Clifford United), Oct. 23, by Fred Redekop.

Mast-Nussbaum: Wendell Mast, Dundee, Ohio (Calvary Chapel), and Jeni Nussbaum, Apple Creek, Ohio (Kidron), Nov. 27, by Bill Detweiler.

Miller-Yoder: Jacob Miller, Smithville, Ohio (Oak Grove), and Ruth Yoder, Orrville, Ohio (Orrville), Nov. 27, by John and Barbara Moyer Lehman.

Pfauntsch-Hawkins: Josef Pfauntsch, Monument, Colo. (First), and Suzie Hawkins, Monument, Colo. (First), Nov. 27, by Willard Conrad.

Read-Buehler: Ted Read, Elmira, Ont., and Cheryl Buehler, Elmira, Ont. (Floradale), Dec. 18, by Fred Redekop.

Siemon-Kuepfer: Paul Siemon, Walton, Ont. (Brussels), and Barbara Kuepfer, Milverton, Ont. (Mapleview), Nov. 27, by Victor Dorsch.

Troyer-Kyle: Mervin Troyer, Goshen, Ind., and Susan Kyle, Goshen, Ind. (Yellow Creek), Nov. 27, by Wes Bontreger.

DEATHS

Eicher, Lovina M., 72, Huntertown, Ind. Born: May 14, 1921, Berne, Ind., to John P. and Mary Ann Neuenschwander Eicher. Died: Oct. 29, 1993, Fort Wayne, Ind. Survivors—brothers and sisters: Daniel, Jacob, Abraham, Ruth Blezingen, Ann Ouzts, Katherine Paulus. Congregational membership: Anderson Mennonite Church. Funeral: Nov. 1, by Verlin Haarer. Burial: Berne, Ind.

Gingrich, Edward C., 93, Metamora, Ill. Born: Jan. 28, 1900, Metamora, Ill., to Jacob and Phoebe Bachman Gingrich. Died: Nov. 22, 1993, Metamora, Ill. Predeceased by: Alice M. Esch Gingrich (wife). Funeral: Nov. 27, Metamora Mennonite Church, by Roger Hochstetler. Burial: Hickory Point Cemetery.

Graybill, Lee Ann, 39, Lancaster, Pa. Born: Oct. 5, 1954, to Donald H. and Dolores R. Root Graybill. Died: Nov. 28, 1993, Lancaster, Pa. Survivors—parents; brother: Michael. Funeral: Nov. 30, Neffsville Mennonite Church, by Linford D. King. Burial: Fairview Cemetery, Manheim, Pa.

Kaufman, Beulah M. Troyer, 80 Arcadia, Fla. Born: March 22, 1913, Elida, Ohio, to Eli and Rebecca Troyer. Died: Nov. 11, 1993, Arcadia, Fla. Survivors—husband: Paul A. Kaufman; children: Marilyn Brown, Stanley; sisters: Laura, Barbara, Loretta, Mary Ann Litwiler; 5 grandchildren. Memorial service: Nov. 13, Pine Creek Chapel Mennonite Church, by John Beachy.

Knox, Vernon Albert, 76, Harrisburg, Ore. Born: Feb. 13, 1917, Shelbyville, Ill., to Albert and Amanda Kropf Knox. Died: Nov. 22, 1993, Harrisburg, Ore. Survivors—wife: Elsie Kropf Knox; children: Marion, Wayne, Paul, Victor, Edwin, Arnold; brothers and sister: Emery, Earl, Alvin, Harold, Laura Reber; 14 grandchildren, 6 great-grandchildren. Funeral and burial: Nov. 26, Fairview Mennonite Church, by Al Burkey and Roy Hostetler.

Leaman, Elva Irene Eshelman, 78, York, Pa. Born: Feb. 12, 1915, Vintage, Pa., to Isaac and Esther Martin Eshelman. Died: Nov. 16, 1993, Mt. Wolf, Pa. Survivors—children: Esther I. Woodring, Betty A. Baer, Frank H., James E., Donald E., David R., Melvin I.; siblings: Velda M. Hershey, James Eshelman; 22 grandchildren, 7 great-grandchildren. Predeceased by: J. Eby Leaman (husband). Memorial service: Nov. 20, Zion Mennonite Church, by Warren L. Tyson, David K. Stoltzfus, and Nelson L. Martin. Burial: Stony Brook Mennonite Cemetery.

Litwiller, Emery, 86, Delavan, Ill. Born: March 24, 1907, Strang, Neb., to Joseph and Barbara Birky Litwiller. Died: Nov. 26, 1993, Pekin, Ill. Survivors—wife: Florence Nolder Litwiller; children: Duane, Carolee Kirkpatrick, 5 grandchildren, 6 great-grandchildren. Funeral and burial: Nov. 29, Hopedale Mennonite Church, by H. James Smith.

Miller, Freida Marie Schrock, 58, Napoleon, Ohio. Born: Nov. 26, 1934, Streetsboro, Ohio, to Noah M. and Beulah Christner Schrock. Died: Nov. 16, 1993, Napoleon, Ohio. Survivors—husband: Marlin Miller; children: Darla Kruse, Dawnell Yoder, Valarie Schlatter, LaVon; sisters: Berneda Wyse, Shirley Schrock, Janice Prowant; 7 grandchildren. Funeral: Nov. 19, North Clinton Mennonite Church, by Roy Bucher and Murthy Royal Kola. Burial: Pettisville Cemetery.

Moyer, Vincent A., 89, Souderton, Pa. Born: Sept. 2, 1904, Franconia Twp., Pa., to Tobias and Katie Alderfer Moyer. Died: Nov. 26, 1993, Souderton, Pa. Survivors—wife: Susie Anders Moyer; children: Vincent A., Jr., Dorothy Martin, Shirley Godshall; brother: Laaden A.; 5 grandchildren, 12 great-grandchildren, 2 great-great-grandchildren. Funeral and burial: Nov. 30, Franconia Mennonite Meetinghouse, by John M. Ehst, Russell M. Detweiler, and Floyd Hackman.

Rhodes, Lavanda M. Preston, 92, Kalona, Iowa. Born: July 24, 1901, Johnson County, Iowa, to John Calvin and Ella Bontrager Preston. Died: Nov. 24, 1993, Kalona, Iowa. Survivors—husband: Frank Rhodes; children: Robert, John, Margaret Bontrager, Marjorie Gingerich, Wanda Miller; brother and sister: Claude Preston, Mildred Vodicka; 18 grandchildren, 34 great-grandchildren. Funeral: Nov. 27, East Union Mennonite Church, by Noah Helmuth and David L. Yoder. Burial: Sharon Hill Cemetery.

Short, Lillie M., 82, Wauseon, Ohio. Born: Feb. 28, 1911, Wauseon, Ohio, to Andrew and Mary Miller Short. Died: Nov. 6, 1993, Archbold, Ohio. Survivors—brothers and sisters: Elden E., Lawrence D., Luella Yoder, Viola Rufenacht, Beulah Troyer, Florence Aeschliman, Martha Miller. Funeral: Nov. 9, West Clinton Mennonite Church, by James Roynon and Edward Diener. Burial: Pettisville Cemetery.

Smith, John L., 91. Born: Aug. 31, 1902, Markham, Ont., to Jacob and Ella Lehman Smith. Died: Sept. 30, 1993, Markham, Ont. Survivors—wife: Hannah Steckle Smith; children: Ella Kaster, Mary, Norman, Menno, Martha Good, Earl; brothers and sister: Levi, Jacob, Ella Steckle; 11 grandchildren, 10 great-grandchildren, 4 stepgrandchildren; 2 step-great-grandchildren. Funeral and burial: Oct. 4, Wideman Mennonite Church, by Gordon Alton.

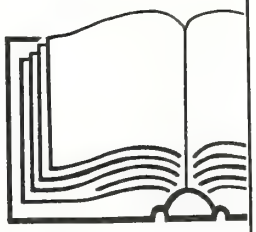
Weldy, Golda Belle Wenger, 98, Wakarusa, Ind. Born: Oct. 27, 1895. Died: Nov. 26, 1993, Wakarusa, Ind. Survivors—children: Pauline Stahly, Vivian Brown, Alma, Harold C., Wayne W.; sister: Evelyn Moyer; 23 grandchildren, 46 great-grandchildren, 14 great-great-grandchildren. Predeceased by: Cornelius S. Weldy (husband) and Vernelle (daughter). Funeral: Nov. 29, Holdeman Mennonite Church, by David Heusinkveld and John F. Murray. Burial: Olive (East) Cemetery.

Yoder, Simon J., 98, Goshen, Ind. Born: Sept. 4, 1895, Mylo, N.D., to Joseph and Catherine Schlabach Yoder. Died: Oct. 8, 1993, Goshen, Ind. Survivors—wife: Martha Brubacher Burkey Yoder; daughters: Esther, Sylvia Smith, Laura Eichelberger, Dorothy Frey; stepdaughter: Loretta Kauffman; foster daughter: Rose Kehr; brother and sister: Katie Miller, Harvey; 9 grandchildren, 3 great-grandchildren, 4 stepgrandchildren, 5 step-great-grandchildren. Predeceased by: Lydian Schmucker Yoder (first wife), John Burkey (stepson), and Grace Wenger (stepdaughter). Funeral: Oct. 10, East Goshen Mennonite Church, by David Helmuth and Robert Keener. Burial: Union Center Cemetery.

Zuercher, Vilas, 80, Kidron, Ohio. Born: July 29, 1913, Kidron, Ohio, to Amos and Anna Withrich Zuercher. Died: Nov. 21, 1993, Kidron, Ohio. Survivors—wife: Pearl E. Nussbaum; sons: Phil, Larry, Robert; sisters: Idella Nussbaum, Pauline Lewis, Vida Coursey, Marcella Fiscus, Gwen Lacy; 12 grandchildren, 7 great-grandchildren. Predeceased by: Elma R. Gerber Zuercher (first wife) and Kathryn Reber (daughter). Funeral and burial: Nov. 24, Kidron Mennonite Church, by Bill Detweiler and Bruce Friesen.

In our **new** *Master of Divinity plan of study:*

AMBS gives **you**
a solid foundation...
with
vigorous
study of
the Scriptures.



Steve Fath, admissions
1 + 800 964-2627

Associated Mennonite Biblical Seminary

3003 Benham Avenue
Elkhart, IN 46517-1999

Newspaper

**********CAR-RT-SORT** CR-23
390200 51H S118 295
MENNONITE BIBLICAL SEMINARY
LIBRARY
3003 BENHAM AVE
ELKHART IN 46517-1947

THE LAST WORD

A little child could lead us

"O wonderful, wonderful, and most wonderful! and yet again wonderful, and after that, out of all hooping!"—William Shakespeare

How many Christmases does it take before celebration takes on a note of drudgery? Does it happen when we're finally the ones who are in charge of buying the gifts? Or who have to take responsibility for the cleaning and the baking before guests come? Or maybe it's when we have to set up the office party *and* the Christmas Eve church program.

However, too many of us arrive at Christmas exhausted. Then we feel guilty for that exhaustion. After all, it's Jesus' birthday, and we are his followers. But each year I hear more people sigh on December 26, glad life can now get back to "normal."

Why do we do it to ourselves each year? One answer can be found in the faces of our children.

I've been watching them this Christmas during the celebrations in my church. We have a troupe of imaginary camels visiting us this December, commenting on the Christmas story.

Watch the children as the camels shuffle into our meeting room each Sunday morning. They wiggle from excitement. They giggle. Their eyes glow. They don't quite sit and don't quite stand as they get caught up in the moment. When it's over, they can't help but talk to their parents, regardless of what's next on the order of worship.

The key to Christmas celebration is in those children. How appropriate. For, as Ted Koontz writes this issue (page 1), God chose to come among us as a child, a baby. We were expecting a king, a ruler. What we got was a God of vulnerability and helplessness, a God that children especially can understand.

That it happened that way shouldn't have surprised us. Way back in the Old Testament, the prophet Isaiah predicted the coming of this Messiah. With that prediction Isaiah also gave us a vision of a world we all dream about: the wolf living with the lamb, the leopard lying down with the kid, the calf and the lion together.

How will it all happen, this world of peace and tranquillity? "A little child shall lead them," Isaiah wrote (11:6b).

Later, when he had matured, Jesus expanded on what Isaiah might have meant. "Let the little children come to me, and do not stop them; for it is to such as these that the kingdom of God belongs. Truly I tell you, whoever does not receive the kingdom of God as a little child will never enter it" (Luke 18:16b-17).

The kingdom of God belongs to these: those who are awestruck by the fact that God has come among us. Those filled with wonder that God suffers with us. Those who can scarcely contain their excitement that God continues to live with us.

Christmas is a time when we can recapture that awe and excitement. How it all happened and what it all means has kept scholars and theologians busy for years—and will likely continue to do so as long as the earth remains. But what I find most fascinating is that God's coming continues to order our lives so profoundly today.

Even people who don't believe in God—or God's coming—hang the lights, bake the cookies, and wrap the presents. True, they (and we) sometimes go to excess. But the wonder of it all is that once each year much of the world stops and does something different because of the birth of a baby 2000 years ago.

"Wonder is the basis of worship," Thomas Carlyle wrote in the 1800s. Further, he said, "Worship is transcendent wonder."

That is where children can lead us this Christmas. As we watch them participate with excitement in the celebration of Jesus' birth unfolding before them, we adults too can capture the wonder, the mystery, the love, the grace that our Christmas celebrates.

God's coming to us is special. It deserves celebration at least once a year. If we truly catch the marvelous fact of that coming, our celebration can never turn to drudgery.

In that, a little child can surely lead us.

"And children's faces looking up / holding wonder like a cup."—Sara Teasdale

Grace, wonder, peace, joy.—*jlp*

December 28, 1993

UNITED MENNONITE BIBLICAL SEMINARY
ELKHART LIBRARY
JAN 4 '94

Gospel Herald

THE WEEKLY MAGAZINE OF THE MENNONITE CHURCH

One thing is certain: MMA will have to change

What will U.S. health care reform mean for the church?

If MMA is forced to give up its health plans, many of the grant programs and other fraternal benefits that assist local congregations could end abruptly.

by Steve Bowers

National health care reform. It's a subject of considerable interest in the United States these days. This includes the 90 percent or so of the Mennonite Church who live in this country. What will health care reform, when it comes, do to us? More specifically, how will it affect the church's mutual aid and stewardship organization, Mennonite Mutual Aid?

There are two possible answers, poles apart in their ramifications: (1) Health care reform could mean a new opportunity for all U.S. Mennonites to obtain health insurance through MMA. (2) Reform could mean the end of health insurance through MMA altogether.

One thing is certain: health care in the United States is going to change. And MMA will have to change with it.

Health care reform is a massive undertaking, affecting one-seventh of the United States' total economy, or about $900 billion. Most observers agree it is the largest social legislative change

ALSO IN THIS ISSUE

'Where is he that is born King of the Jews?' 6

Perspective: showing off our capacity to kill 9

What happened in church news during the past year . . . 10

Lombard educator leads Serbs in mediation skills training . . . 12

Index for 1993 18

Today 60 percent of MMA's activity is in health and 40 percent in other services. Health care reform will likely reverse those percentages in the next five years.

since President Franklin Roosevelt first proposed Social Security some 60 years ago.

The nation got its first real glimpse of health care under Clinton when the president addressed a joint session of Congress in September 1993. Since then, additional details have begun to emerge.

The Clinton plan is based on a concept known as "managed competition." The centerpiece is the formation of regional health alliances. These alliances would be operated by the states and would cover specific geographic areas based on population. They would be responsible for controlling the price of health insurance and the cost of medical care, and they would determine what insurance plans could be offered.

The biggest immediate change most people would see is that they would no longer obtain health insurance through their employers. Every person not covered by Medicare would choose

Health care under the Clinton proposal

While there are several proposals before the U.S. legislature for health care reform, the plan receiving the most attention is that of President Clinton. Below are key components of the Clinton plan as summarized by the MMA staff.

1. Every individual would purchase a health insurance plan from a regional health alliance, even if you previously had health insurance through your employer. Medicare would continue for the elderly and disabled. No one could lose or be denied coverage, regardless of the condition of their health.

2. The geographic area covered by a regional health alliance would be determined by population. Health alliances would be nonprofit or quasi-government agencies run by the states. Alliances would control health insurance premiums, negotiate fees with health providers, and publish information to help consumers compare services and medical performance of various plans.

3. Employers would pay 80 percent of the health insurance cost, employees 20 percent. Employers with fewer than 50 employees would receive subsidies to keep health care costs at 3.5 percent of payroll for workers making less than $24,000. Those who are self-employed or are not working would pay the full cost of premiums unless they are eligible for subsidies. The cost for health premiums would be fully deductible on income taxes. (Only 25 percent is currently deductible.)

4. Large employers (those with over 5,000 employees) could form their own health alliances to negotiate directly with health insurers and health providers.

5. Individuals would have at least three options to choose from when selecting a health plan: a lowcost option that would operate like a health maintenance organization (HMO); a high-cost option that would operate the same as a current fee-for-service plan; and a cost-sharing option that would operate like a preferred provider organization (PPO). The lowcost option would give you practically no choice of physicians or other health providers while the high-cost option would give you the greatest freedom to choose your own physician.

6. All individuals would receive a health security card guaranteeing them access to certain health benefits including

- preventive dental care, prescription drugs,
- routine eye and ear examinations,
- 100 days annually of nursing home care in-lieu of hospital care,
- home care as an alternative to hospital care,
- hospice care for the terminally ill,
- semiprivate rooms for inpatient hospital care,
- limited psychotherapy and inpatient psychiatric care,
- office visits to physicians and laboratories, outpatient care,
- medical equipment, and
- certain preventive care procedures such as immunizations, prenatal care, and mammograms.

7. The plan would be phased in from 1995 to 1997. Benefits would be expanded in 2000.

an insurance plan through a regional health alliance. Their employers would pay 80 percent of the cost, and they would pay 20 percent.

This could open MMA health plans to a large group of new people who never before had a choice about their health insurance carrier. They could choose an MMA health plan and have their employer pay 80 percent of the premium.

However, the Clinton plan also calls for regional alliances to be exclusive. That means only health insurance plans approved by the alliances could be offered. If MMA's plans were not approved by an alliance, they would not be available to anyone in the area covered by the alliance, including those who now have MMA health coverage.

Another problem for MMA is that any health plan that is approved must accept anyone who applies. MMA historically has accepted only those who are members or active participants in a Mennonite congregation or a congregation with historic Anabaptist roots. Under the Clinton plan, MMA would have to accept anyone who applied, regardless of religious affiliation.

This would seem to be a major obstacle, but it is important to know that the Clinton plan is not the only reform proposal. There are a number of these before Congress. "It's just that the Clinton plan is the one getting all the attention," says MMA's president, Howard Brenneman. "The thing you have to remember is that the Clinton plan will not survive in its current form. Even the Clinton people acknowledge that."

MMA is seeking a legislative solution that would allow it to continue offering its health plans within the context of health care reform. The primary idea being pursued is through a special exemption. The Clinton plan already includes an exemption for large, multistate employers with more than 5,000 employees. Since MMA is a multistate organization with 47,000 members in its health care plans, MMA hopes it might also qualify for an exemption. The major difference is that the relationship between MMA and its members is based on religious faith instead of an employer-employee relationship.

Contacts are being maintained with key legislators including Sen. Robert Dole, Sen. Nancy Kassebaum, and Sen. Paul Simon, among others. Active contacts are also maintained with the Clinton administration specialists on health care reform. "We have the ears of the right people," says Brenneman. "I'm very optimistic."

The majority of funding for MMA's fraternal benefit programs comes from its health operation. If MMA is forced to give up its health plans, many of the grant programs and other fraternal benefits that assist local congregations could abruptly end. "But we intend to stay in health," says Brenneman. "It is important for the mutual aid ministry of the church."

Even as it stays in health care, MMA will certainly undergo fundamental organizational change in the future. About 60 percent of MMA's current activity is in health, and 40 percent is in other financial services: life insurance, annuities, estate planning, and charitable giving with mutual funds being added Jan. 1, 1994. Brenneman says it is likely those percentages will be reversed in five years.

Health care reform will not occur overnight. Legislators are now conducting hearings in their own states. Hearings in the House and Senate will begin in early 1994. The hope is that a law can be passed by the time of the 1994 elections, but it may be later than that—perhaps early 1995, says Brenneman.

"Then it won't go into effect all at once," Brenneman says. "You won't suddenly wake up some morning and everything is changed. It will be phased in over a period of years, probably

"MMA intends to stay in health. We believe this is important for the mutual aid ministry of the church."

Brenneman: "I am optimistic MMA will be able to continue the church's mutual aid and stewardship ministry within the context of health care reform."

for the rest of the decade."

MMA will be actively involved throughout the legislative process. It appears that enough legislators are interested in MMA's position so that a legislative solution will be found, but there are no guarantees. It is possible MMA may need the help of church members in the coming months to write letters or make telephone calls to senators and representatives. While MMA is in the forefront of health care reform, it is important for all church members to remain well informed. The church cannot stand idly on the sidelines without letting its voice be heard. "We are doing everything we can to make sure church members understand the issues," says Brenneman.

"There is no question that health care reform will mean major changes for all of us," he continues. "But I am optimistic that we will be able to continue the church's mutual aid and stewardship ministry within the context of reform."

Steve Bowers is senior editor at Mennonite Mutual Aid, Goshen, Ind. He and his family are members of the Goshen City Church of the Brethren.

An MMA statement on health care reform

What follows are excerpts from a response to current discussions on U.S. health care reform prepared by Mennonite Mutual Aid.

Mennonite Mutual Aid supports health care reform and welcomes the current national debate. . . .

The church views health care reform as a Christian issue, not just a social issue. We believe we are stewards of God's gifts to us, and health is one of those gifts. Our belief system also calls us to apply the principle of mutual aid to health care. . . .

We are pleased that President Clinton and the Congress have focused the debate on how to reform the current health care system rather than whether it should be reformed. We intend to work with the government in a positive, cooperative, and supportive way to enact health care reform while preserving a role for MMA to continue operating in accordance with our religious heritage.

MMA has two specific concerns with the Clinton proposal. First, it proposes to create compulsory regional alliances to which everyone would have to belong, including Mennonites and others to which MMA relates. These large alliances would negotiate with large health plans to provide health insurance coverage.

It seems clear the large, impersonal nature of these alliances would not be compatible with our historic theological belief in mutual aid for members of our community of faith. More importantly, the health insurance coverage offered through regional alliances would not reflect ethical standards based on traditional Mennonite beliefs.

Second, the exceptions included in the Clinton plan are only for health plans offered in an employee-employer relationship. The relationship between MMA and its members is founded on Anabaptist beliefs and values, not employment. We need to persuade Congress that an exception based on our members faith and commitment to each other is appropriate.

MMA believes Mennonites and members of other historic Anabaptist churches should have the freedom to purchase health plans from MMA within the framework of health care reform. We seek a way to modify the legislation to make it consistent with the belief system of the church. Our hope is to give our church members the opportunity to purchase a health plan from MMA if they choose to do so which will allow us to continue to pursue the church's mission of mutual aid and stewardship.

In the near future, we will be contacting MMA members in key states for help in communicating with Congress about who we are. We very much need members' help so that MMA can continue to operate under the church's belief in mutual aid.

"I will rejoice in the Lord, my whole being shall exult in my God; for he has clothed me with the garments of salvation, he has covered me with the robe of righteousness."
—Isaiah 61:10a, NRSV

Gospel Herald

Editor: J. Lorne Peachey

Assistant Editor: Cathleen Hockman

Editorial consultants: Richard A. Kauffman, Martha Kolb-Wyckoff, David W. Mann, Stuart Showalter, Diane Zaerr

Gospel Herald (ISSN 0017-2340) is published weekly, except for the third week of August and the first week of December, for the Mennonite Church by the Mennonite Publishing House. Subscription rate (in U.S. dollars): $27.50 per year; outside U.S. and Canada (air mail delivery): $47.50 per year. Group and bulk rates available. Call 1 800 245-7894.

Editorial and subscription address: *Gospel Herald,* 616 Walnut Avenue, Scottdale, PA 15683-1999. Telephone: 412 887-8500. FAX: 412 887-3111.

Second-class postage paid at Scottdale, PA 15683-1999. Lithographed in the United States.

Copyright © 1993 by Mennonite Publishing House.
Canadian subscriptions: second-class postage paid at Kitchener, Ont., publication mail registration no. 128562.

Gospel Herald is a member of the Associated Church Press and of Meetinghouse, an association of Mennonite and Brethren in Christ editors.

Postmaster: send form 3576 to 616 Walnut Ave., Scottdale, PA 15683-1999.

Vol. 86, No. 50: Dec. 28, 1993

Printed on recycled paper

Credits: cover, pp. 1-4 by Dynamic Graphics, p. 10 by Jon Warren, p. 11 (left) by David Hiebert, p. 11 (right) and 16 by Lorin Beidler, p. 12 by Dale D. Gehman, p. 13 by Douglas Kauffman, p. 17 by Jim Bishop.

READERS SAY

What Is the Role of the Church in the U.S. Health Care Crisis? (Nov. 16). While not minimizing any issue, I would like to lift up three special concerns for Mennonite churches:

1. *Study and promote basic health.* Recently First Mennonite Church, Newton, Kan., devoted an evening service to obesity. A doctor spoke about the relevance of this issue to health. Four members who lost a total of 200 pounds formed a panel why and how they did it and how they maintain it.

2. *Deal with the relevance of alcohol to health issues.* The Bible contains over 600 references to alcohol. The Anabaptists were strongly opposed to drinking alcoholic beverages. We must teach abstinence and work toward restricting access to alcohol.

3. *Urge restriction of tobacco products.* According to one report, the use of alcohol, tobacco, and other drugs accounts for nearly 40 percent of medical costs at some hospitals.

What can and should we do?

Study what the Bible says. Gather facts and share these, especially with children and young people. Stress responsible living. Promote restriction of access and limit advertising. Write letters to papers, magazines, government. Contribute to at least one specialized group dealing with alcohol. Apply the gospel and pray.

We should do these things and more. As individuals, churches, and conferences, we face great challenges. And let's work toward a 100 percent participation in MMA.

Andrew R. Shelly
Newton, Kan.

The Mennonite Church must broaden its definition of violence. It must make changes in the manner in which it both addresses and deals with this social ill.

The church confines its perception of violence, particularly domestic violence, to that which men inflict upon women. This view does not accommodate the physical violence that mothers can inflict upon their children. Nor does it acknowledge psychological violence which women can inflict on their children and their husbands. As a result women often are not held accountable for such actions.

By failing to address these issues, the church has turned the issue of domestic violence into a sexist issue. It has become infatuated with the image of the suffering woman and her child. It demands that one pity such people. It bases this tenet on the suppositions that all women are victimized by brutal men, that all women are kind, caring, and want only that which is best for their children.

The church must cease promoting these stereotypes and focus on a more immediate problem: this society's war against men. The church has neglected the problems our young brothers face, such as lack of role models and uncertainty of one's place in an unstable, rapidly changing society. Truly this part of our Christian body is in pain.

The church can reach out to these men by doing several things. It must stop promoting stereotypes of men and of women. By using as a banner the image of the suffering woman, the church implicitly perpetuates the belief that men are beasts, that they are inhuman.

The church could give attention to the men's movement. Because men have been deemed the spiritual head of the Christian body, the church should make a special endeavor to promote both their social and psychological well-being.

Clearly, the church must look at the issue of domestic violence from a much broader perspective than it has taken so far.

Barbara Hollenbaugh
New Wilmington, Pa.

Pontius' Puddle

© Joel Kauffmann

'Where is he that is born

Don't worry. You can still find the new born king. You'll have to look for him wherever there are people who are hurting.

by Kenneth L. Gibble

I find it interesting, even a little amusing, at what Christian tradition has done to the story of the wise men.

They've been honored because of the unusual gifts they brought and their long journey in search of a newborn king. Actually, they were astrologers, men who believed they could see in the stars the outlines of human destiny.

In our day, some people are fervent believers in astrology, but most of us laugh at it. We found Nancy Reagan's employment of an astrologer to help plan her husband's schedule either hilarious or offensive. At the same time we continue to think highly of the nativity story's astrologers called the wise men.

Wise men? A pretty good case could be made that they were actually a bunch of bumblers. How else explain the colossal mistake of their little visit to King Herod?

The opening verses of Matthew's second chapter tell the tale, how one day these foreign dignitaries show up at the king's palace. You can be sure they have smiles on their faces when they say, "Hello there, your majesty, and congratulations! We've brought some gifts for the new king of the Jews. Please show us to the nursery so we can see the little tyke."

The least they could have done was ask someone, anyone, in Jerusalem if a blessed event had recently taken place at the palace. It's called doing your homework. But no, these "wise men" go barging in all atwitter with their hope of seeing the newborn king, never stopping to wonder what King Herod might do if, in fact, there is no bundle of joy in the royal nursery.

Imagine their embarrassment when Herod says to them, "Baby, what baby?" Oops, the wise men think to themselves. Looks like we blew it this time.

But they still don't get what Herod is up to when he calls in all the Bible professors and asks them to tell him where the prophets predicted the Messiah would be born. "Bethlehem," they announce. And Herod says, "Way to go, guys . . . uh, you can go back to the library now." So they do, and then Herod says to the wise men, "Okay, you go find this baby, and then come back and tell me where he is so I can worship him myself."

Sure! And these wise men actually fall for it. They buy Herod's story. Off they go, tickled pink that they are still hot on the trail. They find the baby at last, ooh and aah appreciatively, and give him their presents.

They are all set to go back and tell the king that they've found the little rascal . . . and he is *so* cute. "Herod, you'll just love him to death."

They'd have done it, too, told Herod exactly where to find him, except that, as the Bible puts it, "being warned in a dream not to return to Herod, they departed to their own country by another way." It's the last we hear from them.

Good riddance is what I say. God knows what kind of a mess they would have made had they stayed around much longer. The mess they had already made was bad enough. We usually overlook the fact that the blunders of the "wise men" enabled Herod to be about his bloody business. Herod gives orders to his soldiers to kill all the boys two years old and under.

So, am I arguing for the elimination of the wise men from the Christmas story? No. But I *am* campaigning for some honesty in telling their part in that story.

My hunch is that we shrink from such honesty because we don't much like what follows. Note that the Bible does not dwell on the horror. Unlike much modern writing, Scripture contains no gratuitous descriptions of violence. Instead, it invites us to imagine the terror that seized parents in Bethlehem when the news of the soldiers' bloody intentions began to spread. If you and I are brave enough, we can hear the helpless cries of infants torn from their mothers' arms, see the impotent rage of fathers watching their sons slaughtered before their eyes.

All the Bible says is this: "Then was fulfilled

We have led comfortable lives—so comfortable that we suppose the poor have mostly themselves to blame. It's a lie we can rationalize our way into believing.

King of the Jews?'

what was spoken by the prophet Jeremiah: 'A voice was heard in Ramah, wailing and loud lamentation, Rachel weeping for her children; she refused to be consoled, because they were no more.' "

What a world of sorrow and loss is contained in that phrase—"Rachel weeping for her children."

How terrified Joseph and Mary must have been for their little son. Warned in a dream to flee, they do so at once. Giving birth to a baby is exhausting enough, but having to pick him up and run is an outrage. Can you imagine leaving everything behind, running for your life and your baby's life too, setting out to a place where you know no one, where the language is strange, the customs unknown, where you are a stranger, a refugee?

We have led comfortable lives, most of us—so comfortable that we suppose people who are refugees, who are displaced or homeless or poor, have mostly themselves to blame. It's a lie that even well-educated people can rationalize their way into believing.

I have never experienced the grief of Bosnian or South African or Somalian parents whose children were mowed down by soldiers' guns. I cannot identify with Iraqi or El Salvadoran or Sudanese mothers and fathers who mourn over the lifeless bodies of their offspring.

I do not even know the fear that parents in the slums of North American cities feel when their children are out of the house and prey to dope peddlers or to the bullets of a drug-related killing. In many ways, I have led a sheltered life.

What does all this have to do with the gospel? Everything. There is joy in the gospel story, but there is anger too. The baby who was a homeless refugee in Egypt grew up. He grew into a man who had no patience when he saw the privileged ignoring the plight of the suffering.

Jesus grew up with injustice. It made him angry. If it does not make us angry too, we kid ourselves that he is our Lord.

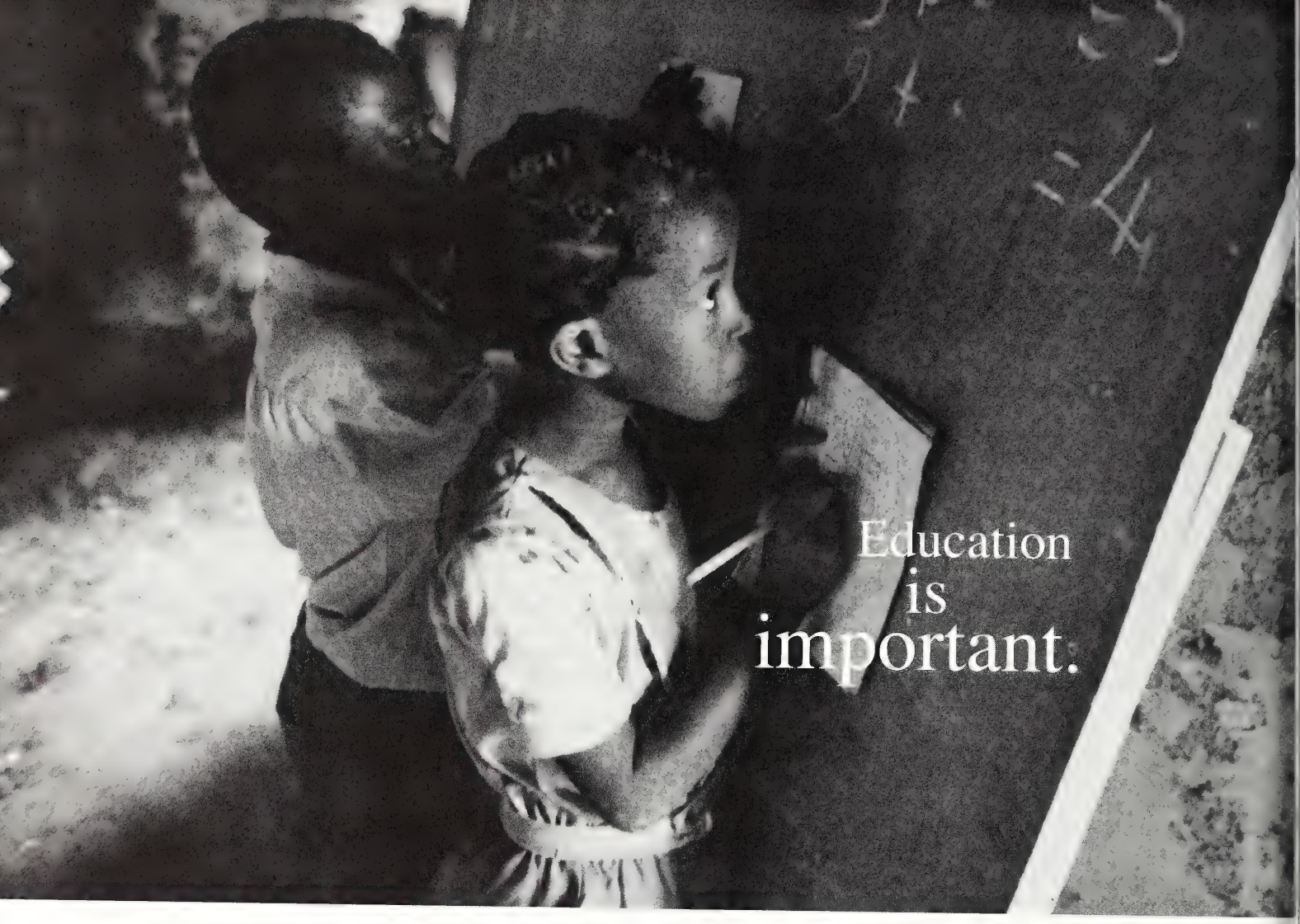
Injustice made him angry; and if it does not make you and me angry too, then we are kidding ourselves if we say he is our Savior and Lord. Neglect and disease and everything that crushed the human spirit made him mad enough to do something. Woe to us if all those things arouse nothing in us but indifference. Woe to us if we see Rachel weeping for her children and simply turn our backs.

You say you've come to visit the manger? Well, you aren't the first. The "wise men" got here some time ago, but they left before things turned nasty. And, oh yes, the manger is empty now. You're too late; he's gone to Egypt.

You can still catch up with him if you like. But before you go, you may want to spend some time with Rachel over there; she's crying. Or maybe you'll want to do something to keep other Rachels from having to weep for their children.

Don't worry, you'll still find the newborn king. Look for him wherever people are hurting.

Kenneth L. Gibble is a freelance writer and co-pastor, with his wife, Ann, of the Arlington (Va.) Church of the Brethren.



But buying notebooks, pencils and other school supplies strains family resources in Haiti, Jamaica, Russia, Sudan and other low-income countries. Each year MCC sends some 18,000 school kits to schoolchildren overseas.

YOU CAN HELP.

GOD ADDS the Blessing!

Place these items in an 11- by 16-inch (28- by 41-centimeter) drawstring bag: 4 unsharpened pencils, 1 plastic metric ruler (30 centimeters long), 4 spiral notebooks (a bit smaller than the cloth bag and about 75 pages each), 1 package of 12 to 24 crayons or colored pencils and 1 pencil eraser. Deliver to your nearest MCC office.

Mennonite Central Committee and MCC U.S.
21 South 12th Street, PO Box 500
Akron, PA 17501-0500
(717) 859-1151 (717) 859-3889

Mennonite Central Committee Canada
134 Plaza Drive, Winnipeg, MB R3T 5K9
(204) 261-6381

Showing off our capacity to kill

The weapons systems I walk serenely beneath are the same ones that send shock waves through people in Bosnia, Iraq, Afghanistan, Libya, Somalia. . .

by Bruce Hiebert

The row of military aircraft sit shimmering in the distance under the hot sun, heat waves blurring their shapes as they squat along the concrete. A massive B-1 bomber whines into life at one end of the runway while six huge interceptor fighters roar overhead. Loudspeakers crackle messages across the airfield while people and vehicles hurry about.

This isn't a NATO exercise. It's the Abbotsford, B.C., International Airshow. Every year this little corner of Canada, usually known for its raspberries, comes face to face with the entertaining side of terror.

Make no mistake about it—it is entertaining. To watch those six fighters break and reform formation, sliding and weaving across the sky in patterns of increasing complexity, is to be blasted by the thrilling linkage of imagination and technology. My mind reels in astonishment as my eyes follow their flight-paths. It is an awesome sight.

But what stops me cold is the realization that what I so peacefully watch is a sign of impending nightmare for many people on this planet. The weapons systems I walk serenely beneath send shockwaves of terror through people in Bosnia, Iraq, Afghanistan, Libya, Somalia, Vietnam, Lebanon, Ethiopia, El Salvador, Iran. . . . The list goes on and on.

Although presented for enjoyment at the airshow, these aircraft were all designed as agents of death. With the exception of the helicopters and the big transports which also sit here, they are only good for delivering specified amounts of death to precisely-calculated locations around the globe.

A group of people, mostly children, lines up to peer into the cockpit of a little brightly painted A4 Skyhawk. Just below the platform on which they cheerfully cluster, the dark barrel of a 20-millimeter cannon protrudes. This aircraft won accolades during the Vietnam war for its efficiency. While these children clamber up to the jet, I have to wonder: *How many other children had their limbs blown off by the bullets it fired or bombs it dropped? How many had their flesh pierced or were blinded, maimed, and killed?*

Nearby a B-52 intercontinental bomber droops gray and huge, sort of motherly when you look at it the right way. But no mother would do to her children what this machine was created to do. Its belly has dropped tons of bombs on villages and cities in a dozen conflicts around the globe, bringing utter terror from on high.

Is it the power which attracts us to these machines? They stand as awesome testimonies to our human ability to create and destroy. Or are they signs of national pride, much like the Old Soviet May day parades with their acres of weaponry?

A tidy gray Canadian CF-18 sits by itself, a small testimony to our participation in the sport of "great" nations. I have heard it called a "peacekeeper," and I believe it. There is a certain sort of right that comes from might. Peace can be purchased at the end of the gun, but for how long?

As I wander through this sickening array of destructive technology, I wonder above all what it says about us that we can drag into public this humiliating evidence of our violence. How is it we can show off our capacity to kill so openly? How can there be any pride here?

A wicked irony surrounds this thought. Here in British Columbia's "Bible belt," a community known for (relatively) high church attendance and "family values," a part of the land which claims obedience to the "prince of peace," we find Canada's largest public offering to the prince of death.

As I walk away, one last question comes to my mind: *What are we saying to our children?* What does our invitation to watch these weapons of war say to the next generation? Will my son, so active with his "Lego" bricks, find himself designing one of these? Will my daughter supervise their takeoffs and landings? And who will be their targets?

Despite the heat, I shiver.

Bruce Hiebert serves with Mennonite Central Committee in British Columbia.

Whether 1993 was a pivotal year *for the Mennonite Church, history will have to decide. One thing is certain: the year was full of many activities and issues. Here is a summary of some of these, as garnered from the* Gospel Herald *news pages of the past year.*

International

Cambodia.

May: Mennonite mission workers help serve as international observers during the national elections. For some days afterward, several provinces threaten to secede from Cambodia, but they acknowledge defeat by mid-June.

Guatemala.

Late January: Several Mennonites from Mexico join a caravan of 2,500 refugees returning to Guatemala.

May-June: Mission workers in Guatemala call the church to prayer following the May 25 suspension of the country's constitutional liberties by President Jorge Serrano. He is ousted on June 1 and replaced by Ramiro de Leon Carpio, a noted human rights champion.

Haiti.

Jan. 9-16: A Christian Peacemaker Team goes to Miami to support Haitian refugees on a hunger strike and to work for their release from the detention center where they are being held.

Jan. 16: MCC Haiti employee Janel Pierre beaten by a military officer.

Feb. 17: Some 29 people from three Haitian Mennonite churches are killed in a ferryboat accident which takes more than 1,700 lives.

October: MCC workers help Haitian-American parents reunite with their children stranded in Haiti because of government red tape.

October: CPT observers travel to Haiti to be a peaceful presence during the scheduled return to office of President Jean-Bertrand Aristide. However, the military government, refuses to step down. Aristide remains in exile.

Iraq.

Ongoing: MCC continues to ship aid as tension between the United States/UN and Iraq persists.

Conflict in Somalia continued throughout 1993, sometimes forcing temporary evacuations of Mennonite mission workers. In February, Mennonite Central Committee helped fund a meeting in northern Somalia, or Somaliland, where clan elders could negotiate. Since then, clan warfare in that region has subsided. In an October statement, MCC and Eastern Mennonite Missions denounced UN military strikes targeting warlord General Aideed. They urged the UN to work at grassroots negotiations that include all Somali clans.

Israel.

July-August: A four-member Christian Peacemaker Team travels to Gaza Strip to observe human rights conditions and create a peace presence in the refugee camps there.

Sept. 13: MCC Washington Office director Delton Franz attends the signing of the landmark peace accord between Israeli Prime Minister Yitzhak Rabin and Yasser Arafat, chair of the Palestine Liberation Organization, at the White House.

Sudan.

March: MCC notes that prolonged civil war and drought have killed an estimated 500,000 Sudanese. Although this figure tops Somalia's death toll, the plight of Sudan has received little international attention.

May: MCC launches a campaign to raise $330,000 to aid the Sudanese people.

Former Yugoslavia.

Jan. 20: Gerald and Sara Wenger Shenk depart for a six-month mission. Peacemakers they meet are later filmed for an MBM Media Ministries video.

May 16-18: Religious leaders in the warring region gather to discuss peacemaking at a meeting partially funded by MCC.

October: MCC workers Mark and Alice Hartman Janzen arrive in Belgrade, Serbia.

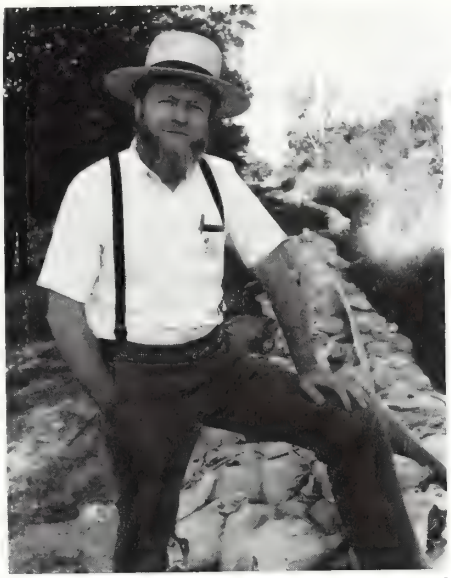
Zaire.

Late January: Military riots in the capital cause some Mennonite mission workers to relocate to U.S. embassy housing.

December: Some 100,000 Zairian Mennonites continue to struggle for survival as inflation rages out of control and tensions run high.

Church Agencies

- Mennonite Publishing House celebrates a turnaround year from a loss of $491,000 in 1992 to a gain of $223,000 in 1993. MPH releases *Journeys with God* Christian elementary school curriculum in the fall.
- First two ads featuring the Mennonite Church appear in a national newsmagazine (the Feb. 9 and July 26 issues of *Newsweek*).
- Restructuring of Mennonite Board of Congregational Ministries debated. But at an April 15-17 meeting, the General Board decides against it.



Mennonite Disaster Service unit leader Ted Shattuck stands beside a winding stream of sandbags. Massive flooding in the U.S. Midwest and continued reconstruction following Hurricane Andrew (Aug. 24, 1992) gave MDS workers a busy year. At the MDS annual meeting Feb. 12-13, executive coordinator Lowell Detweiler expressed concern about the decreasing number of skilled workers available. He called it a leadership crisis.

- The first Mennonite congregation in Albania forms June 17.
- Eastern Mennonite Board of Missions changes its name to Eastern Mennonite Missions.
- Proposal to change the name of WMSC (Women's Missionary and Service Commission) to "Mennonite Women" tabled for further discussion.
- MCC apologizes to Native American Mennonites for endorsing the Native Indian Religious Freedom Act without consulting them. The bill's inclusion of the right to use peyote provoked vigorous opposition from many Native American Mennonites.
- Eastern Mennonite College & Seminary offers its first non-seminary graduate program: an MA in counseling. Plans for an MA in conflict analysis and transformation are approved.
- Goshen College receives a gift of $28 million from the estate of Harold and Wilma Good.
- Building projects undertaken at the colleges, including a new seminary building at EMC&S and a recreation/fitness center at Goshen College.

Philadelphia 93/World Conference.
Some 7,300 members of the North American church gather for General Assembly July 27-Aug. 1. This is the largest convention ever staged, and the first to be held in a major metropolitan area.

- As the first group to use the new Pennsylvania Convention Center, adults, youth (a record-breaking 3,500 of them), and children are able to meet under one roof for the first time.
- Delegate business focuses on several proposed statements, including ones on male violence against women, peace, and health care in the United States. Racism, integration, finances, and Vision 95 are also on the agenda.
- David Mann passes the bowl and towel of servant leadership to Donella Clemens, the Mennonite Church's first woman moderator.

Zimbabwe hosts the Mennonite World Conference General Council meeting July 13-21. Delegates accept an invitation from Indian Mennonites to hold the 13th Mennonite World Conference gathering in Calcutta in January 1997.

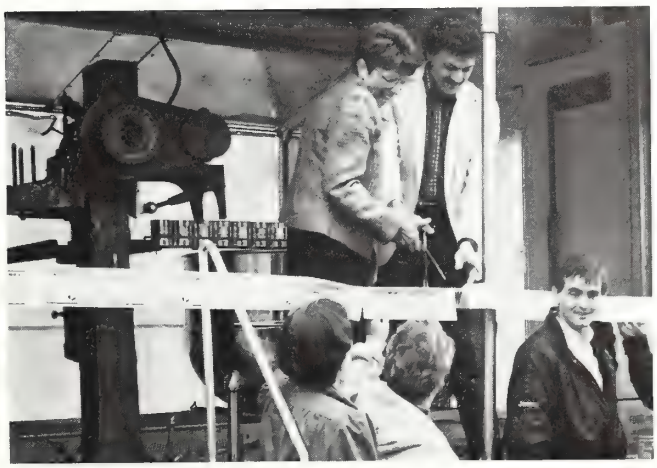
Issues

Money.
"Is this the year of money?" asks J. Lorne Peachey in the first *Gospel Herald* editorial of 1993. Certainly it is a recurring theme, as churchwide agencies reexamine their budgets in light of declining dollars. But there's more:

- After speaking to more than 16,000 people across the continent, Lynn Miller reaches the halfway point of his teaching about firstfruits living.
- *Money* magazine ranks MCC fifth on its list of the best relief and development agencies in the United States.
- Mennonite Economic Development Associates (MEDA) is hard hit by foreign aid cuts by the Canadian International Development Agency. MEDA suffers a 56 percent cut in its international operations budget.
- After the Alberta government opts to fund international relief projects with lottery revenues, MCC Canada decides not to take funds from the province for its work overseas.
- MMA finalizes plans for its first mutual fund, to be available in early January 1994.

Health.
Health care draws Mennonite attention as the United States begins working on reforming its health care system.

- Mennonite Health Services approves a statement which calls the Mennonite Church to "speak clearly on the issue of health care reform." MHS recommends advocacy of agenda including: universal access to basic health service; cost containment; an emphasis on illness prevention.
- MMA vice-president Karl Sommers testifies before a subcommittee of a task force chaired by Hillary Rodham Clinton, speaking on behalf of fraternal organizations. MMA may drastically change, depending on the outcome of the health care reform.
- Mennonites encouraged to prepare "living wills" by members of the Mutual Aid Sharing Plan, a coalition of Mennonite and Brethren agencies.
- Participants in an inter-Mennonite church leaders conference Oct. 18-19 call the church to a compassionate response to people with AIDS. "It's not a question of if AIDS comes to the congregation; it's a question of when," they note.



About 100 people gather at MCC headquarters Oct. 27 to commission the new mobile meat canner and its 1993-94 crew. At left, MCC U.S. executive secretary Lynette Meck and staff member Kevin King cut a yellow ribbon of labels. The original meat canner was retired after 20 years of service—and after surviving a Jan. 14 fire in an Elkhart, Ind., meat processing plant.

Lombard Peace Center leader gives conflict resolution workshop in Serbia

Novi Sad, Serbia (LMPC)—As the van inched through traffic and approached the border, one of the young Serbian pastors rocked in his seat and repeated, "Praise Jesus . . . Praise Jesus." His Mennonite companion from the United States had no visa for entry into the former Yugoslavia.

Ten minutes later, his faith in divine help renewed, the pastor was shouting, "Welcome to Yugoslavia!"

Bob Williamson of the Lombard (Ill.) Mennonite Peace Center (LMPC) entered the warring region at the invitation of Aleksandar Mitrovic, pastor of Christ's Pentecostal Church in Novi Sad.

Williamson presented LMPC's workshop on "Conflict Resolution Skills for Churches" at Mitrovic's church on Nov. 26-27. LMPC is a ministry of Lombard Mennonite Church.

Mitrovic attended LMPC's "Mediation Skills Training Institute" last August on a trip cosponsored by LMPC and Mennonite Central Committee. He and his congregation have supported young members who have refused orders to engage in military combat. Mitrovic is featured in the video, "Beyond the News: Hope for Bosnia," recently released by Mennonite Media Productions.

"The November workshop in Novi Sad was an effort to offer some approaches to conflict resolution at an interpersonal and a congregational level," Williamson says. "While we didn't directly address the war, many of the skills and concepts we shared can be used by churches to model a different way of responding to conflict throughout the society. This can be a mission of the church working from the bottom up."

Some 80 people representing three congregations participated in some part of the two-day workshop. Topics included a biblical basis for conflict resolution, individual styles of response to conflict, interpersonal communication and problem-solving skills, and understanding conflict in churches and how to manage it.

"The witness being offered by the Christians I met in Novi Sad is remarkable," Williamson said. "Their joy in knowing a living Christ and their commitment to following his way are made more striking in view of the conditions they face."

Williamson reports that evangelical, pacifist Christians encounter several challenges. They embrace nonviolence in a time of war. They model ethnic inclusiveness in their own membership at a time of rising ethnic consciousness. They are regarded as anti-Serbian by Orthodox Church leaders who are increasingly nationalist in tone. And they struggle with the economic devastation resulting from the war and the U.S.-sponsored sanctions now imposed on the former Yugoslavia.

Mitrovic's church is organizing "Mission for Serbia," an effort to plant and nurture new congregations in the major cities of Serbia. A part of this effort is a Bible school for church workers, which Mitrovic plans to open in early 1994.

LMPC staff hope to return to Novi Sad to teach conflict resolution skills in the Bible school next summer.

Begin with prayer. *Lancaster, Pa. (EMM)*—Pastor Dan Althouse (center) of S. Seventh St. Mennonite Church, Reading, Pa., meets with members of his congregation during an Oct. 29-30 seminar on spiritual warfare and evangelism. Leader Nick Woodbury said evangelism efforts sometimes produce dismal results because spiritual obstacles stand in the way. He believes God answers specific prayer and guides prayer groups to homes that are ready for the gospel.

1993 in Review

Integration.
The latest word on integration of the Mennonite Church and General Conference Mennonite Church seems to be "go slow," according to meetings of the two General Boards. However:

- Illinois Mennonite Conference (MC) and Central District Conference (GC) vote overwhelmingly for the two groups to "begin conversations together on a process of integration."
- Over 90 percent of the vote affirms the merger of the Southwest Conference (MC), the Pacific Coast Conference (MC), and Pacific District Conference (GC) into two joint conferences: Pacific Southwest and Pacific Northwest.

Miscellaneous

- MCC workers in Panama lay low following the abductions of other Christian missionaries (February). A Youth Discovery Team in the area eventually moves to Panama City.
- Guidelines are developed by MBCM staff and other Mennonite leaders to help conferences deal with ministerial sexual misconduct.
- Colombian Mennonite lawyer Ricardo Esquivia flees the country Aug. 22. After an outpouring of international support and telegrams on his behalf, Esquivia returns to his home Dec. 14.
- The Smithsonian Institute in Washington, D.C., cancels a scheduled exhibit on *Martyrs Mirror* four weeks before its spring opening.
- On-call Christian Peacemaker Corps begins with seven participants.
- Latin American Anabaptist Seminary (SEMILLA), Guatemala City, holds its first graduation July 11.
- Some 340 congregations participate in the Living in Faithful Evangelism (LIFE) process.
- Most unusual mail of the year: $2 to buy donuts for the *Gospel Herald* staff; a (rather stale) Rice Krispie square from Mennonite Board of Missions staff (see the Nov. 16 editorial).

Listening project aims to develop relationships in Elkhart neighborhood

Elkhart, Ind. (AMBS)—"It can be very powerful when someone listens to you seriously and with empathy. When people are listened to, they listen to themselves in new ways, too," André Gingerich Stoner says.

That goal is at the heart of a listening project Stoner is coordinating in the south-central Elkhart neighborhood where he lives. The project will involve both black and white residents in helping to make new connections among neighbors, and at the same time testing ways to address some problems in the area.

Stoner, a student at Associate Mennonite Biblical Seminary, is taking some time out from his studies to work on the project. He was awarded a fellowship from Episcopal Divinity School, Cambridge, Mass., to help fund this work.

The project will center around an interview process in which teams of two visit homes in the neighborhood.

"The listening project is really an excuse to get into conversation with people," Stoner explains. "By asking questions and taking seriously what we hear, we want to get people thinking in new ways. We will all learn in the process."

The area of Elkhart where the project is focused is racially mixed with growing problems of violence and drug dealing. In the last few months, Stoner says, there have been several shootings very near the meetinghouse of Fellowship of Hope, the Mennonite congregation of which Stoner is a member.

A neighborhood peace festival held in June paved the way for the project. A second event, a workshop on "Welcoming Diversity," explored the stereotypes people hold, feelings about their own cultural identity, and effective ways to respond to prejudice.

More specific preparation for the interviewing stage came next. On the first weekend in November, interviewers met for training and then conducted the interviews.

The outcome of this experience will grow out of the responses to the questions. Interviews focused on very concrete questions, Stoner explains, such as specific ways to respond to drug dealing and violence and ways to bring neighbors together for conversation or Bible study.
—Mary E. Klassen

Pacifists experience virtual reality games

Chicago (CPT)—Action against war toys will be part of the Christian Peacemaker Congress Dec. 30-Jan. 2. In preparation for the conference activities, Christian Peacemaker Team members Kathy Kelly, Rey Lopez, and Gene Stoltzfus visited virtual reality centers in the Chicago area.

Virtual reality programs use computers to immerse the participant in a life-like experience, including sound, visuals, and the illusion of movement.

At one center called Virtuality, tickets are $4 for four minutes. Inside the center eight dark gray "units" are equipped with overhead helmets, joy-sticks, blinking lights, and complex instructions viewed on a video screen.

The training video told the participants they would be entering a combat zone and firing guided missiles. There is no way out. Their only chance is to eliminate their opponents, to seek and destroy.

Across the hall from Virtual Center, signs outside the Battletech Center announced, "You've heard about high-tech flight simulations used by NASA and the military. Now that same technology is available for you to experience. At Battletech Center the enemy is human."

Battletech pits teams of players against each other over 100 miles of computer-generated desert terrain.

At the Battletech counter, each participant chooses a nickname. Stoltzfus selected "Peacemaker." Kelly was "Ghandi" and Lopez was "Payapa," which means peace in Tagalog.

A training video showed a woman instructing rookies and delivering one liners like, "Let's toast 'em." Then they were directed toward a "pod" with their nickname glowing in red neon. They swiveled forward, pulled a hood over their heads and, with five other competitors, began the war.

Twenty minutes later, they received their mission record. Ghandi's score was minus 2340.

"I was really shooting them, man," said an excited boy as the competitors watched the video recording of their points. "I was killing Ghandi, and Peacemaker, too."

One group from the Christian Peacemaker Congress will do further investigation of Battletech as part of the nonviolence training.

Celebration with apples. *South Bend, Ind.*—Apples were the symbol of the evening as Kern Road Mennonite Church held a celebration of giving and receiving Nov. 20.

The idea for the event came at the end of an overwhelmingly positive review of congregational leadership and life. As the planning committee reflected, they realized that many in the church are probably better at giving than receiving. So they planned a celebration where everyone would receive.

Rather than having a potluck, food was prepared by the planning committee. And everyone took an apple from a basket and gave it to someone else. No one left without receiving an apple.

Other activities included bobbing for apples, singing, and folk dancing. Pictured are (left to right): Betty Nissley, Merv Reist, Chris Walters, Kellen Hart, Lisette Monterroso, Norma Jean Neff, and Homer Nissley.
—Douglas Kaufman

MEDA program helps budding entrepreneurs discover their ASSETS

Lancaster, Pa. (MEDA)—Hersi Mohammed is a Somali refugee with college education but no business experience in North America. He needed a mentor to help him start a small business selling a Somali snack food called *sambousi.*

Ruth Moore wanted to start a small videography company, but says she was "completely brain-dead" as far as business was concerned.

Both found their way to a new urban program operated by Mennonite Economic Development Associates (MEDA) in downtown Lancaster, Pa.

Called ASSETS (A Service for Self-Employment Training & Support), the program aims to help low-income people start or expand a small business. It provides basic training, ongoing mentorship, and access to small loans.

Participants meet two nights a week for 15 weeks. Volunteer instructors share the teaching load. Topics include market research, promotion, pricing, and business law. In order to graduate, participants must complete a detailed business plan for their prospective enterprise.

Small loans (up to $2,000 for new businesses, $3,000 for an existing business) are available through the Pennsylvania Mennonite Credit Union.

Graduates are matched with mentors who meet regularly with them for six months. The mentors help the fledgling entrepreneurs to be realistic in their plans and projections. They are also an important encouragement to the participants, some of whom have been recently unemployed or have experienced personal difficulties.

Not all graduates actually start up a new business, says Howard Good, ASSETS manager. Some take the training course and find it equips them for new jobs.

Ruth Moore says taking the training course boosted her confidence. "Everything I learned in the course was helpful because I knew nothing," she says. "They molded me. I got knowledge, and with knowledge came confidence."

That can be a big factor for low-income people, says ASSETS staffer J. B. Shenk. "They've experienced so much failure; why should they think they can succeed in business?"

Program paves way for making dream a reality

Lancaster, Pa. (MEDA)—Brigg Lopez didn't know it would be so hard to find a job when budget cuts eliminated his position with a Mennonite church agency.

He sent out 300 résumés and promptly began collecting rejection letters. "Overqualified," they said.

Fluent in both English and Spanish, Lopez bought a desk for $10 and began doing translation work at home.

As bills from a family medical problem piled up, Lopez decided to set up a full-fledged translation business in Lancaster, Pa. He saw a potential market; the city's Spanish-speaking population was growing, and local companies were planning to get more involved with Mexico through the proposed North American Free Trade Agreement.

"I decided by faith to open a business," he says.

A Mennonite friend lent him $1,000. Lopez rented a small office but it was so sparse it scared away his first customer.

Lopez persisted. Some large local manufacturers hired him to translate technical materials. He got a contract to handle translation for the local court system. He started getting requests for services in other languages.

Lopez advertised in the local paper for more translators. "The ad ran when there were a lot of people unemployed," he says. "I got 150 applicants. I picked 25."

Then it hit him. "How will I manage 25 people?"

Lopez was well educated, with a degree in communications from Goshen (Ind.) College and further study at seminary. "But I had absolutely no knowledge of how to run a business," he says. "I knew nothing about profit and loss, about balancing books."

Brigg Lopez says he knew nothing about accounting. Now he does his own books, thanks to a MEDA program, ASSETS.

Local businessman Dale Weaver told Lopez about the new ASSETS program operated by Mennonite Economic Development Associates. Although his business was already running, Lopez signed up and found the training course a big help in teaching the basics.

"When I brought in someone to do my books I could watch and it made sense," he says. Before long he was doing his own books, and now brings in a professional only once a quarter.

Today Lopez's company, Global Linguistic Systems, offers translation services in 18 languages, including French, German, Russian, Japanese, and Serbo-Croatian.

For Lopez, ASSETS provided traction for a small business that was shaky on its feet. "For anyone who has a dream of having their own business, ASSETS can provide the essentials, the foundation," he says.

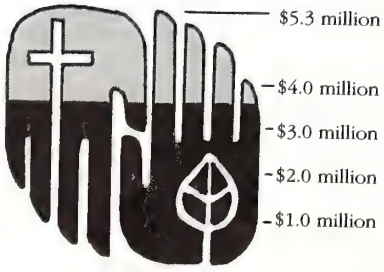
"You know how many people out there have dreams?" He tells of friends who opened a Mexican restaurant but closed within two months.

"They had the dream but they didn't have the know-how. ASSETS helps provide the know-how."

Thanks Giving 93

MENNONITE BOARD OF MISSIONS

$68 from each household needed to complete 1993 missions commitments



Received $3.7 million as of December 17

• **Document passed on.** A representative of the American Baptist Historical Society presented a "mystery document" to Franconia Conference during its fall assembly Nov. 13. The handwritten copy of the 1632 Dordrecht Confession is an English translation—evidence, John L. Ruth said, "that the Mennonite colonists felt a need to communicate the basis of their faith to their neighbors and community." The document, which dates between 1712 and 1727, will be placed in The Meeting House Museum, Harleysville, Pa.

• **Halfway point reached.** Midway through a three-year effort to teach about firstfruits living, Lynn Miller has now spoken to more than 16,000 people in 146 Mennonite congregations in North America. This ministry is part of the Mennonite Church's Vision 95 efforts, which include calling all members to give 10 percent of income through the church to charitable causes. A second dimension of stewardship teaching involves the call to service. Miller and his wife, Linda, have been taking such trips themselves, and are currently on a two-month assignment with Mennonite Central Committee in India.

Scholarships awarded. The Women's Missionary and Service Commission (WMSC) has announced the recipients of its 1993-94 scholarships. They are: Carmen Brubacher, Ephrata, Pa.; Phyllis Tribby, Ayr, Ont.; Audrey Christine Hess, Lancaster, Pa.; Rita Hess, Willow Street, Pa.; Christina Gingrich, Goshen, Ind.; Kathleen M. Jantzi, Hesston, Kan.; Carol Sue Hostetler, Elkhart, Ind.; Joan K. Troyer, Goshen, Ind.; Jewel Marie Swartz Martin, Harrisonburg, Va.; Brenda Janzen Lind, Portland, Ore.; Carole Annette Lehman, Indianapolis, Ind.

• **Papers solicited.** Papers are being solicited for a conference on "Anabaptist Visions for the Twentieth Century," planned for Oct. 14-17, 1994, at Goshen (Ind.) College. The conference is part of the "Harold S. Bender Life and Times" history project. Topics are not only confided to history or to the Bender interpretation of Anabaptism. For instance, proposals for papers on the past or present relevance of Anabaptist scholarship and principles to minorities, women, or to other than Mennonite churches are welcomed. Send proposals to Albert N. Keim, Eastern Mennonite College, Harrisonburg, VA 22801.

• **Loans available.** College or graduate students pursuing careers in nursing are invited to apply for loans being offered by Mennonite Health Services and Mennonite Board of Missions. The loans for the 1994-95 academic year, available from the Miller-Erb Nursing Development Fund, range from $300-$2,000. Applications due Feb. 1; they are available from MHS at 717 859-3889, ext. 321.

• **Coming events:**

Dedication, Eastern Mennonite Seminary's new building, Harrisonburg, Va., Jan. 18. The speaker will be Art McPhee. An open house for the public is schedule for Jan. 16. Information from 703 432-4000.

Conference, "Cities of Refuge: Congregations Practice Biblical Hospitality with Those Experiencing Disabling Conditions," Forest Hills Mennonite Church, Leola, Pa., April 23, 1994. Enos D. Martin will be the keynote speaker. Information available from Alonna Gautsche Sprunger or Lynn Roth at Mennonite Central Committee, Box 500 Akron, PA17501; phone 717 859-3889.

• **New resources:**

The Education and Conversion of Children, a booklet by Cornelia Lehn, is available in a newly revised edition. Available from Faith & Life Press, 800 743-2484.

MCC occasional paper, "Silence and Courage: Income Taxes, War and Mennonites, 1940-1993," by Titus Peachey, explores the connection between income taxes and war in both U.S. and Canadian history, with particular emphasis on the World War II period. This is the 18th in the Mennonite Central Committee Occasional Papers series. Available from MCC at 717 859-1151.

Peace and Reconciliation in Africa, subtitled "A Preliminary Survey of Ecumenical Perspectives and Initiatives," is the 19th in the MCC Occasional Papers series. Harold F. Miller surveys the motif of peace and reconciliation and how it has manifested itself in Africa. Available from MCC at 717 859-1151.

• **Job openings:**

Summer staff, Cove Valley Christian Youth Camp, Mercersburg, Pa. Paid positions include: spiritual resource persons, program director, head cook, nurse, senior counselor, craft instructor/bookstore manager. Contact Allen Eshleman at 5357 Little Cove Rd., Mercersburg, PA 17236; phone 717 328-3055.

NEW MEMBERS

Ephrata, Pa.: Jane Clevenstine, T. Dean Martin, Karen Martin, and Michael Sauder.

Erb Street, Waterloo, Ont.: John and Esther Fast, Gwen Hasenpflug, Russel Snyder-Penner, John Maskell, and Lynda McNab.

First, Fort Wayne, Ind.: Gail Terry.

Holyrood, Edmonton, Alta.: Derek Lauber.

Line Lexington, Pa.: Kit Holmes and Greg Hunsberger.

Mount Clinton, Harrisonburg, Va.: Max and Janet Troyer.

BIRTHS

Anders, Dave and Beth Longacre, Telford, Pa., Rodney Brayan (first child), Nov. 21.

Basinger, Bruce and Jyl Neuenschwander, Dalton, Ohio, Laura Elise (first child), Dec. 2.

Bason, Bradley and Joann, Danville, Pa., Matthew James (first child), Dec. 12.

Bontrager, Greg and Nancy Sauder, Wauseon, Ohio, Ashlyn Nicole (second child), Nov. 23.

Coblentz, Paul and Diana Miller, Hartville, Ohio, Rachel Erin (second child), Nov. 25.

Coe, Barry and Treva Lengacher, Grabill, Ind., Shonda Kay (first child), Dec. 3.

Cooper, Alan and Tracy Lindner, Kewanee, Ill., Casey Jo (first child), Nov. 22.

Cummings, Isaac, Sr., and Karen Flight, Akron, N.Y., Alexandria Rose (second child), Nov. 20.

Eberly, Charles and Sonya Stahl, Harrisonburg, Va., (twins) Joshua Daniel and Ian Rohrer (third and fourth children), Oct. 14.

Our **new** *Master of Divinity plan of study:*

AMBS helps **you** bring healing to others... with **guidance in giving Spirit-led pastoral care.**

Steve Fath, admissions
1 + 800 964-2627

Associated Mennonite Biblical Seminary

3003 Benham Avenue
Elkhart, IN 46517-1999

Ebersole, Don and Carol Hilty, Bellefontaine, Ohio, Matthew Ryan (second child), born Nov. 17, received for adoption Nov. 22.

Gray, Sarah, Tiskilwa, Ill., Jonathon Ryeli (first child), Nov. 22.

Hochstetler, Caleb and Jill Rohr, Dundee, Ohio, Allison Marie (second child), Nov. 12.

Kiser, Jeffry and Rebekah Muth, Stuarts Draft, Va., Sierra Skye (second child), Nov. 29.

Lantz, Ron and Dianne Short, Archbold, Ohio, Jonathon Lewis (fourth child), Dec. 3.

Lyman Barner, Kirk and Cori, Circleville, W.Va., Levi Malcolm (first child), Nov. 29.

Martin, Don and Julia Crowden, Bloomington, Ill., Avery Rose (third child), Sept. 9.

McMullin, Matt and Karla Miller, Chambersburg, Pa., Anna Grace (third child), Dec. 7.

Miller, Fred and Marilyn Landis, Line Lexington, Pa., Brendon Wade (sixth child), Nov. 27.

Moore, Michael and Carolyn Brown, Cedar Falls, Iowa, David Lawrence Lewis, Oct. 12.

Newcombe, George and Karla Frey, Fort Wayne, Ind., Connor Patrick (first child), Oct. 28.

Nussbaum, Keith and Cindy Gable, Orrville, Ohio, Rachel Ann (fourth child), Nov. 17.

Riegsecker, Randy and Teresa Miller, Middlebury, Ind., Austin Jay (first child), Dec. 7.

Roth, James and Theresa, Morton, Ill., Joseph Gardner (fourth child), Nov. 24.

Roth, Philip and Jane Garber, Harleysville, Pa., Monica Jane (second child), Nov. 30.

Schweitzer, Greg and Lori Peternay, New Castle, Pa., Garret Bradley (first child), Nov. 26.

Severein, Andrew and Lori Kauffman, Gap, Pa., Nathan Andrew (first child), Oct. 20.

Showalter, Todd and Lori Hodges, Stuarts Draft, Va., Christopher Todd (first child), Nov. 25.

Siebels, Richard and Theresa Ziegler, Newport News, Va., Joseph Clark (first child), Dec. 5.

Slagell, Dennis and Candace Wyatt, Weatherford, Okla., Alison Lynn (third child), June 1.

Swartzendruber, Larry and Connie Miller, Kalona, Iowa, Samuel Ellis (third child), Nov. 23.

Thomas, Ron L. and Melissa Yoder, Louisville, Ky., Isaac Yoder (second child), Sept. 3.

Wittrig, Mark and Karen Haarer, Goshen, Ind., Christopher Mark (second child), Nov. 21.

Wyse, Mike and Julia Stutzman, Archbold, Ohio, Carley Rae (fourth child), Nov. 27.

Yoder, Rob and Anna Lisa Histand, Coopersburg, Pa., Seth Aaron (third child), Nov. 11.

York, Leo and Judy Rupp, Wauseon, Ohio, Kayla Ann (third child), Dec. 6.

Zehr, Dennis and Ellen Davis, Tiskilwa, Ill., Simon Tlholohelo (second child), Nov. 27.

MARRIAGES

Geissinger-Landes: Douglas Geissinger, Nappanee, Ind. (Swamp), and Heidi Landes, Elkhart, Ind. (Yellow Creek), Dec. 4, by Dave Engbrecht.

Miller-Geissinger: Mark Miller, Nappanee, Ind. (North Main Street), and Audrey Geissinger, Goshen, Ind. (Swamp), Nov. 27, by Ken Bontreger.

Roth-Aschliman: Ed Roth, Glendale, Ariz. (Trinity), and Rose Aschliman, Glendale, Ariz. (Trinity), Nov. 27, by Peter B. Wiebe.

Sauder-Thomas: Lynn Sauder, Eureka, Ill. (Metamora), and Heidi Thomas, Washington, Ill. (Metamora), July 27.

Short-Frey: Chris Short, Wauseon, Ohio (Zion), and Alysa Frey, Archbold, Ohio, Dec. 4, by Ellis Croyle.

DEATHS

Coffey, Boyd Thruel, 72. Born: Feb. 21, 1921, to Wallace and Martha Goode Coffey. Died: Dec. 3, 1993, Charlottesville, Va., of cardiac and renal failure. Survivors—wife: Gladys Taylor Coffey; children: Betty Ann Nevitt, Carol Jean Rogerson, Judy E. Akers, Roger B.; brother and sisters: Samuel, Nellie Umbarger, Edna Elizabeth; 8 grandchildren, 8 great-grandchildren. Funeral: Dec. 7, Waynesboro Mennonite Church, by Stanlee Kauffman, Charles Ramsey, and William Hatter. Burial: Mountain Top Christian Church Cemetery.

Eubanks, Ina Scott, 80, Wheelersburg, Ohio. Born: Aug. 16, 1913, to Henry and Mary Scott. Died: Nov. 6, 1993. Survivors—children: Gary, Perry, Harold, Richard, Thurman, Walter, Carolyn Hollburg. Predeceased by: Eldon Eubanks (husband). Congregational membership: Wayside Chapel, Pedro, Ohio. Funeral: Nov. 9, Kuhner-Lewis Funeral Home, by Chauncy Grieser.

Hill, Trella Bontrager Baer, 57, San Diego, Calif. Born: Dec. 5, 1935, McPherson, Kan., to William and Beulah Bontrager. Died: Nov. 16, 1993, Pala, Calif., of cancer. Survivors—husband: William Hill; children: A. Drake Baer, Lisa A. Baer; stepchildren: Karl Hill, Heather Larsen; brother and sisters: Glenda Monteith, Miriam Enzs, Howard Bontrager; one stepgrandson. Memorial service: Dec. 4, Hesston Mennonite Church, by David Mann. Burial: West Liberty Cemetery, Inman, Kan.

Kauffman, Beulah Mae Mast, 92, Millersburg, Ohio. Born: June 19, 1901, Walnut Creek, Ohio, to Sanford C. and Jemima Hostetler Mast. Died: Dec. 4, 1993. Survivors—children: Grace Lehman, Elmo, Lois Thatcher, Geneva Martin; 14 grandchildren, 21 great-grandchildren. Predeceased by: Mast C. Kauffman (husband) and Philip (infant son). Funeral: Dec. 7, Martin's Creek Menno-

MCC workers attend orientation. *Akron, Pa. (MCC)*—Some 34 workers participated in orientation held at Mennonite Central Committee (MCC) headquarters here Nov. 2-12. Mennonite Church members pictured here are (left to right):

Seated—Angela Wiens, Harrisonburg, Va., to Atlanta, Ga.; Laurel Neufeld Weaver and Paul Weaver (with Justin and Erin), Park Forest, Ill., to Cuernavara, Mexico; Karl Shelly, Cheverly, Md., to Washington, D.C.; Vonna Yoder, Cedar Falls, Iowa, to Akron, Pa.

Standing—Debra Gingerich, Philadelphia, N.Y., to Akron, Pa.; Ferne and Don Wenger, Mt. Vernon, Ohio, to Akron, Pa.; Michael and Melody Clymer, Macon, Miss., to Bulembu, Swaziland.

A puppy for the pantry. *Harrisonburg, Va.*—Auctioneer Jack Bowman invites bids on puppies in a benefit auction for Patchwork Pantry. Assisting him are children from Community Mennonite Church, where the ecumenically-operated pantry is based. Begun in late May 1992, the food pantry currently assists an average of 220 low-income households each month. The Dec. 4 auction yielded $2,400, exceeding planners' expectations. The food pantry will receive an additional $750 in matching funds from Mennonite Mutual Aid. —*Jim Bishop*

nite Church, by Bob and Enid Schloneger. Burial: Millersburg Mennonite Church Cemetery.

Landis, Kathryn Shenk, 83. Born: Jan. 19, 1910, Lancaster Twp., Pa., to David W. and Emma L. Shank Shenk. Died: Nov. 27, 1993, Lancaster, Pa., of a heart attack. Survivors—husband: Robert Weaver Landis; children: D. Harold, Nancy Martin, Roberta Herr. Predeceased by: Clyde (son). Funeral: Dec. 2, Landis Valley Mennonite Church, by George Hurst and Thomas Horst. Burial: Millersville Mennonite Church Cemetery.

Lengacher, Leona D. Ragan, 72, Grabill, Ind. Born: April 9, 1921, Churubusco, Ind., to William and Lulu Ragan. Died: Dec. 1, 1993, Fort Wayne, Ind. Survivors—children: Don, Robert, Steve, Jack, Mark, Tim, Glen, Barbara Passwater, Sharon; sisters: Pauline Plummer, Mary Lou Bever; 24 grandchildren, 10 great-grandchildren. Predeceased by: Lewis Lengacher (husband). Funeral: Dec. 3, Central Mennonite Church, by Paul Leichty and Don Delagrange. Burial: Yaggy Cemetery.

MacKay, Seth Andrew, 3, Westminster, Colo. Born: Aug. 6, 1990, Westminster, Colo., to Bruce and Miriam Hochstetler MacKay. Died: Nov. 30, 1993, Denver, Colo., of complications from a liver transplant. Survivors—parents; sister: Hannah: grandparents: Roger and Glennis Hochstetler, Darrel and Joyce MacKay. Funeral: Dec. 2, First Mennonite Church, by Jerry Weaver and Roger Hochstetler. Cremated.

Ropp, Aaron M., 77, Albany, Ore. Born: March 5, 1916, Albany,Ore., to Daniel F. and Barbara Maurer Ropp. Died: Dec. 2, 1993, Albany, Ore. Survivors—wife: Verna Kropf Ropp; children: Jess, Howard, Ruth Wisseman, Iris Stutzman, Doris Roth, Joyce Showalter, Julie Miller, Darlene Perrine; brother and sisters: Joe, Eva, Anna Mitchell; 25 grandchildren, 11 great-grandchildren. Funeral and burial: Dec. 6, Fairview Mennonite Church, by Al Burkey, Clarence Gerig, Rick Showalter, and Roy Hostetler.

Short, Clell Charles, 71, Goshen, Ind. Born: Dec. 1, 1922, Stryker, Ohio, to Ira and Alma Aeschliman Short. Died: Dec. 4, 1993, Goshen, Ind. Survivors—children: Norma Woolace, Ila Lautermilch, Brenda Smith, Beverly Nice; sister: Crystal Troyer; 9 grandchildren. Predeceased by: Dorothy Mae Conrad Short (wife). Funeral: Dec. 7, Pine Grove Mennonite Church, by Terry Shue, Ron Diener, and James Detwiler. Burial: Lockport Cemetery.

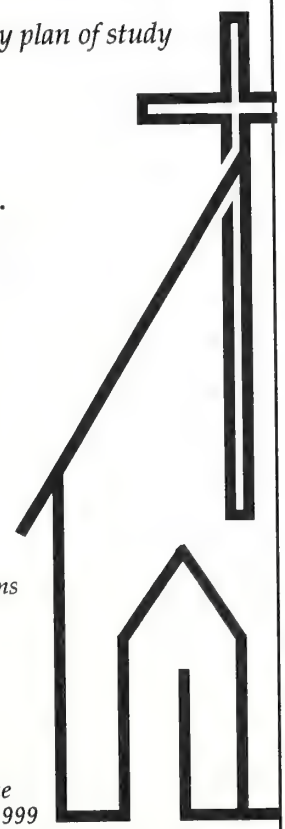
Waters, Rose Grieser, 87. Born: April 7, 1906, Beemer, Neb., to Benjamin and Anna Oswald Grieser. Died: Oct. 20, 1993, Weatherford, Okla., of congestive heart failure. Survivors—children: Richard, Viola Bond. Predeceased by: John Waters (husband). Funeral and burial: Oct. 24, Pleasant View Mennonite Church, by Joe Wood and Chester Slagell.

Yoder, Anna E., 77, Goshen, Ind. Born: June 27, 1916, Middlebury, Ind., to Abraham C. and Lizzie Miller Yoder. Died: Dec. 4, 1993, Goshen, Ind. Survivors—husband: Jerry T. Yoder; children: Edna Mast, Arlene Wenger, Esther Burkhart, Orville, Wayne, Glenn, Ervin, Jerry, Jr.; brothers and sisters: Maude Bontrager, Edna Mast, Mabel Kauffman, Truman, Ervin, Elmer; 20 grandchildren, 8 great-grandchildren, 3 stepgrandchildren, 8 step-great-grandchildren. Funeral: Dec. 7, North Goshen Mennonite Church, by Art Smoker and Jerry Wittrig. Burial: Elkhart Prairie Cemetery.

In our **new** *Master of Divinity plan of study*

AMBS puts **you** in the congregation...

to learn about ministry in required internships.



Steve Fath, admissions
1 + 800 964-2627

Associated Mennonite Biblical Seminary

3003 Benham Avenue
Elkhart, IN 46517-1999

1993 INDEX

Key:
first number = month
second number = issue date
third number = page

AUTHORS

Ahlgrim, Ryan
Soldiers are coming to the manger, and their swords are drawn, 12:14,6
'What a person is before God, that he is and nothing more,' 9:28,6
Aratani, Noboru and Toshiko
Why we don't own a car, 6:8,6
Augsburger, Larry
Jesus was born on a night like any other—only worse, 12:21,6

Banks, Michael and Stanley Green
Violence, prayer, and a community of peace, 6:8,1
Bender, Ross L.
Thousands upon thousands of angels in joyful assembly, 6:8,2
Bender, Ross T.
Voice of one who cries in the wilderness, 12:7,8
Bergey, Bonnie
Gold, frankincense, and myrrh (poem), 1:5,8
Bowers, Steve
What will U.S. health care reform mean for the church? 12:28,1
Brenneman, Howard
What is the role of the church in the U.S. health care crisis? 11:16,1
Burkholder, J. Lawrence
Dark side of responsible love, 3:16,6
Burkholder, J. R. and Ted Koontz
When armed force is used to make relief work possible, 1:12,6
Byler, J. Daryl
When we enter mercy's revolving door, 10:26,6

Clemens, Donella M.
Church is not Noah's ark, 7:13,1
Conrad, Sue L.
Don't single us out! 7:13,6

Dintaman, Stephen F.
Spiritual poverty of the Anabaptist vision, 2:23,1
Drescher, John M.
If I were writing editorials today: I'd call the church to renewal and discernment, 4:6,9
Drescher-Lehman, Sandra
Being satisfied with nothing less than the whole loaf, 10:19,6
Flies, the death penalty, and the 6th commandment, 3:16,1
Dyck, Peter J.
When does justice become revenge? (Perspective), 10:26,5

Elzinga, Steve
Mennonite rides with the military in Somalia (Perspective), 6:1,8
Erb, Delbert
What does it mean to be members of one household? 7:27,1

Finger, Thomas
Seeking to link activism with doctrine (Perspective), 11:9,7
Friesen, Dorothy Nickel
'You are the ones who will change the world,' 12:7,1

Garber, Ann M.
Are we taking a stand or just standing by? 10:5,1
Gehman, Steven G.
Why is the simple life so very complicated? 4:20,1
Gibble, Kenneth
Christmas at St. James (poem), 12:21,5
'Where is he that is born King of the Jews?' 12:28,6
Gingerich, Firman and Roger Gingrich
Preventative care guide for pastor-congregation relationships, 9:7,6
Glick, Del and Charlotte Holsopple
Stampeding to the front on Sunday mornings, 2:16,1
Green, Stanley W.
Here we embrace all the diversity of God's creation, 5:11,1
Green, Stanley W. and Michael Banks
Violence, prayer, and a community of peace, 6:8,1
Greiser, David
Though the presence is old, the congregations are new, 6:29,7
12 do's and don'ts for Philadelphia, 7:20,8
When church begets church begets church, 6:15,1
Worship as diverse as the city in which it is held, 6:22,6
Grimsrud, Ted
Mourning is about relinquishing a quest for control, 10:5,6
Groh, David
Covetousness is not just a simple fantasy, 4:20,6

Hanks, Gardner
When you get the call to jury duty, 10:26,1
Hartzler, Robert L.
Often the leaders we need are there in our own backyard, 10:12,6
Herr, Linda J.
What I have learned from Coptic Orthodox Christians, 8:3,6
Hershberger, Michele
We have no other option but to take the plunge, 11:23,1
Hertzler, Daniel
If I were writing editorials today: I'd call the church to celebrate diversity, 4:6,10
Let us take the Name. But let us take it seriously, 2:23,6
Hiebert, Bruce
Showing off our capacity to kill (Perspective), 12:28,9
Hockman, Cathleen
Ash Wednesday potlucks (editorial), 3:9,16
Church that God built—with a little help from advertising, 3:30,1
Gladly giving up our favorite hats (editorial), 9:28,16
I wish we looked like Mennonites (editorial), 4:20,16
One story. Two meanings, (editorial), 3:23,16
Touchy subject for the '90s (editorial), 7:13,6
Hostetler, David E.
Toward a guilt-free Sabbath in a work-hooked world, 3:2,7
Hussein, Bedru
Pentecost is the divine climax of God's dealings with people, 5:25,6

Kasdorf, Julia
First TV in a Mennonite family (1968) [poem], 7:20,5
Kauffman, Richard A.
Welcoming the tattooed stranger (guest editorial), 8:31,16
Kaufman, S. Roy
We could do worse than be captive to rural values, 5:11,6
King, Michael A.
How will the church survive its diversity? 8:3,1
What is this men's movement all about? 5:18,6
Kolb-Wyckoff, Martha
Incarnation tells us God wants to be our friend, 12:14,5
Koontz, Ted
Why did God come to us as a baby? 12:21,1
Koontz, Ted and J. R. Burkholder
When armed force is used to make relief work possible, 1:12,6
Krabill, James R.
Why I hang in there with something as messy as mission, 6:29,1
Krabill, James R. and Jeanette N. and Shirley H. and Stuart W. Showalter
Our imaginary lines and turf wars must go, 11:2,1
Kratz, Clyde G.
God's gentle reminder to nourish family relationships, 3:9,6
Kraybill, Donald B.
What makes Mennonite colleges distinctive? 2:2,1
Kreider, Alan
God's grace is not for hoarding, 6:22,1
Kriss, Stephen
Church at the park (poem), 8:3,3
Pines (poem), 9:21,5
'When you come out of Cornerstone, you know you've been to church,' 11:23,6
Kropf, Marlene
Abortion, 9:14,3
Kurtz, Shirley
You get to answer the questions where you are, 9:21,6

Lederach, John Paul
Toward a sustainable peace in Somalia (Perspective), 1:12,8
Lind, Millard
But they did fight wars in the Old Testament, didn't they? 3:23,1
Longenecker, Rhoda
'Life hasn't always been easy, but I've found new freedom in Christ,' 7:20,6
Lopez, Samuel
'My Lord, to the end I will go with you,' 5:4,6

Martin, Ernest D.
Two-timing God cannot be an accepted practice, 2:9,1
Martin, John R.
And the Lord God said, 'You shall keep sex sacred,' 3:23,6
Martin, Linford
We can choose the reason we are to be scattered, 5:25,1
Martin, Maurice
Experience of God is reserved for the pure in heart, 11:2,6
Martin, Michael
Foot washing (poem), 5:25,7
Maust, James L.
'Trick or treat' may not be as innocent as it first seems, 10:19,3
Miller, Glen E.
What we have to offer is the gift of a lifetime, 10:19,1
When community goes communal (Perspective), 2:23,8

Miller, Howard
Why another youth convention? 4:13,8
Miller, Larry
What does it mean to be a Mennonite today? 9:28,1
Miller, Levi
Legacy rich with both discipline and freedom, 6:1,1
Miller, Lynn A.
Roast lamb, one tank milk, 13 hours of service, and a bunch of money, 5:4,1
Miller, Marlin
What should be the role of pastors in our congregations? 3:9,1
Mishler, Dorsa J.
No one deserves to be dropped like a hot potato, 8:31,6
Molsberry, Bob
God's forgiveness presents a way out of spiraling violence, 9:7,1
Moyer, Richard A.
We are a delivered people. We are a joyful people. Thus we give firstfruits. 11:9,1

Nolt, Steven
What will we do with the new American Mennonite eclipse? 6:15,6
Ollenburger, Ben C.
Sing to the Lord a new song, 1:5,6
Osborne, Philip
Sexual abuse, patriarchy, and the gospel of Christ, 8:24,6

"Until we can think and talk as passionately about receiving and being as we do about strategizing and doing, we will remain spiritually impoverished"
—Stephen F. Dintaman
(Feb. 23)

Patterson, Audrey
Love makes possible more than fight or flight, 4:27,1
Peachey, J. Lorne
An open letter to the readers of *Gospel Herald* (1993 survey report), 6:29,4

Editorials:
A little child could lead us, 12:21,16
Amazing, marvelous, wonderful grace, 2:23,16
An open letter to Jesus about the poor, 4:27,16
And now the good news, 8:24,16
'Called to freedom in Christ,' 8:3,16
Celebrating a $24,000 deficit, 11:9,20
Close in and personal, 9:14,20
Dare we really be on fire for God? 5:18,16
Doesn't it get any better than this? 12:28,24
Feeding the hungry with messy theology, 1:12,16
First things first, 6:29,20
Fruit worthy of repentance, 6:1,16
Have you received the Holy Spirit? 5:25,16
Head over wheels, 9:14,20
How do you know when you belong to a successful congregation? 7:27,16
How many is enough? 8:24,16
How many Mennonite churches are there in Philadelphia, anyway? 6:15,16
How not to inherit the kingdom, 6:1,16
Is there a future for the Mennonite Church? Should there be? 10:12,16
'It seemed good to the Holy Spirit. . .,' 3:9,16
Keep'em short and sweet, 2:9,16
Let us pray, 11:23,16
Mennonites don't like conflict, do they? 3:16,16
O death, where is your sting? 4:13,16
O grave, where is your victory? 4:13,16
Of mice and men, 2:2,16
'Oh God, don't let it have happened,' 6:8,16
151 friends in 45 minutes, 10:19,16
'Our beloved brother Paul,' 3:16,16
Out of the mouth of the traffic reporter, 5:25,16
Power, sex, and now money, 1:5,16
Prayer of Jabez, 2:2,16
Pumping iron and praying prayers, 6:8,16
Putting our money where our mouth is, 2:16,16
Rice Krispie squares for missions, 11:16,16
'Shall we have a religious paper?' 4:6,20
Ssssh. Listen, 6:29,20
Stewardship made plain—and scary, 5:4,16
Take two pills—and don't call me in the morning, 10:5,16
Take your hands out of your pockets, God, 12:14,16
'Thank God I'm a country boy,' 5:11,16
Thank God I'm not a baby boomer, 1:19,16
That they may be one, 6:22,16
The way God is, 9:21,16
There is a future for the Mennonite church. If we want there to be, 11:2,16
Training our children in the way they should go, 10:26,16
Warning: possible mess ahead, 12:7,20
What a motley bunch we are! 6:22,16
What are they doing for us now? 7:6,32
What difference does it make? 3:2,16
What difference will Philadelphia make? 8:10,24
What happens when we see God? 2:9,16
What is truth? 3:30,20
When the old dream dreams and the young see visions, 7:20,16
When you pray, say. . ., 3:2,16
Why we might be afraid to merge, 1:26,16
Peachey, Linda Gehman
Abortion, 9:14,7

Ratzlaff, Steve
To be like Christ will mean to suffer persecution, 11:16,6
Roth, Alice M.
Lessons Mennonites can learn from the Lutheran merger, 1:26,6

Sawatsky, Walter
Walk humbly with your God, 1:12,1
Schmiechen, Peter
Coming together on beliefs about peace (Perspective), 7:27,5
Schrag, Paul
Becoming the church as God already sees us (Perspective), 9:28,8
Schroeder, David
Will peace survive past the year 2000? 1:5,1
Showalter, Shirley Hershey
Overcoming our loneliness and our fear of extinction, 1:19,1
Showalter, Stuart
'Becoming intimately acquainted with different and distant churches,' 4:6,2
Healing the lame and glorifying God (guest editorial), 9:7,16
Showalter, Stuart W. and Shirley H. and James R. and Jeanette N. Krabill
Our imaginary lines and turf wars must go, 11:2,1
Shue, Terry
Christian peacemakers act just like their Parent, 11:9,8
Smith, Terry M.
Menno would be in for three surprises, 3:2,1
Stahl-Wert, John
God refuses to be broken down into manageable pieces, 2:16,8
Steffen, Wayne
All eyes remain on renewal, even when feet are unsure of the path, 7:27,6
Steiner, Sue C.
Good news is we can roll up the doormat, 10:12,1
Stoltzfus, Elaine
Bringing hope to the people of Haiti (Perspective), 1:26,8
Stoner, André Gingerich
How to get ready for the next war, 2:2,7
Stoltzfus, Ruth Brunk
Abortion, 9:14,5
Stuckey, Anne
Elizabeth of the second string, 12:14,1

Thiesen, John D.
Mennonites are forever splitting, aren't they? 1:26,1
Walker, Arlo
Member by baptism, victim by ordination, 8:31,1
Weaver, Dorothy Jean
Words of challenge and promise for ordinary humans, 9:21,1
Weaver, J. Denny
We must continue to reject just war thinking, 4:27,6
Wenger, Andrea Schrock
How does a congregation deal with a triple murder? 2:9,6
Will, Emily
Twenty years experience brings new views of hunger, 6:1,6

Yoder, Harvey
Inner healing is not enough, 5:18,1
Yoder, Jason J.
Samson wasn't the sort of character you'd want to live next door, 4:13,1
Yoder, Ruth
Speak in a way that contributes to the good of your neighbor, 4:13,6
Yoder, Shirley E.
Those little thefts of pencils and phone calls are important in the eyes of God, 3:30,8
Yoder-Bontrager, Daryl
Equipping our youth to become peacemakers in a troubled world, 7:20,1

Zehr, Howard
Executing the innocent is perilously close to murder (Perspective), 3:16,8
Zimmerman, F. Arline
Abortion, 9:14,9
Zook, J. Max
Being a 'womb' for the church is also to have a mission, 10:12,7
Zuercher, Melanie A.
Abortion, 9:14,6

1993 INDEX

Key:
first number = month
second number = issue date
third number = page

SUBJECTS

Abortion
Abortion, 9:14,1-9
Abuse
How many is enough? 8:24,16
AIDS
Are we taking a stand or just standing by? 10:5,1
Amish Church
Legacy rich with both discipline and freedom, 6:1,1
Anabaptism
Amazing, marvelous, wonderful grace, 2:23,16
Spiritual poverty of the Anabaptist vision, 2:23,1
Armed forces
Dark side of responsible love, 3:16,6
Mennonite rides with the military in Somalia, 6:1,8
When armed force is used to make relief work possible, 1:12,6
Assembly activities
When Mennonites stage a 'three-ring circus,' 7:6,22
Automobiles
Why we don't own a car, 6:8,6

Babel (biblical city)
We can choose the reason we are to be scattered, 5:25,1
Baby boomer
Thank God I'm not a baby boomer, 1:19,16
Beatitudes
Christian peacemakers act just like their Parent, 11:9,9
Experience of God is reserved for the pure in heart, 11:2,6
Mourning is about relinquishing, 10:5,6
To be like Christ will mean to suffer persecution, 11:16,6
Way God is, 9:21,16
We have no other option but to take the plunge, 11:23,1
What a person is before God, that he is and nothing more, 9:28,6
When we enter mercy's revolving door, 10:26,6
Words of challenge and promise for ordinary humans, 9:21,1
Bible—interpretation
One story. Two meanings. 3:23,16
Blasphemy
Let us take the Name. But let us take it seriously, 2:23,6
Branch Davidian Church
Dare we really be on fire for God? 5:18,16

Capital punishment
Executing the innocent is perilously close to murder, 3:16,8
Children
500 children will raise the roof, 6:8,8
Little child could lead us, 12:21,16
Christian education
Being a 'womb' for the church is also to have a mission, 10:12,7
Training our children in the way they should go, 10:26,16
Christian giving
God's grace is not for hoarding, 6:22,1
How we're giving, where it's going, and what . . . we'll have to cut, 1:19,6
More and more with less and less, 7:6,4
Power, sex, and now money, 1:5,16
Putting our money where our mouth is, 2:16,16
Rice Krispie squares for missions, 11:16,16
Roast lamb, one tank milk, 13 hours of service, and a bunch of money, 5:4,1
Thank God I'm not a baby boomer, 1:19,16
There is a future for the Mennonite Church, if we want there to be, 11:9,1
We are a delivered people. We are a joyful people. Thus we give our firstfruits, 11:9,1
What we have to offer is the gift of a lifetime, 10:19,1
Christian leadership
Being a 'womb' for the church is also to have a mission, 10:12,7
Christian life
'You are the ones who will change the world,' 12:7,1
We have no other option but to take the plunge, 11:23,1
Why is the simple life so very complicated? 4:20,1
Christian service
Walk humbly with your God, 1:12,1
When the old dream dreams and the young see visions, 7:20,16

> "Somalia is teaching us that while ambiguity is rooted in complexity and sinfulness, it is love itself which may drive God's people into ambiguous situations"
> —*J. Lawrence Burkholder* (Mar. 16)

Christian traditions
Overcoming our loneliness and fear of extinction, 1:19,1
Christians in China
Stampeding to the front on Sunday mornings, 2:16,1
Christians in West Africa
Healing the lame and glorifying God, 9:7,16
Christmas
Elizabeth of the second string, 12:14,1
Incarnation tells us God wants to be our friend, 12:14,5
Jesus was born on a night like any other—only worse, 12:21,6
Little child could lead us, 12:21,16
Soldiers are coming to the manger, and their swords are drawn, 12:14,6
'Where is he that is born King of the Jews?' 12:28,6
Why did God come to us as a baby? 12:21,1
Church and society
How not to inherit the kingdom, 6:1,16
I wished we looked like Mennonites, 4:27,16
Why is the simple life so complicated? 4:20,1
Will peace survive past the year, 2000? 1:5,1
Church and state
When you get called to jury duty, 10:26,1
Church attendance
Is there a future for the Mennonite Church? Should there be? 10:12,16
Church bulletins—Mennonite
Top 10 announcements you'll never see in the church bulletin, 11:9,3
Church colleges
What makes Mennonite colleges distinctive? 2:2,1
Church controversies
Are we taking a stand or just standing by? 10:5,1
How will the church survive its diversity? 8:3,1
Mennonites don't like conflict, do they? 3:16,16
What difference will Philadelphia make? 8:10,24
Church discipline
Legacy rich with both discipline and freedom, 6:1,1
Church elections
Whom the Spirit (and the election) choose, 7:6,20
Church growth
151 friends in 45 minutes, 10:19,16
All eyes remain on renewal, even when feet are unsure of the path, 7:27,6
Allowing people to be in process, 3:30,3
Church that God built—with a little help from advertising, 3:30,1
How do you know when you belong to a successful congregation? 7:27,16
Pentecost is the divine climax of God's dealings with people, 5:25,6
When church begets church begets church, 6:15,1
When you've come out of Cornerstone, you know you've been to church, 11:23,6
Church management
Hopes and fears of the past two years, 7:6,2
Reports, reports, and still yet more reports, 7:6,8
Twenty-one hours of business for 273 delegates, 6:22,5
Church work with young adults
How to relate to singles in your congregation, 7:13,2
Don't single us out, 7:13,6
Church work with youth
Equipping our youth to become peacemakers in a troubled world, 7:20,1
Training our children in the way they should go, 10:26,16
Why another youth convention? 4:13,8
Youth won't run out of things to do, 5:11,8
Church—unity
Dare we really be on fire for God? 5:18,16
Churches, Mennonite
Becoming intimately acquainted with different and distant churches, 4:6,2

> "The call to simple living for middle-class North Americans is first and foremost a call to become Christians—to receive Jesus as Lord and to forsake our allegiance to the spiritual powers of wickedness" —*Steven G. Gehman* (April 20)

Becoming the church as God already sees us, 9:28,8
How many Mennonite churches are there in Philadelphia, anyway? 6:15,16
How we're giving, where it's going, and what . . . we'll have to cut, 1:19,6
Though the presence is old, the congregations are new, 6:29,7
When church begets church begets church, 6:15,1
Worship as diverse as the city in which it is held, 6:22,6
Churches—Mergers
Lessons Mennonites can learn from the Lutheran merger, 1:26,6

"If we receive grace and do not pass it on, our experience will dry up. Or it will become oozily pious and attract maggots" —*Alan Kreider* (June 22)

Cities and towns
Here we embrace all the diversity of God's creation, 5:11,1
Thank God I'm a country boy, 5:11,15
Thousands upon thousands of angels in joyful assembly, 6:8,2
City churches
Here we embrace all the diversity of God's creation, 5:11,1
Community
151 friends in 45 minutes, 10:19,16
Touchy subject for the '90s, 7:13,16
When community goes communal, 2:23,8
Compassion
Love makes possible more than fight or flight, 4:27,1
Mennonite rides with the military in Somalia, 6:1,8
Conflict management
Equipping our youth to become peacemakers in a troubled world, 7:20,1
Mennonites don't like conflict, do they? 3:16,16
Conscientious objection
How to get ready for the next war, 2:2,7
Coptic Orthodox Church (Egyptian)
What I have learned from Coptic Orthodox Christians, 8:3,6
Cornerstone Mennonite Fellowship (VA)
When you've come out of Cornerstone, you know you've been to church, 11:23,6
Covetousness
Covetousness is not just a simple fantasy, 4:20,6

Death
O death, where is your sting? O grave, where is your victory? 4:13,16
Decision making
It seemed good to the Holy Spirit . . ., 3:9,16
Detweiler, Liz
Life hasn't always been easy, but I've found new freedom in Christ, 7:20,6
Disaster relief
Feeding the hungry with messy theology, 1:12,16
When armed force is used to make relief work possible, 1:12,6

Environment
Why we don't own a car, 6:8,6
Forgiveness
How does a congregation deal with a triple murder? 2:9,6
Future
Our imaginary lines and turf wars must go, 11:2,1

God
Being satisfied with nothing less than the whole loaf, 10:19,6
Good news is that we can roll up the doormat, 10:12,1
Incarnation tells us God wants to be our friend, 12:14,5
Prayer of Jabez, 2:2,16
Take your hands out of your pockets, God, 12:14,16
Two-timing God cannot be an accepted practice, 2:9,1
Way God is, 9:21,16
What happens when we see God? 2:9,16
Why did God come to us as a baby? 12:21,1
Gospel Herald
Aim of the *Gospel Herald* (editorial reprinted from 1908), 4:6,1
Keep 'em short and sweet, 2:9,16
Shall we have a religious paper? 4:6,20
Grace
Amazing, marvelous, wonderful grace, 2:23,16
God's grace is not for hoarding, 6:22,1
Spiritual poverty of the Anabaptist vision, 2:23,1
Gratitude
Pumping iron and praying prayers, 6:8,16

Haiti—politics and government
Bringing hope to the people of Haiti, 1:26,8
Halloween
Trick or treat may not be as innocent as it first seems, 10:19,3
Health—religious aspects
Take two pills—and don't call me in the morning, 10:5,16
Heaven
Thousands upon thousands of angels in joyful assembly, 6:8,2
Holidays
Trick or treat may not be as innocent as it first seems, 10:19,3
Holy Spirit
Have you received the Holy Spirit? 5:25,16
It seemed good to the Holy Spirit . . ., 3:9,16
Hospitality
Welcoming the tattooed stranger, 8:31,16
Humility
Elizabeth of the second string, 12:14,1
Walk humbly with your God, 1:12,1
What a person is before God, that he is and nothing more, 9:28,6
Hunger
Twenty years experience brings new views of hunger, 6:1,6
Hymnal: A worship book
Sing to the Lord a new song, 1:5,6

Identification—Mennonite
What does it mean to be a Mennonite today? 9:28,1
Idolatry
God refuses to be broken down into manageable pieces, 2:16,8
Jesus Christ—teaching
An open letter to Jesus about the poor, 4:27,16
John the Baptist (biblical character)
The voice of one who cries in the wilderness, 12:7,1
Jury
When you get called to jury duty, 10:26,1
Just war
We must continue to reject just war thinking, 4:27,6
Justice
Executing the innocent is perilously close to murder, 3:16,8
Seeking to link activism with doctrine, 11:9,7
Take your hands out of your pockets, God, 12:14,16
Twenty years experience brings new views of hunger, 6:1,6
When does justice become revenge? 10:26,5

Kauffman, Daniel
Aim of the *Gospel Herald* (editorial reprinted from 1908), 4:6,1
Kingdom of God
How not to inherit the kingdom, 6:1,16

Language—Sex differences
Of mice and men, 2:2,16
Lent
Ash Wednesday potlucks, 3:9,16
What difference does it make? 3:2,16
Lifestyle
Gladly giving up our favorite hats, 9:28,16
We are a delivered people. We are a joyful people. Thus we give our firstfruits, 11:9,1

"I am sometimes asked how in this world I can still be committed to something as messy as mission. I believe it is time we ask how in a place as messy as this world we can legitimately be committed to anything but mission"—*James R. Kraybill* (June 29)

Listening
Ssssh. Listen, 6:29,20
Loneliness
Overcoming our loneliness and fear of extinction, 1:19,1
Lopez, Samuel
My Lord, to the end I will go with you, 5:4,6
Lottery
Celebrating a $24,000 deficit, 11:9,16
Lutheran Church—mergers
Lessons Mennonites can learn from the Lutheran merger, 1:26,6

Masculinity
What is this men's movement all about? 5:18,6
Materialism
Gladly giving up our favorite hats, 9:28,16

Key:
first number = month
second number = issue date
third number = page

Medical care, cost of
Take two pills—and don't call me in the morning, 10:5,16
What is the role of the church in the U.S. health care crisis? 11:16,1
Meekness
Good news is that we can roll up the doormat, 10:12,1
Menno Simons
Menno would be in for three surprises, 3:2,1
Mennonite General Assembly, Philadelphia, Pa, July, 1993
12 do's and don'ts for Philadelphia, 7:20,8
And now a word from the associates, 7:6,6
Called to freedom in Christ, 8:3,16; 8:10,1
Celebrating our call to freedom in Christ, 7:6,1
Here we stand, so help us God, 7:6,12
Hopes and fears of the past two years, 7:6,2
Mennonites face-to-face with the city, 5:25,8
More and more with less and less, 7:6,4

"What we seem to need is a new understanding of what it means to be free in Christ. Instead of asking, 'What does it —mean for me?'our question should be, 'What does it mean for the church?' "—*J. Lorne Peachey* (Aug. 3)

Reports, reports, and still yet more reports, 7:6,8
Twenty-one hours of work for 273 delegates, 6:22,5
We have a problem only if we call it a problem, 7:6,14
Welcomed, but not embraced, 8:10,23
What adults will do in Philadelphia, 4:27,5
What are they doing for us now? 7:6,32
What difference will Philadelphia make? 8:10,24
What's going on in Philadelphia? 3:30,11
When Mennonites stage a 'three-ring circus,' 7:6,22
Whew! No issue next week (August 17), 8:10,24
Whom the Spirit (and the election) choose, 7:6,20
Why another youth convention? 4:13,8
Youth won't run out of things to do, 5:11,8

Mennonite Church
Doesn't it get any better than this? 12:28,24
Don't single us out, 7:13,6
Is there a future for the Mennonite Church? Should there be? 10:12,16
Menno would be in for three surprises, 3:2,1
The church is not Noah's ark, 7:13,1
There is a future for the Mennonite Church. If we want there to be, 11:2,16
What does it mean to be a Mennonite today? 9:28,1
What will we do with the new American Mennonite eclipse? 6:15,6
When the old dream dreams and the young see visions, 7:20,16
Mennonite Church—Canada
Celebrating a $24,000 deficit, 11:9,16
Mennonite Church—education
Our imaginary lines and turf wars must go, 11:2,1
What makes Mennonite colleges distinctive? 2:2,1
Mennonite Church—General Board
We have a problem only if we call it a problem, 7:6,14
Mennonite Church—government
What are they doing for us now? 7:6,32
Mennonite Church—mergers
Warning: possible mess ahead, 12,7,20
Why we might be afraid to merge, 1:26,16
Mennonite Church—mutual aid
What is the role of the church in the U.S. health care crisis? 11:16,1
What will U.S. health care reform mean for the church? 12:28,1
Mennonite Church—organizations
And now a word from the associates, 7:6,6
Mennonite Church—publications
Shall we have a religious paper? 4:6,20
Mennonite Church—theology, doctrinal
Acting like Christians—not only looking like ones, 4:6,5
Here we stand, so help us God, 7:6,12
There is a future for the Mennonite Church. If we want there to be, 11:2,16
Mennonite Church—unity and plurality
If I were writing editorials today: I'd call the church to celebrate diversity, 4:6,10
What a motley bunch we are, 6:22,16
Mennonites
What a motley bunch we are, 6:22,16
You get to answer the questions where you are, 9:21,6
Mennonites in Africa
Becoming the church as God already sees us, 9:28,8
Mercy
When we enter mercy's revolving door, 10:26,6
Missions
Why I hang in there with something as messy as mission, 6:29,1
Healing the lame and glorifying God, 9:7,16
Rice Krispie squares for missions, 11:16,16
Ssssh. Listen, 6:29,20
What does it mean to be members of one household? 7:27,1
Money
Stewardship made plain—and scary, 5:4,16
Mourning
Mourning is about relinquishing a quest for control, 10:5,6
Movies
Out of the mouth of the traffic reporter, 5:25,16
Murder
Flies, the death penalty, and the 6th commandment, 3:16,1
How does a congregation deal with a triple murder? 2:9,6

Nazis
When does justice become revenge? 10:26,5
Nicaragua
God's forgiveness presents a way out of spiraling violence, 9:7,1
Nonresistance
Coming together on beliefs about peace, 7:27,5
How to get ready for the next war, 2:2,7
Pacifism
Coming together on beliefs about peace, 7:27,5
Parents
God's gentle reminder to nourish family relationships, 3:9,6
Pastor—congregation relationships
Preventative care guide for pastor-congregation relationships, 9:7,6
Pastors
What should be the role of pastors in our congregations? 3:9,1
Top 10 ways to know you're in trouble as pastor, 3:2,8
Pastors, Mennonite
No one deserves to be dropped like a hot potato, 8:31,6
Often the leaders we need are there in our own backyard, 10:12,6
Pastors, retired
No one deserves to be dropped like a hot potato, 8:31,6
Pastors—call
My Lord, to the end I will go with you, 5:4,6
Often the leaders we need are there in our own backyard, 10:12,6
Pastors—evaluation
Preventative care guide for pastor-congregation relationships, 9:7,6
Pastors—Mennonite Church
Member by baptism, victim by ordination, 8:31,1
Patriarchy
Sexual abuse, patriarchy, and the gospel of Christ, 8:24,6
Peace
Christian peacemakers act just like their Parent, 11:9,9
Feeding the hungry with messy theology, 1:12,16
Putting our money where our mouth is, 2:16,16
Toward a sustainable peace in Somalia, 1:12,8
Violence, prayer, and a community of peace, 6:8,1
Will peace survive past the year 2000? 1:5,1

"Our habits (however peculiar) are perceived as representative [of the church]. Our answers (however inadequate) must suffice. . . . All of us carry a bit of weight for the church. Fair enough. And sobering as well as funny"—*Shirley Kurtz* (Sept. 21)

Pentecost
Pentecost is the divine climax of God's dealings with people, 5:25,6
Persecution
To be like Christ will mean to suffer persecution, 11:16,6

Philadelphia, Pa.—Mennonite Church
How many Mennonite churches are there in Philadelphia, anyway? 6:15,16
Though the presence is old, the congregations are new, 6:29,7
Worship as diverse as the city in which it is held, 6:22,6
Pilate
What is truth? 3:30,20
Poetry
Church at the park, 8:3,16
Christmas at St. James, 12:21,5
First TV in a Mennonite family (1968), 7:20,5
Foot washing, 5:25,7
Gold, frankincense, and myrrh, 1:5,8
Pines, 9:21,5

"Jesus does not ask any of us to be doormats. Jesus does ask us to answer the call to join his kingdom . . . and to find our place in helping to bring it about" —*Sue C. Steiner* (Oct. 12)

Poverty
An open letter to Jesus about the poor, 4:27,16
What we have to offer is the gift of a lifetime, 10:19,1
Prayer
Let us pray, 11:23,16
Pumping iron and praying prayers, 6:8,16
Purity
Experience of God is reserved for the pure in heart, 11:2,6
What do you think? 7:6,19

Reconciliation
Church can be a place of healing, 8:24,1
Inner healing is not enough, 5:18,1
Religious change
Why we might be afraid to merge, 1:26,16
Renewal
If I were writing editorials today: I'd call the church to renewal and discernment, 4:6,9
Resurrection
O death, where is your sting? O grave, where is your victory? 4:13,16
Righteousness
Being satisfied with nothing less than the whole loaf, 10:19,6
Rural churches
We could do worse than be captive to rural values, 5:11,6
Rural life—religious aspects
Thank God I'm a country boy, 5:11,15
We could do worse than be captive to rural values, 5:11,6

Sabbath
Toward a guilt-free Sabbath in a work-hooked world, 3:2,7
Samson (biblical character)
Samson wasn't the sort of character you'd want to live next door, 4:13,1
Sermon on the Mount
Words of challenge and promise for ordinary humans, 9:21,1
Sexism in language
Of mice and men, 2:2,16
Sexual abuse
Church can be a place of healing, 8:24,1
Sexuality, religious aspects
Out of the mouth of the traffic reporter, 5:25,16
Sex—religious aspects
And the Lord God said, 'You shall keep sex sacred,' 3:23,6
Singing
Let us pray, 11:23,16
Sing to the Lord a new song, 1:5,6
Single people
How to relate to singles in your congregation, 7:13,2
Don't single us out, 7:13,6
The church is not Noah's ark, 7:13,1
Somalia
Toward a sustainable peace in Somalia, 1:12,8
Spiritual formation
Allowing people to be in process, 3:30,3
Spiritual poverty of the Anabaptist vision, 2:23,1
Spiritual Healing
Inner healing is not enough, 5:18,1
Stealing
Those little thefts of pencils and phone calls are important in the eyes of God, 3:30,8
Stewardship
Roast lamb, one tank milk, 13 hours of service, and a bunch of money, 5:4,1
Stewardship made plain—and scary, 5:4,16
There is a future for the Mennonite Church. If we want there to be, 11:2,16
Why is the simple life so very complicated, 4:20,1

Ten commandments
And the Lord God said, 'You shall keep sex sacred,' 3:23,6
Covetousness is not just a simple fantasy, 4:20,6
God refuses to be broken down into manageable pieces, 2:16,8
God's gentle reminder to nourish family relationships, 3:9,6
Let us take the Name. But let us take it seriously, 2:23,6
Speak in a way that contributes to the good of your neighbor, 4:13,6
Those little thefts of pencils and phone calls are important in the eyes of God, 3:30,8
Two-timing God cannot be an accepted practice, 2:9,1
Truth
Speak in a way that contributes to the good of your neighbor, 4:13,6
What is truth? 3:30,20

United Native Ministries
Life hasn't always been easy, but I've found new freedom in Christ, 7:20,6
Unity and plurality
Called to freedom in Christ, 8:3,16
How will the church survive its diversity? 8:3,1
Mennonites are forever splitting, aren't they? 1:26,1

"The church can provide the moral and ethical framework that surrounds the entire discussion of the health care crisis. . . . My hope is that the church will reclaim its traditional role in the healing process—the role that is clearly laid out for us by writers of the New Testament"—*Howard Brenneman* (Nov. 16)

Unity (Christian)
What I have learned from Coptic Orthodox Christians, 8:3,6

Victims of family violence
How many is enough? 8:24,16
Violence
Showing off our capacity to kill, 12:28,9
Soldiers are coming to the manger, and their swords are drawn, 12:14,6
Violence, prayer, and a community of peace, 6:8,1
Vision '95
All eyes remain on renewal, even when feet are unsure of the path, 7:27,6
How do you know when you belong to a successful congregation? 7:27,16

War—religious aspects
But they did fight wars in the Old Testament, didn't they? 3:23,1
Wit and humor—Mennonite
Top 10 announcements you'll never see in the church bulletin, 11:9,3
Witness bearing (Christianity)
Have you received the Holy Spirit? 5:25,16
You get to answer the questions where you are, 9:21,6
World Council of Churches, Conference on Faith and Order
Seeking to link activism with doctrine, 11:9,7

This subject index was prepared by David Alleman, assistant librarian at Eastern Mennonite College, Harrisonburg, Va. It is based on the Library of Congress system.

Newspaper

**********CAR-RT-SORT** CR-23
390200 51H S117 293
MENNONITE BIBLICAL SEMINARY
LIBRARY
3003 BENHAM AVE
ELKHART IN 46517-1947

THE LAST WORD

Doesn't it get any better than this?

Twixt the optimist and pessimist
The difference is droll:
The optimist sees the doughnut
But the pessimist sees the hole.
—McLandburgh Wilson

In this issue (pages 10-12), *Gospel Herald* attempts a new end-of-the-year feature: summarizing what happened in the Mennonite Church, both internationally and in North America, during the past year. We do so realizing that what you make of this list very much depends on you.

Some will find it depressing. They'll see the church pictured here as in-grown, fixated with its navel, lacking vision and vitality—all charges I've heard against the Mennonite Church this past year.

Others will look at the same list and see growth. They'll find changes that give evidence of good health in the church. They'll spot signs of the Spirit among us.

Of course, our list is biased, based as it is on the news we carried during the past 50 issues. This magazine's staff has been accused of being incurable optimists (though we consider ourselves realists; but, then, doesn't everybody think of themselves that way?). We will admit our outlook does play a part in the news we choose and the prominence we give it each week. So what's in these pages tends to reflect our view of the church—as we think it is, as we want it to be.

Regardless of one's lookout, the end of a year is a good time to reaffirm with each other what church is all about. For me it is God's kingdom on earth. Here and now. Church as we experience it—yes, church as it is found in our denomination, the Mennonite Church—is a modern expression of the kingdom which Jesus established on this earth.

This is not to say that everything is as it should be. We Mennonites are still way too critical of each other. We have far too little commitment; the first thing many of us do when church doesn't happen as we think it should is to look for it elsewhere, with little regard for those we've left behind.

We also spend too much time on ourselves and our petty concerns. And our international brothers and sisters are right when they tell us in North America that our wealth is getting us into all sorts of troubles.

But some things are as they should be. The Mennonite Church is growing, albeit slowly. Vision 95 has raised our sights beyond ourselves to inviting in others. Stewardship has climbed in our system of values; giving is up. There's a growing interest in God's work in other countries—at least some readers tell me they appreciate *Gospel Herald's* efforts to include more international news in our pages.

We Mennonites continue to be people of action. We work together through such agencies as Mennonite Disaster Service (MDS), Mennonite Central Committee (MCC), and Mennonite Economic Development Associates (MEDA) to help people in need.

The beginning of a new year is also the time to look at commitment to our church. At our baptism we Mennonites made a vow to follow Jesus Christ in the context of the community of believers. What does that mean for 1994?

For me it means two things:

- working for change in those areas in which I believe the church is falling short of God's intentions for disciples in the kingdom;
- celebrating the ways in which we have realized God's grace and goodness and continue to be attuned to the leading of the Spirit.

Of course, anything I do must be tested within the community. Nor is the success or failure of the church completely up to the community. That belongs to God.

However, what we make of the church in which we find ourselves is very much up to each of us. Our attitude can be critical and judgmental, and the church we believe to be failing will likely do so. Or we can find areas of faithfulness, build on them, and rejoice as we grow more like our leader and master, Jesus Christ.

In a very real sense, the church is what each of us makes it. It doesn't get any better than us.—*jlp*

The optimist proclaims that we live in the best of all possible worlds; the pessimist fears this is true.—James Branch Cabell

HECKMAN
BINDERY INC.
JUN 94
Bound-To-Please® N. MANCHESTER,
INDIANA 46962